

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. IV.

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GILBERT SEEBE, Editor.

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Communications.

We are happy in being able to commence this volume with the following interesting communication from our venerable correspondent Eld. JOHN LELAND.

Thoughts on Times and Things.
O tempora! O mores!—Horace.

In the tenth century, an opinion, that the world would close with that century, was set on foot by the priests, and universally believed in christendom. This firm belief of the people, the priests worked to their own advantage. At the close of the century, the people would first their money and next their lands to the priests for their prayers; concluding that the prayers of the priests would be of more consequence to them than their money and land would be, which would soon be burnt up. At length the century closed; but the world still remained—remained it is true; but a very considerable part of it was in the hands of the priests: and is there any account that the priests ever returned the money and land which they had acquired through *holy fraud*.

SOME time afterwards Peter the hermit left his cell, and taking a crucifix in his hand ran on to the princes in Europe and inflamed them to form a union—raise their armies, and take the Holy Land, (where Christ was born, taught, wrought miracles and died,) out of the possession of infidels; or the judgments of God would be upon them. From this the Holy-War, called the Crusade began, and continued, with some intervals, nearly 200 years—wasted the lives of a million, and effected nothing. In cases like these some great object will be held up, to raise the wonder of the multitude, and bewilder their minds from seeing the cheat, until, like *Thales* the philosopher, who gazed at noon to see the stars in the heavens, tumbled into the ditch at his feet.

In the days of the Commonwealth in England a sect arose, called *The fifth monarchy men*, who held that the four monarchies spoken of in the Scriptures, were out, and that Christ would come his throne on earth and give the kingdom to the saints; and that all earthly monarchy would cease. *Oliver Cromwell* favored the views of these people; and when he assumed the protectorship, he assured them that he did it to have it in his power to give it up to Christ the

more readily. That monarchy has existed from that time to this, and still exists, is a known truth.

4. SOME men among us profess to be greatly alarmed at the spread of the Roman Catholics. They say that there are six hundred thousand within the limits of the United States; all busy at work, like a worm under the bark of a tree, to sap our free government, and set up papal hierarchy with all the horrors of an Inquisition. This alarm has the complexion of design, to move men to advance their money to make and send missionaries to check the religion of others: for no man who has the soul of an American and the heart of affection for our democratic institutions, will either fear or wish to injure the papists. Supposing the number should be one million; what could that one million do in a country of fourteen millions? Is it probable that the Catholics will increase faster, either by births or emigration than the Protestants? If not, where is the ground of alarm? Their freedom of religion is guaranteed to them in our Constitution of Government, and no benevolent man can wish to have them oppressed as they are in Ireland. In the American revolution and in the formation of the Constitution under which we live and prosper, the tocsin sounded loud, 'America shall be an asylum for the distressed of every nation to flee to,' and who can wish to subvert that freedom? The French Catholics were great helpers to Americans in their struggle for Independence (Lafayette among the rest) and now to deny them the hospitalities of good friends would be base ingratitude. If any of them commit overt acts, punish them; but let them have free scope to publish their religion. If they send their missionaries among those of a different religion to make proselytes, it is doing no more than protestants do. Should they by fair persuasion (for they cannot do it by force until they become a majority) increase in numbers above all other sects collectively; in that case they must of right have the rule; for no man who has a soul of an American will deny the maxim, that 'The voice of a majority is the voice of the whole.' The men of *this* generation have neither power nor right to say what laws a *future* generation shall be governed by. An express declaration of their opinion is all that belongs to them.

5. THERE are a great many Slaves in the U. States; the exact number I cannot ascertain; (say one million, be the same more or less,) the condition of whom, has given the patriots, philanthropists and religionists great searchings of heart. The abolitionists of late have come forward and seem to demand the unconditional

manumission of all of them, without prescribing any rational mode for their future subsistence. If these prophets can prove their commission, like Moses, or have any reason to believe that God will feed the liberated slaves with manna, it is hoped that the slave-holders will obey and not harden their hearts; otherwise their exertions seem calculated to alienate the slave-holding States from the others, and make the condition of the slaves more miserable. But notwithstanding the measures of the abolitionists are reproached by every friend to his country, yet the question 'What shall we do with the slaves?' must at some time, in some shape be met and decided. The Emancipators have effected nothing. The Liberia exportation affords nothing very flattering; what then shall be done? It cannot be expected that a question, encumbered with so many conflicting interests and opinions, can be easily answered: the most rational solution may be fraught with serious consequences. To proclaim a Jubilee and set them all free, without house or home, tools or money, or friends to take them in, would be sacrificing them to starvation. In such a state they would wander in droves into all the States, seeking supplies for the calls of nature. Would the abolitionists be pleased to have thousands of them scouring the States in which they live, and groups of them at their own doors or around their dwellings begging or stealing?

Let Congress locate a section of territory for the accommodation of as many as choose to go with the consent of their masters—let their expenses be borne and their equipage of clothing, provisions, implements of husbandry and mechanism with all that is necessary for 3 years; including teachers to learn them to read and write, by the treasury of the United States. So far Congress can proceed towards the liberation of the slaves. This would give relief to those slave-holders, who in heart are opposed to slavery, and would gladly set their slaves free, if they could be provided for.

If the legislatures of the slave-holding States, in behalf of their constituents should pass laws for the gradual manumission of all the slaves—that all of them who were in existence at the time of passing those laws should be held in servitude for life; except, with the consent of their masters, they should choose to go to the land provided for them; and that those who should be born after the passing of those laws should be free at the age of 21 years; the children of whom should be free-born; it would gradually lower the price of slaves, as property; and gradually learn them to bear their liberty. It would also give time to the masters to new muddle their systems to live without the labor of slaves.

The United States have now territory at command and a surplus treasury of millions: can it be applied to a better use than of *liberating human beings, who are deprived of their natural rights by force and not for crime?* Whether Congress dispose of the surplus revenue direct, or whether they apportion it among the States in either case, the presumption is that it will be applied for splendor, rather than to establish permanent funds in the States to pay the taxes. If a part of the surplus national property is appropriated to procure a home and support for liberated slaves, and the slave-holding States do not meet the measure by corresponding laws, the proof will be conclusive that they deny to others the freedom which they claim for themselves as a natural right.

Should this plan, or one like it, take effect, in a few years the question could be decided by experimental evidence, 'Whether the *African Moors* have intellects sufficient for self-government, or whether they are a degraded race of beings, between the human and animal departments, made to serve their betters, and do that part of drudgery which is above the capacity of beasts.' They are now considered in a complex character, in the United States, possessing *three fifth* of humanity and *two fifth* of animal property.

I have spent 15 years of my life in a slave-holding State; (Va.) my calling led me to mingle with the slaves as well as with their masters: and I believe there are as many of the slaves (in proportion to their numbers) who join christian churches, as there are of the whites. Some of them can read—others hear and believe, and a number of them are zealous preachers and exhorters. Redemption by the blood of Christ—a gracious change of heart—and holiness of life, are their favorite topics. The slaves generally put more confidence in the preachers of their own color, than they do in the whites; from a belief that they are less likely to deceive them: of course, should they be removed into a section assigned them, there would be neither need nor propriety for Government to furnish them with religious teachers.

In the year 1780 and a few years following, when people were rapidly removing from the old States into Kentucky and Tennessee, there were more than 30 Baptist Preachers, whom I personally knew, and many more that I heard of, who emigrated with them. Nothing can be more false than the idea that the Valley of the Mississippi is peopled with irreligious characters altogether, who are perishing for want of missionary preaching. The truth is that many religious people remove into the Valley and many preachers go with them. Many also are turned to the Lord in the place and a portion of them commence preachers. Rev. Daniel Parker who lives on the ground, and who has been publishing a Religious Periodical, speaks of 5 Baptist Associations within the limits of Illinois and Indiana: and he complains of some of the missionaries who intrude, and seek to control because

they are sent by the Board of Missions. My information is not sufficient to speak of the prevalence of any other religious society in the Valley.

JOHN LELAND.

For the Signs of the Times.

Dayton, Nov. 10, 1835.

BROTHER BEEBE: Having been a reader of your paper since its first publication, & having often been made glad in heart, to see through this medium that the people of God, scattered as they are through the land, have set themselves in array against the flood of error that is now sweeping over the earth; and that they, being helped by the grace of God, are contending earnestly for the faith once delivered to the saints; I have ventured from this dark corner to express some of my views with regard to the present state of Zion.

It does seem as though an hour of darkness and fiery trial was upon the Church of Christ. The ministers of Anti-Christ are running to and fro it would seem with daily increasing zeal, using every effort within their power to disturb and destroy the peace of God's chosen people. Strange it is to our natural reason that these teachers of heresy cannot content themselves with having obtained the sanction and support of the world, and with walking hand in hand in the company, society and fellowship of the world, large as it is; but not satisfied to rest here they are continually inventing every scheme and stratagem by which they may creep in unawares among us, spy out our liberty, bring in damnable heresies, pervert the gospel and overthrow the faith of God's Elect. I say it is strange to natural reason, that, poor weak and despised as are the people of God in the world's esteem, they must thus be followed up and held out to the derision, scorn and contempt of the world. But if we turn our eyes for a moment to the sacred pages of Eternal Truth, all wonder will cease on this point; we shall there find that eternal warfare has been proclaimed between the chosen of God and the followers of Anti-Christ. It rose to the highest pitch of fury and madness against the meek and lowly Son of God himself; nor was its fury staid even when he had been nailed to, and had suffered death on the accursed tree; but he was followed to the very grave itself in malice and in spite by a body of armed soldiers, who set a seal and watch upon him even there. All this was done too at the instance of professedly religious men, who carried long faces, wore long robes, made long prayers and compassed sea and land to make one proselyte. Nor was the chosen Apostles of the Lamb more fortunate in escaping the persecutions of the enemies of Christ's religion; ignorant, unlearned and insignificant as they were esteemed to be before their call to labor in the service of Christ, their Lord, yet no sooner did they engage in this work than all the hosts of darkness let loose in deadly hate and strife against them; they were scouted and scoffed, whipped and imprisoned, buffeted and reviled, and like their great leader, they

were followed with stones, stripes and all the instruments of execution to the very place of martyrdom, and were there made to suffer death, ignominy and shame; and for what? Ah! they bore testimony that God's plan of Salvation was all of Grace. All this too was done by men, who, being ignorant of God's righteousness, went about to establish their own righteousness in the stead thereof—by men who had a zeal for God, but which was not according to knowledge.

But passing from the time of Christ and the Apostles down to the present time, we find the same spirit of enmity and opposition has been raging against the chosen of God in every age, and in every land where the gospel of salvation has been proclaimed, (not where it has been perverted) from that day to this; and we may certainly expect that these persecutions of the saints of the Most High God will continue through all time to come, unto the very hour when the old enemy of saints shall loose all his power in the final victory that is to be obtained over him, and shall be bound down under the chains of hell forever. Then we need let none of these things move us, for our standing is sure and firm as on the immovable rock of eternal ages; and however weak we may appear to stand here on earth, the day is fast approaching when we shall receive perfect form in the image and likeness of our Saviour God, and when by his omnipotent power and strength we shall be carried far above the earth; yea, we shall rise far above all heavens when we shall join the eternal song of redeeming love around the Saviour's throne, and sing, "not unto us, not unto us," through all eternity.

But my narrow limits forbid me to pursue this subject farther. I will mention that the work of division between the Old and New School Baptists in the State of Ohio, has commenced in the Miami Association; of the progress that has been made in this unpleasant work here, you will be informed by the Minutes of the last session of this body, which some of the brethren will no doubt send you soon. Enclosed you have \$5, for which you will send the Signs of the Times as directed. I have been requested by some of the brethren in this part of Ohio, to become an Agent for your paper, which I will do with pleasure, if I can serve you and the cause in which you are engaged by so doing.

Yours,

N. HART.

For the Signs of the Times.

Chesterfield Co. Va. Nov. 26, 1835.

BROTHER BEEBE: I enclose to you, for publication, the proceedings of the smaller portion of Baptists in this section of country, who are endeavouring to order their course according to the Scriptures, in relation to the many societies and institutions called *benevolent*, now current among the nations of the earth. I need not speak of the evil of these institutions, for you as well as ourselves have had them to encounter; and their spirit and tendency is the same through

out the world. Their watch-word is onward, regardless of the admonition of any, come from whom it may; and their effect invariably is discord, disunion and division, where before was peace and harmony. By the course we have pursued we do not expect, nor do we seek to shun the reproach, slander and affected pity of the popular Baptists with which we are surrounded; for their mouth-piece (Mr. Sands) has already judged of us, that our ignorance and very limited education should have forbid our open exposition to the wise and enlightened; and that the record of our proceedings is a standing monument of our weakness and inability. In this light we are willing to appear to Mr. Sands and the world: and we are encouraged when we read that these characteristics he has given us, are as so many sign-boards telling us this is the way that leads where our Saviour is gone.

It is needless to attempt to meet the errors of Mr. Sands, concerning the state of the Middle District Association. It is at his discretion to publish truth or falsehood—and it seems that interest more than truth guides the editorial pen. I wish he may not be the organ for the unclean spirits, like frogs, who are skipping to his office and trying to injure the moral standing of some of the faithful servants of God; but we purpose attending on this Editor yet more for his calumny, both verbal and written.

If you, or any of your like brethren should ever pass this way, we hope you will call and see us. Pray for us that we may be directed aright.

Your Brother, in the hope of the Gospel,
CYRUS GOODE.

Proceedings of the Minority of the Middle District Association, at Rehoboth Meeting-house, Chesterfield Co. Va. Oct 8, 1835.

The Minority of the Middle District Association in convention at this place. On motion, Elder Edmund Goode was called to the Chair: Whereupon the body proceeded to business, of which the following is a specimen:

In view of consequences which must result from the proceedings of a majority of the members composing said Middle District Association, and inasmuch as the aforesaid minority do not favor the reputed benevolent efforts of the present day, and consequently do not concur in sentiment with the aforesaid majority: Therefore, on motion, agreed unanimously, that a committee of six members of this body, be appointed by the Chairman to draft Resolutions expressive of the sense of said body, in relation to the proceedings of the majority of the aforesaid Middle District Association. And that the aforesaid Resolutions be forthwith drawn up and presented to this body for reception, amendment or rejection. Whereupon, Benj. E. Goode, (Zoar Ch.), John B. Goode, (Salem ch.) Mathew Winfree, (Spring creek ch.) Richard T. Moseley, (Second branch ch.) Jabez Rucks, (Skinquarter ch.) and Robert Wood, (Rehoboth ch.) were appointed a committee. On motion, agreed, that Daniel Adkins, (Salem ch.) be added to this committee; and, on motion, the Chairman was added likewise.

It was further Resolved, That the Resolutions

of the aforesaid committee, when drafted and presented to this body, if received, shall not be considered as valid until a copy of the same shall have been transmitted to the several Churches of which this body is composed, and ratified by them.

The Committee, after having retired a short time,

REPORTED:

WHEREAS, it appears to us, from the recent report of the Delegation of the Churches with which we are connected to the Middle District Association; that a majority of the members composing said Association, do favor the reputed benevolent efforts of the present day, and consequently have succeeded in their efforts to become a member of the General Association, by delegating one member from said Middle District Association, to represent it in said General Association, however strongly manifest the wish and expression of the minority to the contrary notwithstanding. Therefore, we concur unanimously in the opinion that the operations of the General Association are not in accordance with the requirements of the New Testament, inasmuch as a seat cannot be obtained in that body, without a specified sum of money, &c. [Reference—Acts of the Apostles, 8th chapter and 20th verse, and 15th chapter.] Whereupon,

1st. Resolved, That we do not concur in sentiment with a majority of the Middle District Association, and that we cannot, in accordance with our feelings and the word of God, confer with them at the next session of the Association, as we wish to make the New Testament the standard of our faith and practice.

2. Resolved, That while we extend our liberality of sentiment to the majority of the Middle District Association; and while we would entertain the charitable hope that they are Christians, yet we cannot fellowship that which we conceive to be their error; but trust that our great Benefactor and Friend will teach them to correct them—if, indeed, it be their error, and us, if it be ours.

3. Resolved, That in our view of the middle clause of the second resolution, we believe it practicable and expedient to withdraw from that body, at least until we shall be convinced that they have not departed from the simplicity of the Gospel, or until they shall retract from that which we conceive to be their error. [Reference, 2nd Thess. iii. 6, 14.]

4. Resolved, That this candid expression of our sentiments is not the excess of a sudden fury, but that which accords with our feelings and consciences unmasked.

5. Resolved, That we agree to associate annually, at such times and places as shall be deemed most expedient.

6. Resolved, That the Churches of which this body is composed, and before whom these proceedings shall come, if approved, be requested to represent themselves in the next Convention, by sending each three delegates. And that the members of the Churches before whom the same shall not come as a part of the business of the Church, be, and they are hereby invited to attend the aforesaid Convention; provided, however, they shall favor the sentiments expressed in the above resolutions.

The Convention adjourned until the 3rd Saturday in March next, at which time they agree, Providence permitting, to meet at Zoar Meeting-house in Chesterfield Co.

EDMUND GOODE, Chairman.
A MEMBER, Secretary, pro. tem.

For the Signs of the Times.

Brookfield, Or. Co. N. Y. Nov. 4, 1835.

BRO. BEEBE: I have just returned from Pennsylvania. During my tour, of 11 or 12 days, I visited the Churches in Dingman, Pike Co.; Palmira, Wayne Co.; and Providence and Abington, both in Luzerne Co. The first three of which appear to be firm on the foundation of the Apostles and Prophets, and Christ the chief corner stone. The Abington Church is large and has formerly been very much prospered, but latterly, since the introduction of new schemes in religion among them, their union and happiness has been marred. There are a goodly number of brethren in that church who cannot adhere to the popular doctrines and practices in religion, but feel themselves bound to testify against them; and altho' a union of effort has been resorted to by the popular preachers of that region, in order to convert them to the new theories and practices, and no pains spared in visiting, preaching, expostulating, warning, beseeching, rebuking, misrepresenting, flattering, deceiving and shaming, (different plans are pursued in the last item of this work: frequently the plan of identifying those brethren with the Signs of the Times, and then representing that paper to the community in general, and especially to such as have not an opportunity of reading and hearing for themselves, as opposed to every thing good; and its doctrinal sentiments, though in the main true, as dangerous and of licentious tendency,) yet they remain firm. The "new wine," though so well refined by human skill as to render it palatable and pleasing to the learned and polite of our age; yet, to the saints, the "old" is far better.

I attended a meeting of business at the Abington Church on the 15th of August last, at which, after a lengthy conversation on the subject of their difference of views in relation to the popular plans, and the expediency or necessity of an actual separation of the church, seeing they were not agreed & consequently could not walk together, it was proposed by Elder John Miller, to separate by mutual agreement; to which both parties agreed, and accordingly a division of the ch. took place on the spot—a record of which was made by the Clerk, and a copy of that record obtained by our brethren. Those brethren upon the old ground contend they are the Abington Church—and very properly too, seeing they have not departed from their primitive order of faith and practice as asserted in their Articles of Faith, and adopted in their Constitution. I have visited and preached for them once in two months on an average for nearly a year past, although at a distance of perhaps 75 miles, consequently have had an opportunity of becoming in a degree familiar with them, and am constrained to say, without flattery, that I have a high opinion of them—they bear acquaintance. I think the principle gifts in the church before the division are now among these brethren; they were some of the oldest male members, and, I think it

will not be denied, the leading ones from my first acquaintance with them until now. I esteemed them a band of brethren, before whose eyes the fear of God seemed to be; reluctant in moving on without Divine authority in spiritual matters, fearful of wounding the feelings of the brethren with whom they differed, though not at the expense of truth.

In my recent tour I visited them in company with Bro. Doland of Harleston, N. J. We also met with Elder Daniel Roberson there on Saturday before the last Lord's-day in Oct. Brother Roberson and myself preached on Lord's-day. In the evening they came together in Church order; bro. Roberson, Doland and myself were invited to advise with them. After setting forth their doctrinal views as expressed in their articles of faith, and manifesting a desire to be conformed in all things to the pattern shewed in the mount, in doctrine, faith and practice; we gave them an expression of our fellowship, and recognized them as the Abington Baptist Church—in number from 40 to 50, and in the minority in that respect, but in no other. Nevertheless, their strength is not in numbers, "For the race is not to the swift, nor the battle to the strong. Ministering and other brethren of the Old School, will be received with pleasure and satisfaction by them; and I hope the brethren, in the Ministry particularly, will bear them in mind as being destitute of preaching, and especially standing in need of a word of encouragement and comfort from brethren abroad. There are a few brethren of the Clifford Church, near Dundaff, who have been protesting against the new order of things for more than a year past, and for which they have recently been excluded from the church. I called and preached with them one evening in Dundaff. I hope our sort of preachers will search them out in travelling through that region.

In haste, yours in Bonds,

GABRIEL CONKLIN.

For the Signs of the Times.

Near Lexington, Ky. Nov. 24, 1835.

MY DEAR BROTHER: In publishing my reply to Dillard's attack in the Cross and Baptist Journal, I find several typographical errors which I will thank you to correct in the Signs. In the 46th line from the commencement it should read exists instead of 'exist'; 52nd line, after fealty, insert to 66th line, read when instead of 'where'; 2nd column, 64th line, read are disposed instead of 'and dispersed'; 86th line, read 'asked correspondence with' her; 95th line, read where instead of 'when'; 111th line, read to send out instead of 'sent out'—next line the same correction is necessary; 4th line below the word 'the' should be left out; 3d col. read solders instead of 'soldier'; 27th line, read clerk instead of 'club'; 55th line, read her instead of 'him'; 67th line read preacher instead of 'preachers.'

I should have requested you to make the above corrections before, but for want of time. I hope this letter may reach you before you publish the

attack and reply. I have seen, within the last 10 days, another publication in the same paper over the signature "R. T. Dillard," in which are several misrepresentations; but the piece I conceive to be unworthy of notice.

Our Bro. Reis, of Baltimore, left me yesterday morning for home by the way of Cincinnati, Ohio. He spent six weeks with us, preached upwards of thirty times and was cordially received by the real Old School brethren in this country, who had an opportunity of hearing him. I send you a copy of the Minutes of our last Association. You will discover an answer given to a question asked the Association by the Church at East Hichman. The Association disclaimed authority over the churches; hence when the question was put whether she intended by the resolutions of last year to prohibit &c., she answered No. I think the day is not distant when our churches generally will take up the subject, and extend it further than the Association has done by declaring they have no fellowship for the institutions, or for those who have fellowship for, or stand connected with them as *Religious institutions*. I believe there are some christians connected with them, but I conclude they are bewitched, as Paul said of the churches in Galatia.

I baptized 3 and we received 2 by letter at our last Georgetown meeting. Some other additions have been made to the churches I attend, recently.

Affectionately, your Brother and companion in tribulation, and in the kingdom and patience of Jesus Christ.

THOMAS P. DUDLEY.

For the Signs of the Times.

Brother Beebe: I feel disposed to write a few lines more in general to my well beloved brethren 'scattered up and down in the land,' whom I love in the Truth. My precious brethren, I have for a few days been thinking upon the Faith of God's Elect, and also what that Faith embraces. It doubtless embraces a God in Christ, reconciling the world unto himself—the world of the Elect whether Jews or Gentiles. I have thought that the faith of God's elect, is that precious faith spoken of in the good Book. Now why is faith called precious? Is it not in consequence of that precious Jesus who is the dear object of the soul apprehended by faith, brought nigh by that instrument or grace which acts and serves as the eye of the soul.

To my brethren in the ministry I know you will receive a word of exhortation from a poor sinner expecting and hoping to be saved by reigning free grace in Jesus Christ. Suffer me to enquire of you in relation to your faith in the Son of God: Do you by faith hold converse with him who is invisible? Do you enjoy daily intercourse with your divine Lord? Is he to you the bread and the water of Eternal life? If so, you doubtless frequently sup with him and he with you. O, my brethren, what a privilege it is for such poor sinners as we are to commune with God in Christ. You know that one such

interview with Jesus is very precious; and O how it untwists the soul from earth and weans the affections from the world! My brethren, I fear that there is a want among us of that holy devotedness, self-denying, cross-bearing and Godly walk which stands closely connected with our usefulness as preachers of the gospel of the blessed God. How are our hearts affected while we behold the desolation of Zion? Do we feel somewhat like the prophet Jeremiah? Do we sincerely mourn in secret before God for the restoration of his people to their primitive order? How do we meet those who have erred from the Truth?—should it not be with composure, pulling them out of the fire, beseeching them to be reconciled to God and walk in his testimonies? Brother, if we would be successful in reclaiming our wandering brother, let us pray for that spirit which shone in the acts of our dear Lord. I have thought sometimes that the old adversary would be pleased if he could make us feel as some did that proposed to call fire from heaven on those who followed not with them. Lord deliver us from such feelings; I know that we are forbidden to daub with untempered mortar, and I know too that the gentle spirit of Christ will lead us into all truth. O Lord grant us an abundance of grace in these days of treading down and darkness.

There are doubtless hundreds and thousands of christians looking every way to find the true fold of the great Shepherd. On the one hand they behold the Image of the Beast, rising and assuming authority; which to them is visible in the various connected combinations of professed christians, from the missionary society in the church, to the United States Convention—a vast Clerical Body assembling annually and adopting new measures for the spread of the gospel, as they term it, and but very little dependence upon the Lord Jesus is manifested by them for the increase. Thus many who are weak among us seem to be inquiring, Where is the Ark of God? Such persons are not idle; no, their attention is solicited again to examine the Signs of the Times. O how important that every page of the Signs should speak the Truth in love, thus commending its pages to the hearts of all those who may enjoy its doctrine. I hope I shall not offend by relating an anecdote;—A simple farmer once wishing to cure a starting colt, bade his little son to place himself in the way while he would mount and advance; and when he should arrive at a certain point for the boy to rise up and say boo! The boy attended to the instruction, and when his father arrived at the place, faintly said boo! but the colt was unmoved at such low and faint noise; whereupon the father told him he must say boo louder next time. At the next advance the boy came out whole length, hallowing boo! boo! and shaking his leather apron, and away went the old man upon his back! crying out to him, you ought not to do so! you said boo loud enough for an old horse! I think it has said Boo quite loud.

For the Signs of the Times.

Muscoga Co. Ga. Nov. 17, 1835.

VERY DEAR BROTHER: I live in the newly settled part of the State, and am the pastor, or in the place of one, for three churches. We have all kept ourselves entirely exempt from the confusion around us, by refusing to have any thing to do, or uniting with them in any manner or form. Many hard things are said of us by the false teachers and their adherents. For my own part I thought we were left alone, and none but our little connection in these parts to defend our cause; but thanks be to Almighty God, a few days ago our brother and sister Moss, brought us four numbers of the Signs of the Times. Some of our members thought they were written by me; when I read a few sentences in them to my brethren, it seemed to flash among us like electricity, so rejoiced were we to find that there were christians in other parts of the United States, and that God in his goodness had influenced our dear brother, though personally unknown to us, to erect a standard around which all his dear children might rally and put to flight the armies of the aliens; whereupon the following brethren, belonging to our church only, upon the first day of the suggestion of your paper, requested me to write on for them. I now, therefore, dear Brother, in conformity with their wishes, and congenial with the ultimate desire of my own heart, earnestly request that you send on to the following brethren your paper according to your stipulations; and may God bless and prosper your undertaking. Farewell,

JOHN G. WITTINGHAM.

For the Signs of the Times.

Darby-Ville, Ohio, Dec. 5, 1835.

BRO. BEEBE: I herewith enclose you \$1 in advance for the Signs of the Times. I have had the perusal of one number, with which I am well pleased; it seems to speak the language of Zion, and to contend for the Faith once delivered to the saints. I love the Truth, and I love them that contend for it; they are few, and in my estimation precious, and in these times of degeneracy may lay claim almost to the fortitude of an Apostle. Thank the Lord, his word is full of encouragement, and it is sufficient for the servant that he is like unto his master.

Perhaps in no age of the Church was there more necessity than at the present, for the children of the Lord to meet together and speak of ten one to another; but how is this to be done by those who are hundreds of miles apart, except through the medium of written communications; hence the necessity of such a periodical as the Signs. Let us be encouraged—truth must not be compromised; the Lord of hosts is over Zion, she is encircled in his love, and his everlasting arms are underneath her. Let us acquit ourselves as men, relying with humble dependence on the Lord, and the victory is sure.

I am an unshaken believer in the great effort which Jesus made for the salvation of his people—

when in the garden he sweat great drops of blood—when on the cross he cried, It is finished, bowed his head and gave up the ghost. The blood of the Saviour was the condition of the salvation of his people, for without the shedding of blood there was no remission of sin. I shall cut this short by subscribing myself, yours, in christian fellowship,

GEORGE AMBROSE.

SIGNS OF THE TIMES.

New Vernon, Friday Jan. 1, 1836.

Wherefore, rebuke them sharply that they may be sound in the faith.—Titus i. 13.

We are not unfrequently reminded by some of our esteemed correspondents, that our course with those with whom we differ, has the appearance of too much harshness and severity, and is thought to be the reason why some who profess to oppose the doctrine for which we uniformly contend, have complained of the spirit of our paper. We will not presume to say that these friendly admonitions are altogether gratuitous or uncalled for, but we would wish rather to enquire at the Holy Oracle for instruction on this point. From the days of Cain the cause of God and Truth has been opposed by wicked men under the garb of religion. Abel found an early opponent to the religion revealed from heaven, in the person of his brother Cain—who, by the bye, was a religionist of a new school. Abraham was opposed by the kings of the earth, from the slaughter of whom he was returning when Melchisedec blessed him; Isaac had to bear the cruel mocking of the son of the bond woman; Jacob's life was sought after by Esau; Joseph had to encounter the sons of Leah; Moses and Aaron, the Magicians of Egypt; the prophets of the Lord were sorely vexed by the sons of Belial, the prophets of Ahab and of Jezebel; David was distressed by the strange children from whom he begged to be delivered, and all the spiritual children of Abraham by the carnal Israelites throughout their generations.

When Jesus our Lord was held in the arms of the Virgin Mary, Herod, under the pretention of worship, sought to take his life. During his visit on earth he was constantly opposed by the most popular, powerful, zealous and influential sect of professed religionists on the earth. The Apostles of the Lamb were harassed continually by false brethren, judaizing teachers, false apostles, vagabond Jews and those who thought gain was godliness, as well as the similitude of Beasts at Ephesus; and the whole Church of God in her primitive standing were cruelly opposed and persecuted by the host of Anti-Christ.

Now let us seriously enquire how the ancient saints of the Lord—the patriarchs and prophets under the old, and Christ, his Apostles and the primitive saints under the new dispensation—were instructed to meet and withstand this most formidable host? Were they to meet them as friends? Were they to treat them as brethren? Certainly not. Under the old dispensation they were permitted in some cases to call fire from heaven and consume their adversaries; in other instances they were sent forth to fall upon and slaughter their foes. But under the gospel dispensation, the kingdom set up by the God of heaven was not to be supported by the force of arms or by violence—"not by might nor by strength, but by my spirit saith the Lord." Hence in the example given by our Lord Jesus Christ, no legal or corporeal punishments were by him inflicted on his adversaries; he returned good for

evil, and when they smote him on one cheek he turned to them the other also. No appeal was made to the civil department to sustain his kingdom from the violence of wicked men and devils, while he pursued his course and went about doing good, healing the sick, raising the dead and casting out devils; and thus he taught his Apostles and all his disciples to love their enemies, and pray for those who should spitefully use and persecute them. Agreeably to their divine instructions, they endured all things and suffered all things; yea, even rejoiced and thanked God when they were accounted worthy to suffer shame for his name sake. Yet notwithstanding the gentleness of that lovely spirit, which, in the person of our incarnate God, and in all who were born of him, breathed "peace on earth and good will towards men;" this same spirit was sent forth "to reprove the world of sin, of righteousness and of judgment;" by this spirit the apostles were instructed to contend earnestly for the faith once delivered to the saints—to fight the good fight; not however to contend with flesh and blood, but against principalities and powers, and spiritual wickedness in high places; this spirit led the saints to resist unto blood, striving against sin—not to shed the blood of their opponents, but to lay down their own lives, if necessary, rather than yield one item of the truth or order of the gospel of Christ; and by the same gentle spirit too the charge which we have quoted at the head of this article was indited. In perfect harmony with this blessed spirit the Son of God rebuked the scribes, pharisees and hypocrites, sadducees, lawyers and doctors, in language the most pointed and severe—declaring to them that they were of their father the devil, and the works of their father they would do—calling them serpents and vipers, and demanded of them how they could escape the damnation of hell. Paul was under the direction and influence of this holy spirit, when addressing himself to a popular preacher of the new school, he said: "O full of all subtilty and all guile, thou child of the devil how long wilt thou not cease to pervert the right way of the Lord?" and Peter also, when addressing one, who, like the patrons of Theological Schools and the like institutions, supposed that the gifts of the Holy Ghost might be purchased with money, "Thy money perish with thee;" and when addressing certain others, who wished to make a gain of godliness, he said, "Thou hast not lied unto men, but unto God." By this spirit David's hands were taught to war, and his fingers to fight; and by this spirit it came to pass at noon, that the prophet of the Lord mocked the prophets of Baal while at their protracted camp-meeting, and while they were so deeply engaged in their ardently pious devotion and vain endeavours to bring down fire from heaven in the sight of men, to consume their sacrifice, as to leap upon their altars, cut themselves with lancets and call aloud upon their Idol.

We know not where to stop when tracing the severity with which the Apostles and prophets, under the immediate influence of the Holy Spirit, handled the enemies of truth and righteousness. It is very certain, however, that all the servants of God of whom we have an account in the Scriptures, held themselves bound by the most solemn considerations to rebuke their religious antagonists sharply, and especially such of them as were unsound in the faith; and we conclude that as long as it is written that the Lord will put enmity between the serpent and the woman, and their respective seeds, however this enmity may be disguised by professions of charity, soothsaying, deceit and hypocrisy, there will continue to be war between the people of the saints and the children of the bond woman. In regard to our editorial course we have only to say, that we, in

the commencement of our labours, announced our design to wage war with the mother Arminianism and her entire brood of institutions. Our flag is nailed to the mast-head, and when we discontinue our course we expect to cease from our labours. We wish to be governed by the Word and Spirit of God; we have no idea of pleasing the world or carnal professors, nor are we surprised ever and anon to find some of our Brethren, whom we highly esteemed for the truth's sake, recommending something like compromise.

On another page will be found a very good communication signed 'Z,' and at the conclusion of which our correspondent has related an anecdote for our special benefit. For his kind intention we tender him our grateful acknowledgments, and at the same time would propose for his consideration another.—A traveller as we are informed, enquired of a Dutchman the way to a certain place, to whom the Dutchman replied in substance as follows: I can tell you so better as any man; you must turn to pridge over and turn to corner round about, and you will come to where my prother Honce is puilding a new paro, put he hain't got the timper out yet, and then you will come to two roads, and so sure as you take um both you will go wrong." We hope our brother 'Z' will not take both roads.

RELIGIOUS MISCELLANY.

In this number we commence the republication of Rushton's Letters, in refutation of the absurdities of Fuller's views of the Atonement, agreeably to an intimation given in one of the numbers of our last volume. It may be proper for us to say that an edition of this excellent work has lately been published in the city of New York, by Bro. Joseph Spencer, to whose kindness we are indebted for the copy which we have. We regret to learn that a large portion of the copies of Bro. Spencer's edition were lost in a late fire in that city; but being unwilling that the Old School Baptists should be entirely deprived of so valuable a work, we have so arranged our paper as to allow a department in each successive number for the insertion of this work until it shall be completed; thus embodying in this volume a work which alone would be worth as much as the full price of our paper for one year, and in addition to which our paper will contain as much other matter this year as the last volume.

INTRODUCTION.

I THINK it right to inform the reader, that, some time ago, I was accidentally engaged in a verbal controversy on the nature and extent of the atonement of Christ, with a Baptist minister of some celebrity, residing in Northamptonshire. At parting he earnestly entreated me to read Mr. Fuller's "Dialogues, Letters, and Es-says," which I promised to do. No sooner had I read and pondered that work, than the fallacy of Mr. Fuller's doctrine, which my friend had espoused, appeared to me in a more striking manner than it had ever done before; and I felt assured that, with a little labour, the speciousness and deceitfulness of Mr. Fuller's views might be fully made manifest. With this conviction, I determined to attempt a refutation of them, and to publish it in the following Letters.

It is more than possible that some weak and inconsiderate persons may feel offended at the free use I have made of Mr. Fuller's name, because being now deceased he cannot answer for himself. Although I have no fear of any objection of this nature from persons who are acquainted with literary affairs, yet, for the sake of the weak, and because of the captious, I offer the following apology:—

1. The subsequent Letters are not directed against Mr. Fuller, but against the doctrine now prevailing in the Baptist churches.

2. It is impossible effectually to oppose this doctrine, without reference to some acknowledged writings in

which it is stated and defended; and these acknowledged writings are Mr. Fuller's "Dialogues," &c. It is true there are some living authors who have asserted the same things; but these writers are inferior to Mr. Fuller in celebrity and polemical talents. To encounter them, therefore, would not be to allow my opponents the full exercise of their strength; neither would it become the great cause of truth to engage the subaltern, while the champion is defying the advocates of particular redemption, and crying out, "Choose you a man for you, and let him come down to me."

3. When an author publishes on controverted subjects, he does so, not only for the generation living at the time, but for the succeeding generations. Though he die as a man, he still lives as an author, and teaches and speaks as long as his writings are read. It is right, therefore, to examine the theories and doctrines of an author, whether he be living or dead. What man of sense would reflect on President Edwards, for publishing his confutation of Dr. Whitby, after the Doctor's death? Or who would charge Mr. Fuller with unfairness, for publishing his "Strictures on Sandemanianism," long after Mr. Robert Sandeman had returned to his original dust?

4. But if notwithstanding this explanation, any Baptist minister or any other who understands the controversy, and who has espoused Mr. Fuller's views, feels hurt that Mr. Fuller's name has thus been introduced, let such a one take his pen, and, as he reads, let him erase the name of Mr. Fuller, and substitute his own; and let him know that he is the man against whom I am writing, and not the deceased Mr. Fuller.

If, however, the reader be one of those favoured individuals whom the Father has drawn to Jesus, he hath already been taught so much of the infinite evil of sin, and the vanity of all created things, as to loathe himself and his own righteousness, and to value nothing in comparison of truth. And in those happy moments, when he is favoured with a glimpse of the exalted lamb, whose transcendent glory fills heaven and earth, he looks coolly upon human authority, human wisdom, and human worthiness. Such a one will not be offended when the authority of celebrated names is set at nought, that truth may be maintained; but rather he has learned, in some degree, to "cease from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

The only persons to whom I would offer any thing like the shadow of an apology, for the polemical style of the following Letters, are the afflicted, broken-hearted children of Zion. I know that disputings gail and distress a tender mind. But how can we contend earnestly for the faith, without disputation? Were not our Lord and his apostles often engaged in reasoning with the opponents of truth? I hope therefore, that the lambs of the flock will not be offended, especially when they reflect that the things contended for in the following pages are of the highest importance—things with which the honour of God, and the glory of a dear Redeemer, are concerned; and which are absolutely necessary to the strengthening of their own weak hands, and the confirming of their feeble knees. It is now high time for the friends of truth to speak boldly. Error no longer hides its hateful head, but struts abroad before the sun, and scornfully defies the advocates of sovereign grace.

Although I have, in the following Letters, boldly and unequivocally asserted what I believe to be the truth, and although I have endeavoured to expose the deceitfulness of the opposite error, I hope the reader will find nothing inconsistent with the meekness and gentleness of Christ. That I have expressed indignation at iniquity I acknowledge, but I have not yet learned that this is inconsistent with the spirit of the gospel, or contrary to the example of our Lord. Throughout the whole I have studied brevity and perspicuity; and I have not been unmindful of the well-known advice of the poet, which all controversial writers should regard:—

"Quidquid præcipies esto brevis, ut cito dicta Percipiant animi dociles, teneantque fideles."

Into the hands of Him whose servant I profess to be, I confidentially commit my work, notwithstanding the sinfulness and imperfection which adhere to it. I shall think myself more than remunerated for my labour, if he make it useful to any of his ransomed ones. But should it please him that it die as soon as it is born, and remain in silence forever, I trust I shall be content. For I am well persuaded that the Lord will defend his own immortal truths in his own way, and in his own time,

though error may rejoice in a temporary triumph, and though truth may be "fallen in the street."

WILLIAM RUSHTON, Junr.
Liverpool, 1831.

A Defence of Particular Redemption; wherein the doctrine of the late Mr. Fuller relative to the Atonement of Christ, is tried by the word of God.

LETTER I.

DEAR SIR, AGREEABLY TO YOUR earnest request, I have carefully read Mr. Fuller's publication, entitled "Dialogues, Letters, and Es-says." Although I have long been acquainted with his sentiments generally, and have attentively perused some of his writings, yet I know not how long I should have postponed reading the "Dialogues," had it not been for your earnest solicitations. I consider myself, therefore, indebted in no small degree to you for the pleasure and advantage I have derived from some parts of that work. In the first and second parts, particularly, Mr. Fuller discovers that strength of mind, & that depth and originality of thought which characterize him as a polemical writer; he has also defended many glorious truths, and triumphantly refuted some dangerous errors.—Here and there, indeed even in the first two parts, he touches upon certain points, on which you will not expect me to agree with him; but it is in the third part wherein he explains himself more particularly on that all important subject which engaged our attention when I had the pleasure of a personal interview with you, and on which, more especially, I find reason to differ from him.

It is well known that a particular truth is often more effectually opposed by the introduction of principles inconsistent with it, than by an open attack upon that truth. Now, if I mistake not, Arminian principles have been more effectually introduced into the churches, in this manner, by Mr. Fuller's writings, than if he had openly impugned the doctrines of grace, and employed the whole force of his able pen against election, efficacious grace, and final perseverance. These he professed to maintain inviolably; * yet, by insisting on faith in Christ as a moral duty, comprehended radically in the law,—by his view of moral inability,—but especially by the sentiments he has advanced relative to the Atonement of the Son of God, he has furnished a system for those who are predisposed towards Arminianism; and this system has so far prevailed in the churches, that now we hear almost as little of finished salvation as if we were Arminians; as little of the earnest and the witness of the Spirit, as if we were Sandemanians.

In all religious error, there is some false doctrine in particular which constitutes its basis, and against which some one branch of divine truth, more than another, stands as a bulwark. In Mr. Fuller's controversy with his Baptist brethren, the Atonement of Christ is the cardinal point. I am not therefore surprised to find him labour so earnestly to explain away the doctrine of Particular Redemption, and by all means to establish his own view of the atonement, as that which constitutes the very basis of his system. However important the controversy about faith and universal invitations may be, it sinks into insignificance when compared with that of the atonement. He who is unsound in this, cannot be sound in any other doctrine of grace. But when the death of Christ is known in its vicarious nature, its certain efficacy, and its discriminating character, it affords the surest defence of sovereign grace against all the attacks of Neonomian, Armenian, & Semi-pelagian errors. To this important point our conversation was principally directed, when, in our friendly interview, you defended and I opposed Mr. Fuller's sentiments; and to this fundamental point would I again solicit your attention in an epistolary form. I am desirous of doing this not only because his views almost universally prevail in the churches, but also because in all the replies to Mr. Fuller's that I have seen, † this subject has been almost neglected; whereas, it is his fundamental and most vulnerable point. I do not intend to touch upon the other subjects

* Preface to "Gospel Worthy of all Acceptation," page 7.

† I except Mr. Booth's Sermon on "Divine Justice," &c. which, with the Appendix, may be considered a kind of caveat against Mr. Fuller's notions; but this work does not profess to be a full confutation of them nor is Mr. Fuller's name so much as mentioned either in the Sermon or the Appendix.

in dispute, but shall confine myself entirely to the doctrine chiefly treated of in the third part of the "Dialogues," that is, the doctrine of the ATONEMENT. In doing this, I shall carefully inquire what are Mr. Fuller's views on the subject. I shall take care not to misunderstand them. I shall closely analyze them, and compare them with the Scriptures of eternal truth.—It will be necessary, then, in the first place, to attend to what Mr. Fuller has advanced on this great article of Christian doctrine, by quoting his own words:—

"If God required less than the real demerit of sin for an atonement, then there could be no satisfaction made to divine justice by such an atonement. And though it would be improper to represent the great work of redemption as a kind of commercial transaction betwixt a creditor and his debtor, yet the satisfaction of justice, in all cases of offence, requires that there be an expression of the displeasure of the offended, against the conduct of the offender, equal to what the nature of the offence is in reality. The end of punishment is not the misery of the offender, but the general good. Its design is to express displeasure against disobedience; and where punishment is inflicted according to the desert of the offence, there justice is satisfied. In other words, such an expression of displeasure is uttered by the lawgiver, that in it every subject of his empire may read what are his views of the evil which he forbids, and what are his determinations in regard to its punishment. If sinners had received in their own persons the reward of their iniquity, justice would in that way have been satisfied; and if the infinitely blessed God had devised an expedient for our salvation, though he may not confine himself to a literal conformity to those rules of justice which he hath marked out for us, yet he will certainly not depart from the spirit of them. Justice must be satisfied even in that way. An atonement made by a substitute, in any case, requires that the same end be answered by it, as if the guilty party had actually suffered. It is necessary that the displeasure of the offended should be expressed in as strong terms, or in a way adapted to make as strong an impression upon all concerned, as if the law had taken its course: otherwise atonement is not made, and mercy triumphs at the expense of righteousness."*

The following quotations are taken from the third part, wherein Mr. Fuller has introduced his views in the form of a dialogue between Peter, James, and John. James is introduced as expressing Mr. Fuller's sentiments. When asked by Peter his views of imputation, he replies:

"To impute, signifies in general to charge, reckon or place to account, according to the different objects to which it is applied. This word, like many others, has a proper and an improper, or figurative, meaning. 1st, it is applied to the charging, reckoning, or placing to the account of persons and things, THAT WHICH PROPERLY BELONGS TO THEM. This I consider as its proper meaning. In this sense the word is used in the following passages:—'Eli thought she (Hannah) had been drunken,' &c. &c. Secondly, it is applied to the charging, reckoning, or placing to the account of persons and things THAT WHICH DOES NOT PROPERLY BELONG TO THEM, AS THOUGH IT DID. This I consider as its improper or figurative meaning. * * * It is in this latter sense that I understand the term when applied to justification. * * * It is thus also that I understand the imputation of sin to Christ. He was accounted, in the divine administration, as if he were, or had been, the sinner, that those who believe in him might be accounted as if they were or had been, righteous."†

"PETER. Do you consider Christ as having been punished, really and properly PUNISHED?"

"JAMES. I should think I do not. But what do you mean by punishment?"

"PETER. An innocent person may suffer, but, properly speaking, he cannot be punished. Punishment necessarily supposes criminality.

"JAMES. Just so; and therefore as I do not believe that Jesus was in any sense criminal, I cannot say he was really and properly punished."‡

"If eternal life, though it be a reward, and we partake of it, yet is really and properly the reward of Christ's obedience, and not ours, then the sufferings of Christ, though they were a punishment, and he sustained it yet were really and properly the punishment of our sins, and not his," &c.§

* Dialogues, &c. page 162—164.

† Dialogues, &c. page 197—200.

‡ Ibid. page 203.

§ Ibid. page 205.

"A voluntary obligation to endure the punishment of another is not guilt, any more than a consequent exemption from obligation in the offender, is innocence. Both guilt and innocence are transferable in their effects, but in themselves they are untransferable. To say that Christ was reckoned or counted in the divine administration as if he were the sinner, and came under an obligation to endure the curse or punishment due to our sins is one thing; but to say he deserved that curse, is another. Guilt, strictly speaking, is the inseparable attendant of transgression, and could never therefore for one moment occupy the conscience of Christ."*

"That the Scriptures represent believers as receiving only the benefits of the effects of Christ's righteousness in justification, is a remark of which I am not able to see the fallacy: nor does it follow that his obedience itself is not imputed to them. Obedience itself may be, and is imputed, while its effects only are imparted, and consequently received.†—Neither sin nor righteousness are in themselves transferable."‡

Concerning SUBSTITUTION, Mr. Fuller thus explains:

"I apprehend, then, that many important mistakes have arisen from considering the interposition of Christ under the notion of paying a debt. * * * Sin is a debt only in a metaphorical sense: properly speaking it is a crime, and satisfaction for it requires to be made not on pecuniary, but on moral principles.‡ The reason of this difference is easily perceived. Debts are transferable but crimes are not. A third person may cancel the one, but he can only obliterate the effects of the other: the desert of the criminal remains.¶

"Were I asked concerning the gospel when it is introduced into a country, For whom was it sent? If I had respect only to the revealed will of God, I should answer, It is sent for men, not as elect or non-elect, but as sinners. But if I had respect to the appointment of God without regard to its application, I should say, he hath visited that country to 'take out of them a people for his name.' In like manner, concerning the death of Christ, if I speak of it irrespective of the purpose of the Father and the Son as to the objects who should be saved by it, referring merely to what it is in itself sufficient for and declared in the gospel to be adapted to, I should think I answered the question in a scriptural way in saying, It was for sinners as sinners. But if I have respect to the purpose of the Father in giving his Son to die, and to the design of Christ in laying down his life I should answer, It was for his elect only."**

"If the satisfaction of Christ was in itself sufficient for the whole world, there is no further propriety in asking, Whose sins were imputed to Christ? or, For whom did he die as a substitute? than as it is thereby inquired, Who are the persons whom he intended finally to save?"†

"In short, we must either acknowledge an objective fulness in Christ's atonement, sufficient for the salvation of the whole world, were the whole world to believe in him; or, in opposition to Scripture and common sense, confine our invitations to believe, to such persons as have believed already."‡

I shall only add a few more quotations on the subject of PARTICULAR REDEMPTION.

"The particularity of redemption," says Mr. Fuller "consists in the sovereign pleasure of God with regard to the application of the atonement; that is, with regard to the persons to whom it shall be applied."§

"PETER. Is there any thing in the atonement, or promised to it, which infallibly ascertains its application to all those for whom it was made?"

"JAMES. If by this you mean all for whose salvation it was sufficient, I answer, There is not. But if you mean all for whose salvation it was intended, I answer There is."**

"If satisfaction was made on the principle of debtor and creditor, and that which was paid was just of sufficient value to liquidate a given number of sins, and to redeem a given number of sinners, & no more, it should seem that it could not be the duty of any but the elect, nor theirs till it was revealed to them that they were of

* Dialogues, &c. page 209.

† Ibid. page 211.

‡ Ibid. page 213.

§ Ibid. page 219.

¶ Ibid. page 220.

* Dialogues, &c. page 224.

† Ibid. page 227.

‡ Ibid. page 231.

§ Ibid. page 233.

* Dialogues, &c. page 244.

the elect, to rely upon it: for wherefore should we set our eyes on that which is not? But if there be such a fulness in the satisfaction of Christ, as it is sufficient for the salvation of the whole world, were the whole world to believe in him; and if the particularity of redemption lie only in the purpose or sovereign pleasure of God to render it effectual to some rather than others, no such consequence will follow," &c.†

These extracts fully exhibit, at one view, Mr. Fuller's sentiments on the important doctrine of the atonement; and I solicit your minute attention to them; for plausible as his words are, I intend to prove that they are grossly inconsistent with themselves, and as inconsistent with the word of God. And I entreat your attention to them the more, because of the noisy complaints which have been raised that Mr. Fuller has been misrepresented. Even the honest and accurate Mr. Booth did not escape the charge of misunderstanding and misrepresenting Mr. Fuller's meaning. Whether there were any just ground for these complaints, it is not necessary now to inquire; but in the present investigation care shall be taken that there be no mistake.

* Ibid. page 248.

† Morris's Memoirs of Mr. Fuller page 407.

Doctr.

From the Imperial Magazine.

Farewell to Time.

Supposed to have been uttered by a dying Christian, at the close of the year 1827.

Farewell, old Time: ere thou hast reached the morn,
Thy sun shall gild his wings in Capricorn;
Life's narrow, stormy frith I shall pass o'er,
And cast my anchor on the eternal shore,
Where all is dateless, endless, infinite,
And being has no measure but delight!
Farewell thou sun, and yon bright planets, all
That roll in silent beauty round this ball;
I go, I go to that celestial sphere,
Where Jesus shines through one eternal year!
Farewell thou earth and all that earth contains,
Thy graceful hills, green meadows, flowery plains,
I leave thy wave-worn shores without a sigh,
A Father's mansion house, a Master's joy,
Invite me hence; I unreluctant go
Where pleasure never wears a fringe of wo!
Farewell to gold and silver,—wealth adieu;
Ye fly from others but I fly from you.
Farewell to honour,—I'm enrolled above,
My plume, my crest, is love redeeming love;
By his dear hand that bled, I read my name
Wrote 'mong the living in Jerusalem.
Farewell to houses, gardens, orchards, lands,
I have a house above not made with hands;
A spotless mansion, built of precious stone,
A crown of living light, a Jasper throne.
Farewell to knowledge, first of earthly things,
I go to drink it where the fountain springs
Clear from its source, pellucid and refined,
The dregs of muddy error left behind.
Farewell to death, I shall forever bloom
In youth's fresh loveliness beyond the tomb.
Farewell to sickness, all the aches and pains,
That crowd my vitals and consume my reins;
No hectic flush shall on my cheeks disclose
The transient blushings of a dying rose;
This aching, burning heart shall thro' no more,
And these sharp stitches in my side be o'er,
Farewell to friends, I leave the social ring,
And fly to Eden on a seraph's wing;
I soon shall join the ranks of the "first-born"
Whom robes of light and crowns of life adorn.
Farewell, thou dearest of my joys on earth,
The church of God, my place of second birth,
Of second life and nameless comforts too:
More dear than gold, more sweet than vernal dew
Have been thy verdant pastures to my soul,

Where flowers appear, and dreams of pleasure roll.
I go to see the saints in beauty bright,
The saints embowered in love, enshrined in light.
I go to see the Lamb upon the throne,
And that dear land, the beatific zone;
That land of sweet delight and calm repose,
Of Gilcad's balm and Sharon's fragrant rose;
There ceaseless bliss, and sun-bright knowledge reign,
No fiends to vex me, and no vice to stain,
But friendship formed by love,—oh, angel powers!
Receive a weary pilgrim to your bowers!
Oh! let me listen to your golden lyres,
And burn, like you, in love's seraphic fires;
Adore the Lamb, in each soul-thrilling chaunt,
Your ardours feel, and still for greater pant,
The weakest, meanest, poorest sinner take
To your sweet fellowship for Jesus' sake!
Farewell to books, and all polemic strife,
My name is written in the "Book of Life."
I blush for holy men, and haste above
To see a pure society of love,
Through which the mystic dove pours holy oil,
While seven-fold heaven beams from Immanuel's smile.
Farewell to party and each various *ism*;
My soul, anointed with the sacred chrism,
Has found a clime untinged with party gail,
Where all are one, and *One is all in all!*
Farewell, ye demons, who my ruin plot,
And vex my soul as Sodom, righteous Lot:
Blush, fiends of hell! through my Redeemer's care
I've 'scaped your fangs, as birds the fowler's snare.
I soon shall sing on yon celestial shore,
I'm safe! I'm safe! I'm safe for evermore!
Farewell, my dearest children, fare ye well;
What pangs I feel to leave you, none can tell;
But I have drank the bitter parting cup,
And now, thank God, can freely give you up:
Love, fear, adore, and serve the Lord alone!
Soon we shall meet where farewells are not known.
Farewell my dearest wife! I'm loth to part
With thee, the dear companion of my care
And bliss, when I had any bliss to share:
So round my heart with many a fibre bound,
To give thee up inflicts the deepest wound;
But Jesus calls me to his blest abode,
I go the first, but thou art on the road:
'Tis but a moment, love, repress thy tears,
And then we're married through the eternal years.
Well now the bitterness of death is past,
That pang of souls untwisting was the last,
The coast is clear, my mortal race is run;
Angels, bring near the chariot, all is won;
Step in my soul.—I go with all my heart,
"Now let thy servant, Lord, in peace depart."

JOSHUA MARSDEN.

Since man by sin hath lost his God,
He seeks creation through,
And vainly strives for solid good
In search of something new.

The new possess'd, like fading flow'rs,
Soon loses its gay hue:
The bubble now no longer charms,
The mind wants something new.

Or could we call all Europe our's,
With India and Peru,
The mind would feel an aching void
And still want something new.

Oh! could we taste a Saviour's love,
And God him we view,
The mind forsakes its vain delights—
In Christ find something new.

The joys the great Redeemer brings
Will bear a strict review,
Nor need we ever change again,
For Christ is always new.

But soon a change awaits us all,
Before the grand review;
Then at his feet in rapture fall—
And Heav'n brings something new.

As some copies of this number may be distributed among those who have not been regular subscribers or had an opportunity of becoming acquainted with the character of our paper, we insert below a copy of our original Prospectus, as embracing the landmarks which we intend still to keep in view, and from which we do not intend to swerve:

The *Signs of the Times* will be devoted exclusively to the Baptist Cause—maintaining inviolably the following Scriptural sentiments:

1st. 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"—1st John, v. 8.

2d. The absolute Predestination of all things.

3d. Eternal and unconditional Election.

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

5th. That the Atonement and Redemption of Jesus Christ are for the Elect only.

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

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

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

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

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

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

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At Brookfield, on Saturday evening the 12th ult. by Eld. Gabriel Conklin, Mr. STEPHEN HARDING of Mt. Hope, to Miss SARAH JANE, daughter of Dea. Samuel Reed of the former place.

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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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Address of the O. S. Meeting, Ohio.

The Old School Regular Baptists met at Tapscott Meeting-House, near Franklin, Ohio.—To their brethren scattered abroad, send Greeting:

BELOVED BRETHREN, Through the tender mercy of the God of Providence, we are favored with another opportunity of assembling ourselves together in the capacity of an Old School Meeting, where we expect to enjoy a pleasant season of Christian love and fellowship, together with the fruit and rich repast necessarily attendant on the preaching of the word—the Gospel of the Grace of God. And when we enjoy so high a privilege, how thankful we should be to our heavenly father for favors so unmerited, and yet so freely and bountifully bestowed on the people of His choice—who of his own mercy and grace hath chosen His people in Christ before the foundation of the world; having predestinated us unto the adoption of children and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. We are, therefore, constrained to love Him because He first loved us.

And now to the Old School brethren who remain on the foundation of the Apostles and Prophets—the ancient *Bible Baptist* platform—to you in particular is this Address dedicated: To you we say, brethren, "he of good cheer, for God hath spoken good concerning Zion," saying "fear not little flock for it is your Father's good pleasure to give you the Kingdom." He is not slack concerning his promise to us, as some men count slackness, but has confirmed them with an oath, and sealed them with his own blood; so that the promises are sure to all the seed, and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise. Wherefore, comfort yourselves together with the promises of God, as ye also do, for God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ, who died for our sins and rose again for our Justification; therefore, being justified by faith we have peace with God through our Lord Jesus Christ. Be ye, therefore, strong in the Lord, and in the power of his might; put on the whole armour of God that ye may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against the

Priestly Rulers of darkness in the world, and against spiritual wickedness in high places; for just so sure as Christ has his witnesses, who are faithful ministers of his gospel, equally so has Satan his ministers, who are called in Scripture, false apostles, deceitful workers, transforming themselves into the Apostles of Christ; whose coming is after Satan, with all manner of deceivableness, living wonders, and cunning craftiness, whereby they lie in wait to deceive. It is no marvel saith the Scriptures, for Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed as ministers of righteousness, who cry lo here and lo there, and would deceive the very elect were it possible. Nevertheless, the foundation of God standeth sure, having this seal—the Lord knoweth them that are his; therefore, stand fast, brethren, in the liberty wherewith Christ hath made you free, and be ye not entangled with their *New School yokes* of bondage, neither be ye carried about by their whims and windy doctrines; but be ye separate, come out from among them, partake not of their popular sins and I will receive you saith the Lord. We, therefore, the Old School Regular Baptists, should both act and believe as consistent Predestinarians. The *Old School* believe in God, and have no confidence in the flesh, and this gift of faith in Him that is all in all, will ever prevent their trusting in the arm of flesh—"the works of man or the virtue of filthy lucre in saving souls." Yea, brethren, we have long since been convinced "that the love of money is the root of all evil," especially since among the Baptists it has become the base and structure of many institutions, where it is held forth as so very essential, that it supercedes the work of the Holy Spirit in salvation; for money is required to qualify men for the ministry, and to enable them to convey a knowledge of God to the heathen. Every cause will produce its effect: remove the foundation, and the building will fall; take away money, and how soon will the modern institutions of the day cease; and yet what stress is now laid on money as a means of saving souls—as it was in ancient times, even so it is now. Read Exodus xxxii. and you will find that the Priest done much like the Priests of these times. While Moses was waiting on the Lord, his brother instituted a great protracted meeting, and he called upon the females to break off their jewelry and give it to him that he might make a deity; they complied and said, "Up make us gods which shall go before us, for as for Moses, they wot not what had become of him; so he cast it into the fire and behold out came a Calf." There are many such calves yet—calf-deities and calf-wor-

shippers, who have their various golden goddesses of new craft, and yet call them religious devotions and benevolent contributions. But the Lord said unto Moses, "Let me alone that my wrath may wax hot against them; they are a haughty, stiff-necked, rebellious people. Witness also the sympathetic and most powerful appeals made to the ladies of America, by Mrs. Judson, Mrs. Wade, and other female missionaries who have called upon our females, to break off their jewelry and costly array and send it to aid in the salvation of the millions in Burmah, who must inevitably sink to hell for want of our sympathies, and the gold and silver withheld from the strange fires of religious effort.

Instance also a certain Baptist of the lucre-faith called Simon, (see Acts viii. 18—24) who supposed that he might buy the gift of God with money, and having no doubt a thirst for popularity, intended to sell or give the Holy Ghost to whom he pleased. But Peter said unto him, "Thy money perish with thee, thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God." What an awful mistake it will be, if those engaged in what they call religious effort, should find, when it is too late, that their hearts have not been right in the sight of God; and above all that they have neither part nor lot in spiritual blessings because they have robbed God by basing their institutions on money, and calling them religious institutions and means of grace; for down to the present age, Idol worship and sacrilege has been the effect of sin and unbelief—when many have run and cried tidings, tidings, when the Lord had not sent them. But we, the Old School, believe that God is able to fulfill his will; and Jesus says, except the Father which sent me draw you, ye cannot come, and all that the Father hath given to me, shall come to me, and I will raise him up at the last day; we therefore believe that if all the exertions and inventions of the New School were to cease, and all the gold and silver on earth (the base of their institutions) were buried in the depth of the sea, and all the men-called, men-qualified and men-sent missionaries, were gone to their own place; that still the great work of the Lord God Omnipotent would go on without confusion; not one soul would be lost for whom Christ died, "For you were not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for you. Therefore, whosoever is born of God cannot sin, because his seed remaineth in him; therefore, if Children, then heirs, heirs of God and joint heirs with Jesus Christ." Let but one,

only one link of this glorious chain of the eternal and inseparable union between Christ and his Church be broken, and down goes the whole fabric of human felicity; all assurance and hope of future glory would be but mere conjecture, and afford no consolation to the inquiring mind. But thanks be to his blessed name, they are flesh of his flesh, and bone of his bone, and when he comes to take his jewels home his bride will be ready for the wedding, and not a member in her whole body wanting or deficient.

We now beg leave to call your attention to another subject, viz: The Ministry, or the Pulpit or its occupants:

In what light are we to view him that fills that sacred office and station of a Preacher so elevated above his brethren as Doctors of Divinity, and Reverend Divines in human shape? As lords over God's heritage, and they his servants? No. Well who is he and what is his office? We answer in behalf of all the Old School, that he is a servant of the Church—a Minister by whom ye believed—an earthen vessel containing the rich spiritual treasures of the kingdom, that the excellency of the power may be of God and not of the vessel, that no flesh should glory in God's presence. He is a mouth for God—an angel of the Church—a messenger of truth—a preacher of righteousness—an herald of glad tidings, and a watchman on Zion's walls from whence he is to cry aloud and spare not; and while he is blowing the gospel trumpet, he also warns the citizens of Zion of her enemies without, and enemies and commotions within, as well as the awful consequences resulting from either desertion to, or an unholy alliance with other nations. They are also shepherds who feed the sheep and lambs of Jesus, not with water made foul by the foot of the beast, but with the sincere milk of the word; not to beat the maid servants and men servants, but to feed the church of God which he hath purchased with his own blood, and give to each his portion of meat in due season—thereby establish the strong, confirm the feeble, restore the weak, reclaim the wanderer, bind up the broken hearted, open the prison doors to the captives, and preach the gospel to the poor. Oh how consoling are the words of our blessed Jesus: Blessed are the poor in spirit, for the poor have the gospel preached to them; and how sacred is the office of a Bishop, not a novice least he be puffed up—like many we fear are in the present day.

The next enquiry is, How and by what cause and process are God's Ministers called and initiated into this sacred office. We answer, they are decreed, selected and chosen of God, as vessels of his gospel, from before the foundation of the world; and in their proper time, God separates them from their mother's womb, calls them to the work, fitteth and qualifyeth them to fulfil his will, and wo to them if they preach not the gospel, for necessity is upon them, and the Gospel which they preach is not after man, neither receive they it of man, but by the revelation of

Jesus Christ—not of men but of God. This, brethren, is the Lord's plan, and while it just suits the Old School, it widely differs from the New School mission process. When men select from among their society the most officious youth, who may be aspiring to elevation by rapid strides in scientific research—who is their chosen, called and sent of men to a theological institution to be refined, qualified and prepared for the use of God—well charged with the wisdom of this world that the offence of the Cross might cease, and religion become popular and well received of men; and those missionary youths are sent out here to supply the destitute churches, (among the western heathen of the Mississippi Valley, as they please to term us,) do they not appear more like boy-bishops or boy-pastors, than able ministers of the New Testament? Now, brethren, what think you of the contrast between the old and new, or God's plan, and men's devices? Is not the old better? We anticipate your reply in the affirmative, when all will acknowledge that an evil does exist among us—that the Baptists are not now that united and happy people that they once were, when they saw eye to eye, and were of one mind, faith and practice. Does the question now arise, What is the cause of the present discord? If so, we answer in the name of our Lord and Master, and say, "Behold, before God we lie not, our conscience bearing witness with the Holy Ghost," that we believe the cause originated in a corrupt Ministry—the mission principle, the influence of new inventions, and popular religious institutions of the day, so called. And do you ask, What ought to be done to restore what is lost, or what can I, as an individual do? If so, we reply, let every soldier of the Cross put on his whole armour, and come up to the help of the Lord against the mighty. Every man to his post, and be not wheedled, but contend for your rights by guarding the sanctuary and closing the doors of your pulpits against all imposters, robbers and judaizing teachers, as well as corrupt doctrine and practices; and if your claims and disputed rights are trampled upon, in your churches and other places, you still have one refuge, viz: the Old School meetings, where you can fulfil the object and design of these meetings, by selecting your choice and saying whether or not you will suffer the pulpit to be polluted with false doctrine, and the house defiled by the practice of the modern money-changers—who would turn the house of God into a den of thieves—whose robbing and thieving is spiritually so; and according to Scripture, it consists in the robbing of God, both of his wisdom, power and glory, and his children of their meat.

While the New School call this an enlightened day in the Christian era, the Old School view it as a dark and cloudy day in Zion—when true light, gospel truth and christian zeal are at a low ebb, particularly in the ministry; a time of much sickness, distress and famine in the church, when the children of God are mourning, droop-

ing and cast down—whose fiery trials, gloomy prospects & fearful discouragements with regard to Zion, causes them to cry unto God day and night as the Elect in all ages. They mourn the general dearth in our denomination, the declension and apostacy from gospel faith and practice, believing that there are many who are bewitched with the modern inventions, having an insatiable thirst for popularity, to be called great and many, who have went out from us, and have turned their influence against us, and have left the old paths of the ancient order of Baptists. But perhaps it may be said of some, that they went out from us, that it might be made manifest that they were not of us. Others there are who seem to be halting between two opinions, to whom the Lord is still saying, "Will ye go away also?" It grieves us of the Old School, when we witness a departure from the simplicity of the gospel, by such as we used to highly esteem for the truth's sake, and especially those, who, but a few years ago, seemed to be pillars and able defenders of the faith, and were little suspected of leaving the flock or any other awful digression. May the Lord, the Great Head of the Church, reclaim the back-sliders who may be his wandering children, and restore to the churches that peace and union, which they in their blind zeal and folly have taken away for a season.

But we must return and call your attention to this special Old School Meeting, and the particulars therewith connected, in consequence of some late circumstances which necessarily seem to constrain us to adopt this measure.

1st. For as much as we have heard since our last Old School meeting, that some alarm has been created in the minds of some of the brethren, with regard to the name, practice and authority for these special meetings for preaching, in consequence of some disaffected persons having charged the Old School brethren with forming themselves into a Society, &c. simply because we appointed a Moderator and Clerk, and passed some resolutions at our Old School Meeting. Now, brethren, if we admit that the position of the objector is good, then we acknowledge, that in all cases it must necessarily follow, that all assemblies who are called together for any and every purpose whatsoever, are directly formed into a particular society, as soon as they are called to order by the appointment of a Chairman and Secretary, or a Moderator and Clerk; and yet how often does it occur that citizens assemble, appoint their officers and committees, and pass their resolutions, relative to celebrations, public improvements, &c.; and who was ever so simple and evil disposed as to charge those assemblies with being formed into a society. Yet it seems that if a few of the persecuted, upopular predestinarian Baptists should get together and say who shall preach for them, and who not, and then and there come to order by appointing a Moderator and Clerk, "why," says the objector, "they must certainly be out of the way." Brethren, look at it, and see how futile and un-

generous are these charges; when properly compared and examined is not the charge of Society-bands completely refuted? Yea, and before our enemies can throw us, and sustain their position by such groundless impeachments, they will have to alarm our fears by other stratagems and a very long siege.

2nd. As we pass along we shall drop a few hints respecting the name, *Old School*, which is objected to also. It will be recollected that our former meetings, held on the 5th Lord's day, were called 'Minister's meetings,' and were conducted in such manner, and subject to such by-laws and examination among the ministers as seemed to them proper, and no exceptions were then taken either to the name or practice; but as soon as the church and lay-members take their authority into their own hands, and say who shall preach and who not, and change the name to *Old School*, (which they think equally as scriptural and more appropriate,) what a hue and cry is raised against the name and order! And why? Because such as would trouble you are cut off—they themselves being judges. And again, for the idea of a *School* we refer to the quotation made by our Saviour, in the New Testament, John vi. 45. "It is written in the Prophets, and they shall be taught of God, every man, therefore, that hath heard and hath learned of the Father cometh unto me."

In the above quotation of the blessed Saviour, who spake as never man spake, we have the idea presented to our view, both of teacher and pupils, and these pupils both hear and learn of the Father. Again, see Thess. iv. 9, "Yourselves are taught of God to love one another." 1st Cor. ii. 13, "Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." See also Psalms clxiv. 1, "Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight." Those who are thus taught are of the *Old School*, and on the same old foundation with the Apostles and Prophets, Jesus Christ himself being the chief corner stone; and all the pupils of His *School* are the called, chosen and faithful, who are the children of God, and take his blessed word for their "school book"—the man of their counsel, and the rule of their faith and practice.

We would close this part of the subject respecting the name, *Old School*, by referring you to the Corresponding Letter of our Association, sent out to her sister Associations last year, 1834; in which you will see the title or name which she, as a body, owns, viz: *Old School Regulars—the Old Fashioned Baptists*. And what more can you require of us for authority, when you have *Old School Regulars* incorporated in, or attached to the Minutes of the Miami Association to which you belong; therefore, let the foregoing suffice for names and authority, while we would observe that we have no apology to offer for devoting so much of this address to the subject of disputed rights, believing it to be our duty to endeavor, at least, to free the minds of

those brethren who now hesitate to unite with us from a doubtful mind.

For some particulars respecting our objections to the societies called "*Benevolent Institutions*," we refer you to the Circular of the Miami Association of 1833; in which we also object to the plan of churches wearying and troubling us by presenting accounts in their letters of the various operations of the *New School*, we believing those institutions to be of Anti-Christ and the world—that they are not warranted by the Scriptures, and therefore forms no part of christian duty; that instead of being benevolent, they have rather proved to be a curse, and a source of much distress in every Church where they have been so far bewitched by them, as to bid them God speed. They are characteristic of the *N. School* and always lead to Arminianism, which is one strong objection to them. They are new things of the new divinity, for they were unknown among the Regular Baptists until of late years, having sprung up and been cultivated by the *New School* to whom they belong.

Having, therefore, brethren, called your attention in this address to four particulars, viz: 1st. Some Scriptural ideas or expressions relative to the stability of the Church, when founded on the immovable rock of eternal ages; 2nd. the Office of a Bishop and God's plan of calling them; 3rd. the name and authority for these Regular Baptist *Old School Meetings*; 4th. some few objections to the benevolent institutions, (so called) and lastly we propose before we close to turn the picture, and let you take a peep at the *New School*. By exposing a catalogue of a few items of their faith and practice, you have a contrast—the Gold and the Dross; so that it cannot be difficult for persons to decide in future the difference between the Old and New.

New Schoolism:—The *New School* mimic the Old in some particulars, and say they are Regular Baptists; but are not, for they believe and act like all other Arminians. They pretend to acknowledge the doctrine of Election, but object to the manner in which it is advanced by the *Old School Fathers* of the present day. They denounce the doctrine of Predestination and Election, saying that it is unprofitable and discouraging to sinners, and that when alone in its native dress, as being a frightful deformity—a naked skeleton, except when clothed by their scientific garb of modern refinement—and that when preached in circles of refined society, instead of gaining hearers it will drive sinners away from the house of God, and that it is a subject only fit to talk about in chimney corners. They acknowledge that they have got off of the old narrow contracted plan of the Baptists—that their views have become more enlarged, and that they have changed their manner of preaching. They shun to declare the whole counsel of God, and wrest from the Scriptures their true meaning; they preach Arminianism, or a mixture of grace and works, and handle the word of God deceitfully; they artfully strive to prove by the

five senses that man is not quite so dead as the Scriptures and old school preachers would represent; they reproach the doctrine of Justification, by loud appeals to carnal reason; they darken counsel by their sophistry, and hold the truth in unrighteousness; they are self-exalted on an eminence of scientific research, and despise the Elders of low degree; they speak great swelling words of vanity and philosophy, while they soar aloft in great flights, to scale the planets in search of evidence to prove the Gospel; they strive to prove, by the mental and mechanical improvements of the day, that through science the natural man shall discern spiritual things, and without science he is doomed to perish; they are proud, heady, high-minded, impudent, presumptuous and self-willed, and are not afraid to speak evil of Gospel Ministers; they promise themselves triumphant liberty and universal influence, at the death of the remaining fathers of the old school; they overlook the church, and disregard the poor of the flock by wooing what they call sinners, and grasping at numbers and popularity; they compass sea and land to make proselytes, and when they are made they are two fold more the child of hell than themselves; they can drag hypocrites into societies, for the tree is known by its fruit—and many of their proselytes are like themselves, ever learning and never able to come to the knowledge of truth; they strive to accommodate what they call the refined and higher order of society, with such preaching as may be most congenial to their views and feelings; they shun the company of old school brethren, while they neglect not to address the females with flatteries. Their influence in churches, in some instances, has encouraged the female members to assume the authority of dictating church discipline (especially with regard to new societies) to the wounding of the brethren, and contrary to the Apostle's doctrine who suffered not a woman to speak in the ch'h. They preach for doctrine the commandments of men, and feed not the Church of God which he hath purchased with his own blood; they give not of the sincere milk of the word to the lambs nor strengthen the weak and feeble minded.

Again; If they so much as touch on doctrinal points, it is generally by way of ridicule—when they either directly or indirectly brand and stigmatize the *Old School* with Anti-nomianism, Parkerism or some vulgarism. They are members and advocates of the modern inventions and societies—the innumerable institutions called '*benevolent*;' they denounce the *Old School Baptists* as wicked infidels, who either oppose or even refuse to unite with them in the *New School modus operandi*; they hold protracted-meetings and in some places have had anxious-seats, and where such seats for their plans were disallowed by the church, they supplied its place by another horn from the same Beast, to wit: They endeavor to accomplish their designs in getting numbers by calling upon sinners to manifest that

they wish to be prayed for, by rising on their feet; when, if the terms are complied with, they are promised the prayers of (what they call) the church, together with some flattering prospect of getting religion. They also go from house to house begging permission to pray for the inmates—trumpeting their zeal by stating that 'they do love to pray'—'that it does their very souls good to pray;' and these 'creepers' creep into houses seeking to lead men and women astray, and to get their money. They appoint times and places to meet and pray—a consolidated combination prayer—for some certain individual, and then afterwards inform him, or her, of their wonderful zeal and travail on his or her behalf, by which means they strive to kindle up what they call "spiritual fires of hopeful conviction;" thus they operate on the passions and feelings of human nature by exciting their fears, and taking every advantage of the circumstances connected with certain individuals. They push along and keep moving in their blind zeal, as though they expected to get ahead of the Lord in the work of regeneration, by 'preparing precious souls' and the *airs** of men and women as fit subjects to receive the Holy Spirit, so that they may boast of their wonderful influence and instrumentality in conversion. They are so fascinating and scientific in their works, that they can accommodate their faces with tears, and shape their jestures so as to meet the object of their pursuit at every point. They are, to take them all in all, a strange compound of inconsistencies; and paradoxical as it may appear, they are a strange sort of dependent, independent, pharasaical, predestinarian Arminians, in which is incorporated no small share of Fullerism, Campbellism and New-lightism; and their sentiments are as numerous, confusing and bewitching as their conduct and jestures are disgusting. They call this the enlightened age of christianity, and profess to be hastening on the borders of Millennial Glory, crying, union! union!! and the amalgamation of all sects and denominations now engaged in one common cause, called benevolence. They proclaim that Sunday Schools are the germe of immortality and eternal life, (see Elder Lynd's Sunday School Address in the Baptist Weekly Journal) and that Sunday Schools are the birth-place of christians—the nursery of souls for heaven. (N. Johnson's language to A. L. Holgate.) Again, in the Circular Letter of Elder S. W. Lynd and others of the committee, we find the following language: "It may be a worthy enquiry whether it is not the privilege and duty of the Western Churches to participate in the glory and blessedness of opening the fountain and conveying the streams of salvation to the millions of Burmah."

They proclaim that *science*, instead of wisdom and the Son of God, hath found out knowledge of witty inventions; she hath set dead nature to

* The modern pronunciation of *heart* among scientific dandies.

work and brought forth a new creation of things as numerous & diversified as the wants of man—that science hath given to man almost unlimited powers; it has rendered the most tremendous agent in the universe, subservient to his will; it makes even the winds and the seas obey him, and has caused the desert to blossom as the rose, and that Deity himself has joined *religion* and *science* in immortal wedlock; and above all, "that the uneducated man is ignorant of every particle of matter in the natural world, and unable to read that Revelation which God has made of the spiritual; consequently amidst the stores of both is doomed to perish." Oh science, science! after thy marriage with religion, and thine united powers, what canst thou do? (See D. Bryant's Address to the Granville Institution.)

Brethren of the Old School, stop, pause, reflect and consider—look at the foregoing again, it is all New Schoolism and the opposite of the Old, and whoever can draw comfort from such faith and practice, are welcome to their food. Every man to his taste, but we the Old School—the *taught* of the Lord—have no relish for such unsavory trash, but would ever wish to avoid unwarrantable conduct—the presumptuous doctrines of devils, or bold blasphemies, which are called in scripture damnable heresies.

We have now taken our leave of the N. School for the present, hoping the few hints will enable you to draw the contrast. Nevertheless, we have come far short of pointing out all their deformities and inconsistencies; the half has not yet been told, neither would a volume contain what in justice might be written concerning them and their effects among us. No, brethren, we have only given you a slight glimpse, having barely touched upon some of the *premonitory symptoms* of that awful anti-religious pestilence which now threatens to prevail as a general *epidemic* in our once happy denomination.

As faithfulness becomes the house of God, it is probable we shall, at some future period, resume the subject of pointing out the defects in the New School, by giving our objections to every society and modern institution, item by item—from the Missionary and Bible Society down through the whole routine to the Tract, Preserve and Scrap Society. As long as the enemy is in the field, and the war continues, we shall not cease to fight the good fight, and contend for the faith once delivered to the saints.

May the Great Captain of our salvation, the Lord of Hosts, hasten on the day, if His will, when the present war shall cease among us, either by triumphant victory, a treaty of peace, or a withdrawal of such as at present prevent our enjoying with them that friendly intercourse common to other nations of different languages; or in other words, those of a different denomination.

S. GARD, Moderator.

I. T. SUANDERS, Clerk.

Communications.

For the Signs of the Times.

Controversy.

Different constructions are put upon this term. Some associate with it the idea of striving for the mastery; and this may have arisen from the fact, that controvertists so frequently appear to have little else in view. But this is not the necessary meaning of the word; the proper definition of the term is, to dispute or agitate different opinions; and however indisposed many appear to be towards controversy, it is impossible to maintain Truth without it.

Christ maintained a continual controversy with the enemies of Truth; and although His bare word was sufficient to establish any part, yet he condescended to use arguments with his opponents. Thus in establishing his claim to the Messiahship, "he argues from his works," John x. 38; and when charged with being under satanic influence, he refutes the charge by a very plain and conclusive argument. (Mat. xii. 24—27.) The Apostles were engaged in a perpetual controversy both with Jews and others with whom they came in contact; and all succeeding ministers of the gospel have followed their example, and will have to do so as long as Truth has an enemy in the world. Indeed there has nothing ever engaged the attention of man that is so well worth contending for as the Truth of the Gospel, as it involves interests of infinitely greater importance than any other subject ever presented to his view.

The questions of dispute that arise partake of greater or less importance, according to the magnitude of the subjects involved. For instance, questions at times arise in the church that elicit considerable discussion, and sometimes much warmth, which, nevertheless, are not of sufficient magnitude to justify a discussion; while others are of such a nature as to render a total surrender of the essential truth of the gospel, or a separation unavoidable. Questions of the former class have often agitated the church, and at times have produced considerable excitement; but while there existed an agreement on the more essential points of gospel faith and order, those difficulties would generally subside, either by a surrender of one part, or an agreement to let each enjoy his own peculiar views, without breaking fellowship. In this class of questions we might venture to rank the subject of the *imposition of hands*—a question that has frequently agitated the Particular Baptists; and though conducted at times with much warmth, yet, by the great body of Old Fashioned Baptists, it has not been considered of sufficient moment to effect their fellowship. But when questions of the latter class enter the church, they seldom if ever terminate short of a total separation. It is from questions of this class that the controversy which now agitates us has arisen, and from which arise the distinctions of *Old* and *New School* Baptists. These two parties are now in the field, and the

questions at issue involve the very vitals of Truth, both as relates to gospel faith and order; the former touching the ground of a sinner's hope, and the latter the visibility of the church. Both of these are of too great importance to admit of a compromise or even of silence. The New School party has every advantage on its side, excepting that of Truth. It has learning, talent, wealth and popular opinion—of either of which the Old School have comparatively little; yet, while it has truth on its side, it has nothing to fear; for though truth may fall in the streets, and its friends sink into obscurity, yet it will ultimately rise and triumph.

If I have understood the ostensible object of your paper, it is to maintain the Old School cause in opposition to the New School doctrines and plans of operation; if so, may we not look upon those questions which have been regarded as of minor importance, and which have agitated the church previous to the present division, as unconnected with the present controversy, and rather foreign from the design of your increasingly valuable paper? I hope I shall not be considered as viewing any thing pertaining to our duty, as christians, unimportant, or that I would wish to cramp brethren in a free expression of their views at a time when it would not be likely to operate unfavorably on the common cause. The subject of the *Imposition of hands*, has occupied a considerable place in the Signs of late; and notwithstanding I have not any objection to seeing the views of brethren on the subject, nor to derive all the information I can on the point; yet I fear, if pursued, it may operate unfavorably on the main question at issue. We all know enough of human nature to know, that when we engage in a contest we are loath to yield, and that in conducting our part we are at times led insensibly to employ expressions calculated to excite unpleasant feelings, and elicit something like retaliation; and I have thought upon the whole, as we have a formidable enemy in the field, directing his main efforts against the citadel of Truth, whether it would not be better to direct our united efforts in defence of those precious truths of the gospel, now assailed on every point, than to indulge in the discussion of subjects of minor importance at the risk of our harmony.

I hope the brethren who have written on this subject will excuse the freedom I have taken, when I inform them that the above remarks have been dictated by no other motive than an ardent desire that we may be enabled to move on harmoniously, in maintaining the great truths of the gospel against the formidable enemies by which they are now assailed. You are at liberty to dispose of these few remarks as you think best, and believe me

Yours, as ever, in the Bonds of the Gospel,

THOMAS BARTON.

P. S. In publishing the time and place of our next General Old School Meeting, in one of the numbers of the 3rd volume, I observe a mistake

as to the time. You will please to correct the mistake by saying that the Meeting will commence on the Thursday (not Monday) preceding the first Sunday in June next, at 10 o'clock A. M. at the Meeting-house of the Welch Tract Baptist Church, New Castle Co. Del.

T. B.

N. B. A further notice of the above contemplated meeting will be given in due time.—*Ed.*

For the Signs of the Times.

Philadelphia, Dec. 15, 1835.

BROTHER BEEBE: The Philadelphia Baptist Conference met with the first Baptist Church at Hopewell, N. J., according to their previous appointment, on the first Tuesday of this month; public service commenced at 11 o'clock in the morning. We had a very agreeable and highly interesting meeting, and had every reason to believe that God was in the midst of us, and that the interview with that estimable church may be blessed. The religious services continued for three days with increasing interest; deep attention and solemnity pervaded the whole assembly, and strong indications were manifested by many of the most tender, pathetic and contrite feelings; affording a hope that they were pricked to the heart, and anxiously concerned about the interest of their immortal souls, and may it prove the commencement of a special work of the Holy Spirit, among that dear people.

Our beloved Brother Elder Boggs the Pastor of the church, has been confined by severe indisposition for nearly three months, so as to be unable to attend to his ministerial labours; which, from his approved talents, long experience and correct views of divine truth, has been no small loss to that church and congregation. It appears to be deeply felt by many, and would have been much more so, were it not for the orthodox services of our excellent brother Eld. C. Suydam, who is a member of that church. We were highly gratified to find brother Boggs, towards the close of the meeting, so far convalescent as to be able to meet with us, and take part in our services, altho' he appeared very feeble. May the Lord restore him to the dear people of his charge.

On the last day of the meeting, at the unanimous desire of the Church signified to the Ministers present, Alfred Earl a valuable and gifted young Brother, licensed about twelve months since, an approved and highly acceptable member of the church was set apart to the work of an evangelist by solemn ordination, imposition of hands and prayer, according to the practice general among Particular Baptists. The services were peculiarly solemn and refreshing. The ordination service was as follows: Introductory prayer and sermon by Eld. Theophilus Harris, Pastor of the North Seventh st. Baptist Church, Philadelphia, from Acts xxvi. 17, 18; Examination of candidate by Eld. John Boggs, Pastor of the First Hopewell Church, N. J.; Ordaining Prayer by Elder James Osbourne, of Baltimore, Md., and the Imposition of Hands and Charge

to the candidate by Eld. James P. Bowen, Pastor of the Baptist C'h. at Southampton, Buck's County, Penn. After singing, Benediction was pronounced by the Candidate. The audience manifested a deep interest on the occasion, and many were greatly affected during the different exercises—especially at the relation of brother Earl's religious exercises and experience—his call to the work of the ministry, and his evangelical views of the glorious doctrine of Free and Sovereign Grace. A number of the members of the Second Baptist Church attended on the occasion; and we were rejoiced to learn that the members of this church as well as those of First Hopewell, are firmly grounded and established in the faith and hope of the Gospel, and that the vain and deceptive inventions of misguided zealots, or corrupt fallacies of designing men, have not drawn them aside from the ancient Baptist platform, or caused them to swerve from the Truth of God either in doctrine or practice. On the contrary, they appear zealously disposed to contend earnestly for the faith once delivered to the saints. May the Lord dispose many of our Baptist churches to follow the example of these precious sons of Zion, as far as they have followed Christ.

Yours, in Gospel Bonds,

THEO. HARRIS.

For the Signs of the Times.

Near Waynesburgh, Nov. 6, 1835.

DEAR BROTHER BEEBE: I have just returned from a short, but laborious tour in the edge of West Virginia, among a few of the scattered sheep and lambs of the Redeemer, and among whom I enjoyed a considerable degree of satisfaction, as I believe they are lovers of Truth. Two of them joined to obtain one copy of your worthy paper, and I have also two other subscribers. Dear Brother, from reading your paper, I have been much encouraged to stand fast in the liberty of the gospel and face my opposers with christian fortitude, altho' the religious world is in utter confusion. For while the multitude of professors are fondly dreaming of the early dawn of a glorious millennium, to be ushered in by human effort, and in which all mankind are to have to a true knowledge of Christ, and all act in concert with each other in all things pertaining to the Redeemer's Kingdom; a little despised few are often found weeping over the declension of vital piety and extensive apostacy from the faith once delivered to the saints; viewing the spirit of the day as pregnant with fatal consequences to the cause of godliness and truth. And from the persecuting taunts, connected with the bold attempts to brake up the churches and change the theology of the Baptists, they are looking forward on the day, when they, as the last witnesses of gospel truth, must bring up the rear of martyrdom, and seal with their own blood their valor for the truth which shall remain on the earth.

But none of these things move me, neither count I my life dear unto myself; so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify of the grace of God. Yet these things trouble me, for this is a day of peculiar trial to the saints—a day in which light is called darkness, and darkness light; truth is called error, and error is abundantly propagated for truth; the doctrine of grace blasphemously called anti-nomianism, and the delusive whims of Fuller and Hopkins, thundering from most

of our pulpits; that is to say, the Atonement of Christ is general to all and special to part, and efficacious to none until they do their part—and for want of new plans and cash to drive on, millions of souls redeemed by Christ must go to hell; but, say they, at our protracted meetings we will raise a great storm and convert all the sinners while their passions are warm. It is true they proselyte considerable numbers, and thereby fill up their churches with graceless professors; and like priest-like people, "they are heady, high-minded lovers of pleasure more than lovers of God—having a form of godliness and denying the power thereof;" from such I am bound to turn away. I am often pained to see many, who appear to be christians, following their pernicious ways, by reason of whom the way of truth is evil spoken of; and even many who profess to believe our doctrine, will say, it is not profitable to preach the doctrine of the gospel given us, as practical preaching. But, Brethren, with equal propriety Christ may be charged with preaching an unprofitable sermon, John vi., when, in reply to the caviling of the Jews, he says, "Murmur not among yourselves, no man can come unto me except the Father which sent me draw him, and I will raise him up at the last day;" and he continued his sermon in a glorious development of the way of life and salvation through the sacrifice of himself, so that many of his soft-mouthed, world-loving disciples began to baul out, "It is a hard saying, who can bear it?" and turned backward and walked no more with him. Yet this sermon only tended to expose their hypocrisy, and like the cask of new wine which through fermentation casts out its dregs and renders the body more pure; but, brethren, "mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them, for they that are such serve not the Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." Such men are very numerous among us; but we must expect them, for the Scripture tells us they shall arise; and if the prophetic part fail, why not the promises which are yea and amen.

But I must conclude my epistle; I have not written because I thought myself capable of writing for public inspection, but because I thought it might be strengthening to my dear brethren throughout the extensive circulation of the Signs of the Times, to hear that there are a few names yet in Western Pennsylvania who are not disposed to pay an implicit worship to the new measures of the day, neither are we drunken with the wine of her fornication. Brethren, farewell at present.

In hopes of Eternal Life, I subscribe myself, most affectionately, yours,

BARNET WITTATCH.

For the Signs of the Times.

Covington, Pa. Dec. 21, 1835.

BROTHER BEEBE: In Charleston, Tioga Co. Pa. are a few of the poor of the flock, who contemplate being organized into a Church before long. They having received so many of the frowns of those who persecute the Old School Baptists, that I am led to the conclusion that the woe pronounced, Luke vi. 26, will not for the present come upon them, for all men do not speak well of them. I believe they do not feel worthy to be numbered with those who can help the Lord save sinners, or gather in his chosen, but would rather wait God's own appointed time to accomplish his work. Although we live in a barren land, yet I believe the Lord has sent us some food by such of his ministers as Elder Hezekiah West and Eli Gitchel. There is great darkness in our land; yet we have a light in our

dwellings (the Word of God) which will lead us out of Egypt, and afford us the heavenly manna to keep us from fainting in this day of darkness and famine.

NORMAN ROCKWELL.

For the Signs of the Times.

CALUMNY.

South Westerlo, Nov. 24, 1835.

BROTHER BEEBE: Many of our friends have been very much agitated since my communication appeared in your 13th No. of vol. 3rd, on account of a statement in that article relative to certain regulations at the Theological Seminary at Hamilton, N. Y., viz:

"In the forepart of their studies, they prepare their sermons and deliver them to an assembly made up of their school mates, and perhaps their teachers, until they have made such proficiency as will allow them to come before a public assembly. Their sermon must be written and committed to memory, and the room prepared similar to one prepared for a poppet show; a curtain is then drawn across one end with sufficient room for a monitor, who holds the written sermon while the apprentice, or candidate for the Ministry, stands in front with the congregation before him; he then with all boldness begins to deliver his sermon, knowing that if his memory fails him, he can approach the curtain so near that his monitor may put the word into his ear without being discovered by the audience. Thus he is drilled until he is thought capable of appearing before the public, knowing "Who is sufficient for these things."

Now sir, when I published the foregoing, I had no idea that it would cause such a general ferment as it has. My friends began to enquire of me who were my informants? I have told them that Elder D. Corwin of Westerlo, N. Y. was one of them. Not long after, naming him as one of my informers, I was told that he denied it, and said that there was no such thing practised at that Seminary, and also went so far as to say that he did not believe that I ever thought he had told me so; and through his influence I am held forth to the public as having published a falsehood. Subsequently Elder Corwin has acknowledged, in the presence of a number of witnesses, that he did tell me the substance of the above, only with this difference—that the discourses delivered were not called sermons!

Now Bro. Beebe, it is possible I was mistaken in regard to the name of the performance, as I had understood that the Seminary was considered a very sacred place—so much so indeed, that young men could there be prepared for the Ministry of the Everlasting Gospel, and that those discourses were delivered by those who were preparing for the Ministry—it was therefore natural for me to conclude that their addresses were upon the subject of religion, and would be called sermons.

The above reminds me of a circumstance which occurred a few years since in Durham, N. Y. A certain man, a member of a Baptist Church, became disaffected with me on account of a sermon I had preached on the doctrine of Sovereign Grace, and said he would not come to hear me preach any more, nor let his family come; and that if he had a dog that would go to hear Burrit preach, he would kill him. However, after a few months he ventured to come again, and after meeting he said to me privately, I suppose that you have heard the report of my having said that if I had a dog that would go to hear you preach I would kill him. I did not say so, but I acknowledge that I did say, if I had a dog that would go to hear you preach, I would cut his head off.

REED BURRIT.

SIGNS OF THE TIMES.

New Vernon, Friday Jan. 15, 1836.

"Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsayings of Core."—Jude 11.

Cain was a religious man; his religion was of a kind of which he could claim to be the author, and was consequently *new schoolism*, or a new kind in his day. In its external form it was something like that revealed to Abel from heaven, for he offered sacrifices to the Lord, and doubtless the best he had, as it was the fruit of the ground; and he also appeared to indulge a sincere belief that his offering would be as acceptable as that of his brother Abel. Abel offered of the firstlings of his flock, and the fat thereof, and the Lord had respect unto Abel and his offering; but unto Cain and unto his offering he had not respect; and Cain was very wroth, and in the issue killed his brother. This was the first religious quarrel in which blood was shed that had ever occurred in the world. The difference between the religion of Cain and that of his brother Abel, will more fully appear by considering *the way of Cain*. The way of Cain was a way of his own—contrived by himself and unauthorized by the God of heaven, and consequently unacceptable to the Lord; neither Cain nor his religion were respected, for the way of Cain did not recognize the doctrine of divine Sovereignty, and he was evidently unwilling that the Lord should distinguish, single out, elect or respect Abel and not himself, or of the same lump make one to honor and another to dishonour. The government of the Lord he was unreconciled to; yet he could be, and was, a very religious man. His way, however, was not God's way, nor his thoughts God's thoughts; hence all his ardent piety and zeal availed him nothing. His offering, we have said, was unquestionably the best that he could command, and human reason would decide that it was as good as any part of Abel's flock, but those who have been taught by the Spirit of God, will discover that while Cain's religion was a system, in modern language, called Arminianism, Abel's was all of grace, in its figurative import. The sacrifice of Cain was the fruit of his industry, he being an *EFFORT* man, and the product of that ground then groaning under the curse of God for man's sake; "And who can bring a clean thing out of an unclean? Not one." While Abel's lamb was not the fruit of his work, but, like Jacob's savory meat, was made ready to his hand, and pointed figuratively to that blessed Lamb which Abraham told his son Isaac, God would provide himself with for an offering—and which was more fully manifested when the ancient Baptist, on the shore of Jordan, saw the Holy Ghost, in visible form like a dove, descend and rest upon him as the Lamb of God that taketh away the sins of the world. Hence while Cain's religion was a system of Arminianism, Abel's was a system of grace; the former showing what Cain had done—the latter, what God would do; the first, mere human invention—the second, a Divine appointment; the way of Cain to be defended by force of arms—the religion of Abel, by that God to whom Abel's blood cried from the ground. Now let a candid inquiry be made. Who are they in our time that have gone, or are going in the way of Cain? But secondly: *Run greedily after the error of Balaam for reward*. Balaam was a prophet—but not approved of God, although he, as well as the beast upon which he rode, was constrained to declare some truth. Balaam was a missionary, and had a mind to go among the heathen, and prophecy for Balak, King of Moab—

to which work he had a call!—and, like many of his kind in our day who love his error, he asked permission of the Lord, and was suffered to go. Whatever might have been the outfit of this famous foreign missionary, the formation of a special board was superseded by the royal bounty of Balak; as it appears that Balaam had only to arise and saddle his ass, and away he went to prophecy in a foreign land, moved not by the love of God nor regard to men; but he loved the wages of unrighteousness, and he taught Balak to cause Israel to sin.

Let us again inquire seriously, Are there any in this our day who love the error of Balaam? If there are, woe to them—they shall perish in the gainsayings of Core, or Korah—the account of Korah and his company, their gainsayings, rebellion and awful end, are given in the xvi. chapter of the Book of Numbers. Korah in an unhallowed union of effort with Dathan and Abiram, and their men, made an unauthorised attempt to assume the priesthood; and like many of our gold-spectacle young men of the Theological School, denied the reality of any special call to the work of the ministry; and while in the very act of disputing the point with the Lord's Ministers, the earth opened her mouth and swallowed them up alive.

The awfully solemn considerations involved in the foregoing subject, cannot fail to produce emotions of the deepest interest in the hearts of all who fear the Lord and tremble at his word, to see the thousands who are at this day so very tenacious for the way of Cain—or a way like his, unauthorised by the Lord, in which they may offer to the Lord unholy offerings; such for instance as their sinful hearts, their filthy lucre, their unconverted infants, or their dead works—and the multitude of greedy dogs, who love the wages of unrighteousness as well as their ancient missionary brother Balaam did, and who are hurrying on after his error—believing gain to be godliness; and at the same time knowing, as we do, that as God is true, they shall assuredly perish in the gainsayings of Core.

We have on hand a Communication from Bro. Salmon in reply to Eld. S. Trott, on the subject of Imposition of hands in ordaining Elders. Also communications from Brethren I. Chrisman, H. West, R. Burrit, A. B. Avery, I. T. Saunders, G. Westervelt, John McCrone, J. Haynes, and several others which shall be attended to soon.

It will be seen by the Address of the Old School Meetings in this No., that our Brethren in Ohio stand firm on the Old platform, and are determined not to yield the truth and order of the Gospel of Christ to become popular.

We had intended in this number to have begun our review of the numbers published a few months since in the Cross & Baptist Journal of Ohio, but, owing partly to want of time and want of room to insert an article on that subject, we are compelled to defer it until our next. In the mean time we will say to those of our correspondents whose communications we have had on hand for some time, we have not forgotten them. Those whose communications have come to hand in readiness for the press, have been necessarily culled out for want of time to prepare some others which should have been published some time since. We wish our Correspondents to have patience and we will endeavor to serve them all as soon as possible.

A letter received from Salem, Mass. dated 4th inst. says, "The Rev. George B. Cheever, author of Deacon Giles' Distillery, was this day sentenced to thirty days

imprisonment, and to give bonds of \$1000 to keep the peace for two years."

Mr. Cheever was the editor of a temperance paper at Salem, and was so intemperate in his temperance as to procure a place for himself in a common jail,—*Evening Post.*

RELIGIOUS MISCELLANY.

A Defence of Particular Redemption; wherein the doctrine of the late Mr. Fuller relative to the Atonement of Christ, is tried by the word of God.

LETTER II.

You will, I doubt not, agree with me when I say that a great change has taken place, during the last sixty years, in the principles maintained by the Particular Baptist churches. It was once the glory of these churches, that they contended earnestly for the doctrines of sovereign, discriminating grace,* even when a disposition appeared too generally amongst professors to relax on these points, and to accommodate matters with the world; a disposition much lamented and deprecated by the servants of Christ. Dr. Gill has distinctly foretold its pernicious effects, which have been only too visible in our own churches. In his sermon on "The Watchman's Answer," &c.† he says, "Of late years there has been a very visible decline, and a night is coming on, which we are entered into; the shadows of the evening are stretching out apace upon us, and the signs of the eventide are very manifest, and will shortly appear yet more and more: coldness and indifference in spiritual things, a want of affection to God, Christ, his people, truths and ordinances, may easily be observed; the first love is left; iniquity abounds, and the love of many waxes cold; and it will wax yet colder and colder, and will issue in a general forsaking of assembling together, and in an entire neglect of the ministers of the gospel; when such who have been professors themselves will be shy of them, and carefully shun them," &c. Now, what would this holy man say, were he at present alive, to find his words fulfilled so soon in our own denomination? What an alteration must have taken place amongst us, when there are now very few to be found who maintain the same glorious truths for which Dr. Gill was so able an advocate, and the few who do, are no longer cordially received into our pulpits or tolerated in our associations! Men have risen up among us every where speaking perverse things; the churches have been gradually drawn aside by them, until at length professors will not endure sound doctrine, but are yearly heaping to themselves such teachers as will gratify their itching ears.

Mr. Fuller appears to have been a kind of leader in this defection, at least he considered his own publications to have conducted not a little to the change. Writing to a friend on this subject, he expresses himself, says his biographer,‡ in the following strong and pointed language:—"When I first published my treatise on the nature of faith, and the duty of all men who hear the gospel to believe it, the Christian profession had sunk into contempt among us; insomuch that had matters gone on but a few years longer, the Baptists would have become a perfect dunghill in society." Strong and pointed language indeed! yet it must really be confessed that this was in a great degree the case. The truth is, that the principles maintained at that time by the Baptists were such as to render them odious to the public. They never could maintain those principles inviolably, and at the same time be generally esteemed a respectable body of professing Christians. They were distinctly forewarned by the Lord himself, that they should be hated of all men for his sake; that if they kept his words, the world would hate them, even as it had hated him. If the doctrine he taught, caused the Master of the house to be despised and rejected of men; if, for the same cause, the apostles were esteemed as the filth of the world, the offscouring of all things,—what right had these Baptists to complain, if, while holding in their measure the same truths, their profession became contemptible, and their churches considered a perfect dunghill in society? Complain! No, it was the highest

honour they were capable of in this life. If to them it was given on the behalf of Christ, not only to believe in him, but also to suffer for his sake, they ought to have rejoiced that they were counted worthy to suffer shame for his name. And I doubt not many of them did. Dr. Gill, when declaring his determination to go on preaching a free and finished salvation in the face of all opposition,* adds: "I am not afraid of the reproaches of men; I have been injured to these from my youth upwards, but none of these things move me."

But, as I have already said, the case is very different now. Since Mr. Fuller's principles have obtained amongst us, we are no longer offensive to the world; or, to use his strong language, we are no longer a dunghill in society. The offence of the cross has, in a great degree, ceased in reference to our doctrine, our profession, and our preaching. And to add to our respectability, we have amongst us a number of rational polite ministers; † men whose minds are too enlightened, too liberal, to insist much on the distinguishing doctrines of the gospel, and who are, consequently, rolling along in the full stream of earthly reputation. They speak according to the world, and the world heareth them. But with all these advantages, what have we lost? O God! thou knowest what we have lost! Our profession is inoffensive; but alas! we have lost much of the comfort of the Holy Ghost. We have gained ease and tranquillity; but we have lost, in a great degree, the sensible enjoyment of the Lord's special presence. We are no more odious to society; but the Holy Spirit is remarkably withdrawn: that adorable Person is grieved; the power of godliness is almost gone; and, in many instances, the form is ready to depart also.

"O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance."

I would now proceed to an examination of the extracts given in my first letter; but before I do so, it will be proper to explain, that, in this controversy, I use the term redemption in its general acceptation. When we speak of particular redemption, or universal redemption, we use the term in reference to the ransom price. Sometimes in Scripture the word redemption means deliverance; but this is its secondary, and not its proper or

* Sermons and Tracts, vol. i. page 249.

† One of these gentlemen, Mr. John Foster, whose Essays have been almost universally admired, has favoured us with a pretty fair sample of the fashionable divinity, in his "Essay on the Aversion of Men of Taste to Evangelical Religion." This writer appears particularly anxious for the conversion of men of taste; and seems to wonder that they should not be in love with so sublime a thing as the gospel. He admits that one cause of their aversion to evangelical truth is the natural enmity of the heart to God; but this he thinks is by no means the only cause. He seems to be of opinion that there must be some fault in the gospel itself, if not in the doctrines of it, yet certainly in the phraseology which the Holy Ghost has been pleased to employ in order to express those doctrines. See Letter 3d. Accordingly he would have such words as Righteousness, Godliness, Grace, Sanctification, &c. exchanged for a more "general and classical mode of expression." This alteration he thinks, would render the gospel less offensive to men of taste; it would render evangelical sentiments less subject to the imputation of fanaticism, & serve a check to cant and hypocrisy. We must not imagine, however, that zeal, such as this writer discovers, arises always from love to the souls of men. The soul of a labourer, or of a mechanic, is as valuable in itself, and as precious in the sight of God, as the soul of a man of taste; but whoever heard of a reverend gentleman proposing to alter the language of Scripture, to mend the prejudices of labourers and mechanics? Men of taste and usually persons of influence, and often of affluence and wealth; there are therefore other reasons, very weighty reasons, why a reverend divine should be particularly desirous to gain men of taste. That man must be almost an idiot, who is not aware that many who are denominated evangelical ministers, will make almost any sacrifices to induce persons of wealth and influence to profess what are called evangelical sentiments. But with all this pretended zeal for the glory of God, and the good of souls such ministers are making merchandise of the souls of men; they are seeking their own aggrandizement, having men's persons in admiration because of advantage. What an appalling scene of iniquity is displayed in every exhibition of the hateful spirit priestcraft!

* See Dr. Gill's Answer to the Birmingham Dialogue Writer, part 1.

† page 29.

‡ Memoirs of Mr. Fuller, by Morris, page 267.

original signification. To redeem, is properly to buy again, to purchase from captivity, &c. and when used in reference to the great affair of salvation, it relates primarily to the blood of Christ, "in whom we have redemption." In this sense Mr. Fuller uses the term when he speaks of the "particularity of redemption;" and in this sense the inspired writer uses it when he says, "Being justified freely by his grace through the redemption that is in Christ Jesus." This explanation is necessary, because some, from inattention, and others from a worse cause, have attached an ambiguous meaning to the term.

The extracts to which I have called your attention are very ingeniously written. But the very ingenuity is suspicious, because truth requires none. Such are the obscurity and artfulness which run through them, that of the many persons who have read Mr. Fuller's Dialogues, &c. very few fully understand them. Some imagine he held the doctrine of particular redemption, because he sometimes speaks of Christ dying for his people. Others suppose he teaches universal redemption; but many, though they do not altogether understand him, plainly perceive that he favours their predisposition to Arminianism, and therefore they approve of his system. In some instances, no doubt, Mr. Fuller has been misunderstood from inattention, but this has not always been the case. There is an uncommon degree of subtlety in his statements, attended with much speciousness; palpable inconsistencies are hid with great ingenuity, and the difference between him and his opponents is so artfully lessened, that it appears to many readers to be of little importance. He evidently wishes not to be considered an opponent of particular redemption; yet he neither agrees with the Particular Baptists on the one side, nor asserts boldly, with the General Baptists, that Christ died equally for every man; but maintains a kind of metaphysical medium which is as far removed from the simplicity that is in Christ, as it is from that gospel which is hid from the wise and prudent.

I shall occupy the remainder of this letter with such an examination of the extracts as may discover the inconsistency and self-contradiction which lie concealed within them.

FIRST. In the first place, Mr. Fuller has discovered great inconsistency and disingenuousness in desiring to be considered an advocate of particular redemption, while in reality he maintained no such doctrine. He wishes it to be understood that he is favourable to the doctrine itself,* and differs from his brethren only in the explanation of it. "The particularity of redemption," says he, "consists in the sovereign pleasure of God, with regard to the application of the atonement, that is, with regard to the persons to whom it shall be applied." Now, most persons, on reading this, would be naturally led to conclude that Mr. Fuller believed there was something of particularity in the atonement itself. But herein they would be mistaken; he means no such thing. He affirms that the particularity of redemption lies only in "the sovereign purpose of God, to render it effectual to some rather than others."† This, however, is not particular redemption; it is sovereign election. Some who have held universal redemption, have also held particular election, and have consequently maintained the "sovereign purpose of God" to render both the atonement and a preached gospel effectual to some rather than others. Mr. Fuller, therefore ought to have been equally candid, and to have acknowledged openly that he believed in no particularity of the atonement itself but only in the sovereign purpose of God with respect to its application; which sovereign purpose belongs to election, and not to the atonement.

It doubtless appeared, to the mind of Mr. Fuller, absurd to hold personal election in connection with universal redemption, as some Protestants have done, and as the Church of England teaches in her 17th and 31st Articles; and he probably thought that if indefinite redemption were substituted for universal, the absurdity would no longer exist. But, on examination, it will be found, that Mr. Fuller's view by no means removes the inconsistency. "The particularity of redemption," he says, "lies only in the purpose or sovereign pleasure of God, to render it effectual to some rather than others." Here we have a theological inaccuracy. Mr. Fuller

ought to have said that the particularity of redemption is the effect of the sovereign purpose of God, &c. The death of the Redeemer is in pursuance of a previous plan; it is the result of the sovereign & immutable purpose of God, and in perfect harmony with it. It is therefore grossly inaccurate to say, that the particularity of redemption consists in that which is as distinct from itself as cause is distinct from its effect.

But it is easy to perceive that an atonement for sin in general, cannot be particular redemption. An atonement which in itself may suffice for an individual only, or for a world, but which was not offered for any particular number of individuals, but merely for sin as sin; such an atonement may be called by some other name, but particular redemption it cannot be. The particularity of the atonement consists in the vicarious nature of the death of Christ; in his representing the persons of the whole elect unto God; in his bearing their sins and sorrows; in his dying for them, and for them alone; and in thus purchasing them, body and soul, by his most precious blood. This view of the atonement is both the result of the sovereign purpose of God, and in unison with it; but an indefinite atonement is not only a different thing from particular redemption, but it is also at variance with the sovereignty of the divine purpose, and the particular application of atoning blood.

SECOND. The holy Apostle describes the nature of a perverted gospel as "yea, yea, and nay, nay," 2 Cor. i. 18; by which expression he intends to set forth its uncertainty and inconsistency; sometimes it is one thing, sometimes another. But I know not where, in all the world, an example of a yea and nay gospel is to be found, if it do not exist in the extracts under consideration.

TO BE CONTINUED.

P o e t r y.

For the Signs of the Times.

The School of Christ.

The School of Christ is old indeed;
Though long oppress'd it still hath stood
In vallies warm and low
Where the christian graces grow—
How tranquil is the saints abode.

Here true benevolence doth shine
In brightest rays of grace divine;
There is an open door
To all the humble poor—
They here a free reception find.

This school is rich as well as free,
But not in earthly treasury;
Endowments from above
And God's unchanging love,
Comes flowing in continually.

Here the Great Teacher holds his seat,
Whose laws and precepts are complete;
And if his children stray
From his appointed way,
His chast'ning rod they soon will meet.

The children know the Teacher's voice,
And when he speaks they all rejoice;
And when they see his face
In smiles of love and grace,
The world no more their peace annoys.

This is the school in which I'd learn,
Nor after other teachers turn;—
Dear Master! teach my hands
To do thy high commands,
And teach my feet thy ways to run.

DIED.

Died at Knoxville, Pa. Dec. 25, after a short but severe illness, which she bore with Christian fortitude and resignation to the Divine will, Mrs. Rosetta, consort of Silas Billings Esq., aged 36 years.

In Green Co. Mrs. Ann Spencer, aged 26 years. Sister Spencer we are informed left this world in the triumphs of faith in the Great Redeemer.

In New York City, on 15 Dec. Mr. John Beebe, brother to the Editor of this paper, aged 33 years.

MARRIED.

On Saturday evening the 26th ult. by Eld. G. Beebe, Mr. John C. Harding, to Miss Charlotte Palmer, sll of M't. Hope.

By the same, on Thursday evening the 31st ult., Mr. Theodore Wilkin, of Walkkill, to Miss Betsey Maria Comfort, of Mamakating.

By the same, on Saturday the 2nd inst., Mr. Nelson Horton, to Miss Sarah, daughter of Christian Shons, both of Walkkill.

By the same, on Saturday the 2nd inst., Mr. Ira Horton, to Miss Amy Maria, daughter of Jeremiah Cox, both of Walkkill.

RECEIPTS.

Nathaniel Dodge,	N. Y.	\$1 00
Hez. Woodward,	do	1 00
C. Shons,	do	1 00
Dea. Elihu Carey,	do	1 00
Z. Drake,	do	1 00
Azuba Moore,	do	1 00
David Everett,	do	1 00
Eld. A. Harding,	do	1 00
Eld. B. G. Avery,	do	5 00
Oliver Everett,	do	1 00
Benj. Sacket,	do	2 00
Eld. E. Crocker,	do	13 00
Daniel Williams,	do	2 00
Capt. T. Godfrey,	do	1 00
S. B. Godfrey,	do	1 00
Mrs. Mary Corwin,	do	1 00
Col. N. Beyea,	do	1 00
Col. S. Clark,	do	1 00
Mrs. Wheat,	do	1 00
Mrs. Sylvia Seybolt,	do	1 00
Jonathan Vaughn,	do	10 00
Seth Clark,	do	2 00
Michael Jordon,	do	1 00
J. Hallock,	do	1 00
Jason Peck,	do	1 00
Paul Goltry,	do	1 00
Alpheus Calvert,	do	1 00
Jonas Hulse, Jr.	N. J.	1 00
J. Beers,	do	5 00
Asa Elston,	do	1 00
Eld. T. Buck, Jr.	Va.	5 00
Eld. S. Trott,	do	5 00
E. Harrison,	do	5 00
Britten Saunders,	do	5 00
Eld. T. P. Stephens,	Mo.	5 00
Eld. R. Reese,	Ga.	5 00
Wm. A. Bell,	do	10 00
T. Ivey,	do	5 00
Isaac Wheeler,	Pa.	1 00
Eld. B. Whittatch,	do	5 00
Moses Tyson,	N. C.	5 00
Eld. Wm. Crow,	Il.	5 00
David T. Foster,	Ky.	5 00
A. Cast,	do	5 00
J. Solomon,	O.	5 00
Benj. Parker,	Mass.	1 00
Jonah Johnson,	do	1 00
Geo. Sacket,	do	5 00
Eld. N. Y. Bushnell,	do	2 00
C. C. Palmer,	Ct.	4 00
Total,		\$151 00

LIST OF AGENTS.

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

NEW AGENT.—Eld. B. G. Avery, Alleghany Co. N. Y. New York.

Hezekiah Pettit, James Mead, Gabriel Conklin L. L. Vail Esq. Peter Winchel, J. Vaughn, Amos Holmes, Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herrington, D. Jackson, E. Comstock, C. Hogaboom, A. Hart, Wm. Springstein, J. Burt, Jr. Lemuel Earls, Wm. S. Way, Esq. Gideon Lobdell.

* Dialogues, &c. page 233, 234. Of late, some of Mr. Fuller's friends have thrown off the disguise, and openly asserted universal redemption, without, however, declaring themselves to be General Baptists.

† Dialogues, &c. page 248.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. IV.

NEW-VERNON, ORANGE CO. N. Y. FRIDAY, JANUARY 29, 1836.

NO. 3.

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

GILBERT BEEBE, Editor.

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

Communications.

For the Signs of the Times.

Baldwin Co. Ga. Dec. 18, 1835.

BROTHER BEEBE: I have taken the Signs of the Times since the publication of the 1st No. Vol. 3; and am pleased with the doctrine they advance. My soul has been refreshed and made to rejoice on seeing so many brethren valiant for the truth, and standing up in defence of the glorious Gospel of God, in this day of delusion and apostacy—for I live near Milledge-Ville, where all the benevolent institutions of the day, so called, are favored by all denominations and carried to great lengths, especially by the Baptists. But I thank God that there are some Baptists in this country, who stand upon the old platform,—*Christ being the chief corner stone*—who have not forsaken the golden rule—who take the Bible for their guide, and do not follow the inventions of men, and who still believe that God is able to raise up laborers to go into the harvest, without the aid of men or men-made preachers; for he has commanded us to pray the Lord of the harvest to raise up more laborers—not money to buy them.

I am weak and willing to acknowledge my insufficiency; but, I find in the Scriptures, that when our Governor was on earth, he visited the poor and chose the weak to confound the strong; and I do rejoice to find, from reading the Signs of the Times, that there are a goodly number of the old stamp yet, who earnestly contend for the faith once delivered to the saints—who preach Jesus Christ and him crucified—who, I believe, have the worth of souls at heart, and who do not preach for money. They are commanded to preach the *Word*—not Temperance Societies, Sunday Schools and Missionary Societies; again, they are commanded to preach the gospel to every creature. But the religionists of the day would have it, from their doctrine, that unless they establish Sunday Schools, Tract Societies, Missionary Societies, &c. they would not be doing what the Scriptures commanded them to do—laying aside the Holy Ghost as if the Scriptures, read by the most scrutinizing theologian, could be so constructed, as to inculcate any such doctrine. If this be the case, I would ask, why did Christ die? If his word and spirit be less able to save fallen man than the precepts and exam-

ples of men, why lay aside the Jewish law? The result of the whole enquiry is this: that man by nature is born in sin—a child of wrath, and utterly unable either to think or do any good by virtue of his own unassisted faculties; that, although Christ laid down his life for him, he cannot avail himself of the benefits which result from that mysterious sacrifice, unless a change be effected in his understanding, his will, and his affections; so that he may perceive his need of a Saviour—desire above all things to serve him, and unfeignedly love the way of his commandments; that, being dead in trespasses and sins, he is no more able to infuse life into his soul, than a corpse is to raise itself from the grave; that the blessed spirit of God is the appointed agent to work this great change—to sanctify and comfort the heart of the believer, and to conduct him in safety to realms of everlasting happiness; that he is the bestower of every good and perfect gift—the breath of our Spiritual life, and the supporter of our drooping courage; that through him alone we are enabled to persevere even to the end; that, when he hides his face, we are troubled; and, should he *totally* withdraw himself, spiritual death would be the immediate consequence. But we have a promise that *He will abide with us forever*, John xiv. 16, and on the strength of this promise we go on our way, if not always rejoicing, yet always with such a degree of confidence as God in his wisdom judges to be sufficient for us. To him we have committed our souls through the merits of Christ Jesus; and we wait with a humble, a trembling reliance upon his word, for that salvation which is freely given to all who are made willing to accept it. *The grass withereth, the flower fadeth; but the word of the Lord shall stand fast forever.* Isa. xi. 8. The world may frown upon us, and the powers of darkness may league together against us, but the rock upon which we are founded, is the sure rock—the rock of ages. I am, your Brother in Christ,

F. IVEY.

For the Signs of the Times.

Strykers-Ville, Genessee Co. Sept. 13, 1835.

BROEHER BEEBE: At our Covenant-meeting yesterday, myself and wife took our leave of the people with whom I have laboured in the Ministry of the Gospel for seventeen years, and with whom I have stood in the relation of Pastor from the organization of the Church, until the first of January 1834, at which time I thought it my duty to withdraw my labours from them.

From the first of my experience in the ministry, I have had trials in regard to the popular religious movements of the day, altho' I have in some degree sustained them. I have served the

Board of Missions, and continued in their service until I had lost all feeling of interest in it; and on the last appointment by the Board, I spent but one day in preaching. It has ever been my desire to exhibit the gospel so as to exalt the Creator and abase the creature. This course has been satisfactory to christians sound in the faith; but to unsound professors, and to the world in general, it has been received as *hard sayings*. The struggle in my soul for some time past has been truly great; on the one hand, to think of separating from that dear body of Brethren which have been raised up under my ministry, and for whose welfare I feel the deepest interest—for I think them precious christians, notwithstanding many of them have become strongly attached to the measures of the day; while upon the other hand, I look at the Truth and its Divine author, and see, throughout the whole Scriptures, a straight line drawn between the Church and world, and believing, as I do, that the present religious movements are directly calculated to unite the Church with the world, I am constrained to give my influence decidedly in favor of the Word of God's being the only safe and infallible rule of faith and practice for the saints of God. And, viewing myself near the threshold of eternity, and with due deference to the authority of my Lord and Master, I do hereby enter my solemn protest against the present popular measures of the day, which appears to be serving God with gold instead of a *broken heart and contrite spirit*. I have not time now to give you my views in full, but probably shall esteem it a privilege to visit your columns again.

Ministers and brethren in these parts are generally opposed to the *Old School Baptists*; but I know of a goodly number that I think would come out on the Old School ground, could they be visited by the faithful servants of the Lord. I would suggest the inquiry for the consideration of my brethren, the greater part of whom live far remote from this place. In view of the commandment of our Lord Jesus Christ—*Go ye into all the world, and preach the Gospel unto every creature*—may it not be duty to appoint a General Meeting in this section of country? I do believe the result of such a meeting would be, under the Divine blessing, beneficial. But for the present, adieu. DAVID WOOSTER.

An apology is due to Bro. Wooster for delaying the publication of the above. The letter has been mislaid, and, until recently, had escaped our recollection.—Ed.

South-Westerlo, Albany Co. Nov. 20, 1835.

BROTHER BEEBE: By giving the following a place in your paper, you will do a favor to the friends of truth in this, and perhaps in other

parts of the vineyard of God our Saviour. As our trials are the trials of many at this day, and as we design not to calumniate any person or persons, but simply to discribe to our brethren scattered abroad, that spirit of Anti-Christ by which many professedly christians are actuated.

To whom it may concern—We the Baptist C'h. of Christ at South-Westerlo, having been required by the Rensselaer Ville Association (to which we have belonged from its organization,) to call a Council for the purpose of settling a difficulty which exists between us as a church, and a disaffected party which have separated from us, and have represented themselves to the Association, at their last session, as the Church; we wish to give our reasons for non-conformity to the said requirement.

First: The difficulty is of such a nature that we think it not only unnecessary, but wrong to submit it to the judgment and decision of a council. As the said disaffected party make no complaint either against the Church or Pastor, only on account of our united opposition to all such professedly religious societies, as, according to their respective constitutions, give membership for money, irrespective of further qualification on the part of the persons to be admitted. As a witness that this is the only ground of complaint on the part of the disaffected party, they have continued ever since the session of the Association alluded to, to offer to walk in fellowship with us, if we will cease to oppose these things. But to such terms we cannot agree; we cannot cease to oppose the new measures of the day. We have, however, offered them the liberty to pay their money where they pleased—not because we think there is no iniquity in their supporting such anti-scriptural institutions, but because we, as a church, have for several years supported some of these societies. We wish not to be too strenuous, yet we believe as the Kingdom of Christ is not of this world, it is our duty to use our influence, in the spirit of the Gospel, against all such institutions as have, in our opinion, a tendency to amalgamate the church with the world. We cannot, therefore, call a council to determine for us *whether we shall obey God or man*. And we believe, as the Church of God, we are vested with full power to govern ourselves according to the word of God, in all such matters. If, however, the said disaffected party wish a Council to advise them what to do, let them have one; but for us, as a c'h., to call a council to say what ministers we may invite to preach for us—what unscriptural institution we shall support, or what religious paper we may, or may not read, would be nothing less than a surrender of the independence of the c'h. and a gross breach of the order of the Gospel; and in short it is what we, as Baptists, can never do. The members of this C'h. were not at first admitted to our fellowship on condition of their supporting such institutions as have subsequently gained admission among popular Baptists, and

to reign them to it at this late period would be as unscriptural as it is unreasonable.

Second: We were so much disgusted with the proceedings and conduct of the Association at their last session, that if we were in need of a council, we could not have one composed of those whose movements were at that time so contrary to gospel rule. We allude, first, to the conduct of the committee on the letters purporting to be from this church. As the Ass'n. did not know which party were in reality the C'h., they very properly referred both letters to a committee, and requested the parties concerned to attend with the committee, that each might have an opportunity to represent their own case in order that the committee might judge. Elder D. Corwin, who has been the principal cause of that party's separation from the C'h., was permitted to nominate the greater part of the committee, and then, for fear they would not act according to his mind, *he privately crept in among, and set with the committee*, while the parties were not permitted to attend with the committee at all; so that all the light which the committee could have on the subject, was what they received through the said Corwin—*counsel for the disaffected party*.

Although Elder Corwin had been appointed on the committee to whom were referred the Circular and Corresponding letters, this business was neglected until the next day—and we have since been informed by some who were on the committee, that, had it not been for one or two brethren which were providentially on the committee, Corwin would no doubt have effected his purpose; which was, to have the C'h. dropped from the Ass'n. and the faction recognised as the C'h. When this committee made their report the next morning—advising the Ass'n. to reject both letters, and to advise the parties to make an effort to settle their difficulty, and in case of failure, to call a council by mutual agreement; and if either party refused, the other party to call one to be composed of members of churches in this Ass'n. exclusively, and that such council report the issue of their proceedings to the next session of the Ass'n.—there was some dissatisfaction manifested at the time this report was made, on the ground of Corwin's having been with the committee, and the parties concerned not being allowed to appear at all; when the Moderator, (Eld. H. Hervey,) who had been on the committee replied, that Eld. Corwin had no influence on the committee, and that he had not tried to influence them. But who can credit such an assertion? We ask, why was he there? Besides we are informed by some who were on the committee, that he did twice arise and address those who did not talk to suit him; saying, that he thought he could help their minds, and did use his utmost influence to turn them. Now what C'h. of Christ would place themselves in the hands of a council made up of such people, especially when God forbids it.

Once more and we will close. Elder JOHN LELAND—that venerable Missionary of the Gos-

pel of Jesus Christ, whose praise is in all the churches of the saints, and whose locks are now frosted with more than four-score winters, and who has been upon the walls of Zion blowing the gospel trumpet more than 60 years, and whose travels would more than thrice girdle the earth, with no other salary or dependence for support, than that afforded by the providence of God—having never preached for any stipulated price in the whole course of his long pilgrimage—and like the primitive Baptist preachers, having received his appointment and commission from the Lord; and who has, to speak within bounds, as extensively useful, and as universally esteemed by such as love God, as any minister in the United States, and who, amidst all the changes and popular notions of the present day, has undergone no change in faith or practice—being present, a motion was made that he should be invited to preach; the motion was immediately seconded, but as soon opposed. And notwithstanding we are accused of changing, Elder Leland, because he had not changed so as to be in favor of the popular institutions of the day, was so strongly opposed that he was not allowed to preach in the Association! The motion was withdrawn, and this beloved servant of Jesus Christ withdrew, finding that there was no room for him there.

We close by requesting the brethren of Rensselaer Ville Ass'n., for their encouragement, to look at the alterations which have taken place among them during the last three years, in reference to the support of the popular institutions of the day. In 1833, we, as will be seen by reference to our Minutes, raised \$275 31; in 1834, \$219 61; and in 1835, \$168 27. There has during this time been no church dismissed, but great effort has been made to sustain the cause; and this extraordinary zeal to sustain the popular institutions, has been the fruitful cause of contention, discord and disorder among us—*separating very friends*. Five churches, as such, have done nothing for their support the past year; and one C'h. refused to represent herself the last session, and advised others to do the same. Some individuals in all the churches begin to see the corruption of the times, and are mourning with the prophet of old. See Ezra, ix. 2, 3. Therefore, be encouraged brethren; the Lord reigns and has not forgotten his people.

SAMUEL MALEY, Clerk.

REED BURRET, Pastor.

For the Signs of the Times.
Orwell, Bradford Co. Dec. 5, 1835.

BROTHER BEEBE: In reading that Old Book which so many profess to love, and yet despise, I think I have found a rule for hiring preachers; at least it looks as much like it as the Abrahamic covenant does like a foundation to build a gospel C'h. upon, or circumcision like gospel Baptism. And as multitudes have thought that the gospel C'h. was built on the Abrahamic Covenant, and that baptism came in lieu of circumcision, the thought struck me whether the notion of

hiring ministers by the month or year, according to the present popular custom, had not originated from it, as there is nothing in the gospel to support such a practice.

I will just state what I believe about it, since it is written, "I believed, and therefore have I spoken; we believe and therefore speak," 2 Cor. iy. 13; and when you have read it you may do with it as you please.

The circumstance to which I allude, is recorded Judges xvii.: There was a man of mount Ephraim whose name was Micah. And he said unto his mother, the eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in my ears, behold, the silver is with me; I took it. And his mother said, blessed be thou of the Lord. And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee. Yet he restored the money unto his mother; and his mother took two hundred shekels of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah. And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest." Now Micah and his mother belonging to the house of Israel, which were nationally the people of God, answers in character to such nominal christians as dedicate their children to God in rantism, or have them taught in a Sunday School, or otherwise dedicate or instruct them; supposing them the more likely to be born of God for what they have done for them; for Micah's mother was a religious woman, though she could use profane language when in a pet. Her son, however, for a season seems rather wild and unlucky; he becomes a convert—perhaps at a protracted or camp-meeting, or some other patent machine or means for making christians, and where they get so engaged that they say they will not take a denial of what they ask at the hand of the Lord. He becomes religious at any rate, and confesses his sin in stealing his mother's money, and she, rejoicing at it, cries out, Blessed be thou of the Lord my son. The nature of their religion, however, is exposed; for they both become idolaters. They were numbered among the people of God, and the name of the Lord was handy for them to use whenever they thought proper. The son restores the stolen money; the mother had wholly dedicated it to the Lord, to make idols for her son to worship, contrary to the law of the land of Israel. How much of the money professedly dedicated to the Lord, in the present day, is dedicated to make idols of, I cannot tell; I however believe that much of it is put to no better purpose than the ornaments the Hebrews borrowed of the Egyptians was, when they gave them to Aaron, and of which he made the calf. Notwithstanding the mother had wholly dedica-

ted the money to the Lord, yet when it is restored to her again, nine elevenths of it is kept back; for only two hundred shekels of it was sent to the founder to make images of. Perhaps a greater proportion of it was kept back by her than was kept back by Ananias and Sapphira. How great a proportion of the money now professedly dedicated to the Lord, suppose ye, is kept back by those into whose hands it is delivered to pay the founder for making idols?

Micah having his graven image, and his molten image prepared, proceeds to make an ephod, and teraphim, and consecrates one of his sons for his priest: "In those days there was no king in Israel, but every man did that which was right in his own eyes. And there was a young man out of Bethlehem Judah, of the tribe of Judah, who was a Levite, and he sojourned there. And the man departed out of the city from Bethlehem Judah, to sojourn where he could find a place: and he came to mount Ephraim to the house of Micah, as he journeyed. And Micah said unto him, whence comest thou? And he answered, I am a Levite of Bethlehem Judah, and I go to sojourn where I may find a place. Now it appears that Micah's son was not very learned—and Micah, like many in these days, wanted a learned priest—he therefore was willing to hire and pay his money, rather than longer employ his ignorant son; notwithstanding he had consecrated him, one appears that he thinks will better answer his idolatrous purpose. The young man was doubtless learned, as he sprang from a tribe of which Moses spake something concerning the priesthood; (see Deut. xxxiii. 10.) for none was to come, nor to offer incense before the Lord which was not of the seed of Aaron. See Num. xvi. 40. It appears that this young man was willing to be hired by the year for the sum of ten shekels of silver, a suit of clothes and victuals. Had he been one of the seed of Aaron, and a worshipper of Israel's God, he no doubt would have been satisfied to have received what the law in that case provided, and have taken it as it came without wanting Micah for the Lord's bondsman.

Now let us compare the case with others found at the present day. He doubtless was an active young man, supposed to have talents, a spirit of devotion, and ardently longed for the priest's office—to which he had no legal claim, and for which he was in reality unqualified, not being called of God to the work; but having sojourned in Bethlehem Judah, and having been instructed in the work, is supposed to be competent thereto, and fit to be consecrated. He now goes in quest of a place to settle. How many active young men of the present day, who are supposed to be pious and ardently long for a place in the ministry, but knowing that they are not qualified either to preach the gospel or please men, as preachers, they must go to some theological school, answering, in popular opinion, to the ancient schools of the prophets, in order to be qualified to preach; and having completed their term of study,

go forth to seek a place where they can obtain a salary; being afraid, or unwilling to trust the Lord for their living, they want the people to be his bondsmen, make a contract and are hired to preach to them. This appears to be a fact, from the following language which is often used: I must have my price or I will go elsewhere; or if the people will not pay me, I will not preach to them. The character of the people also seems to agree with that of Micah; for he said, "Now know I that the Lord will do me good, seeing I have a Levite to my priest." And says the people, Now surely we shall be blest seeing we have a learned minister.

The circumstances recorded in the 18th chapter gives the finishing stroke to the picture. The circumstance of the Danites not having all their inheritance, answers to an expression that I have several times heard, "There remaineth yet very much land to be possessed." The tribe of the Danites had not yet received all their inheritance, and the children of Dan sent out men to search the land, who, when they came to mount Ephraim, they lodged there; and they knew the voice of the young man, the Levite, and said unto him, Who brought thee hither? and what makest thou in this place?—a subject of conversation common with many that are called ministers in the present day. And he said unto them, Thus and thus Micah dealt with me, and hath hired me, and I am his priest. And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous. (A small thing to ask.) And the priest said unto them, Go in peace; before the Lord is your way wherein ye go. Now the thievish, idolatrous Danites could be very religious as well as others, and employ an idolatrous priest, as though he would enquire of their God whether their way should be prosperous; and the young man, idolatrous as he was, could appear to answer in the name of the God of Israel, and speak peaceably unto them, saying, Before the Lord is your way. And can it be doubted that some of our professedly pious young men, as well as some of riper years, who could not give themselves up to the work of the ministry until they were qualified by instructions from the foundry, should be as idolatrous; and yet use the name of the Lord as handy as Micah's young priest? I believe it is a fact that very many of them are as warmly attached to, and much engaged in serving images which are the work of man's hands—the various monied institutions of the day; nor can it be denied that these idols are made of silver or its equivalent; they certainly are based upon money. Their language is, The heathen will not be given to Christ without money. Money is no less the nerve of missionary enterprise, than of war." They also tell us that the Lord is calling for our money, that he may have it "to expend, as he did his heart's blood for the salvation of a perishing world."

But an idolatrous people are as fond of an idolatrous priesthood, as was Micah or the Dan-

ites. They want just enough religion to keep up the name, and to inquire of the Lord when they are in strong doubts about any important matter. The five men sent by the Danites to search the land, may answer to the runners (agents) sent out by the tribes (societies) who wish to enlarge their inheritance; and the report of the Danites to their brethren, compares well with many of the reports, I have read within a few years, that speak of large portions of country, whose people are careless, and have no business (religion) with any man. See verses 7, 8 and 9. And soon after the report, an armed force sets off from some society, with all the panoply of its respective order, to go and take possession. They take the path that leads to the house of Micah, where the priest and idols are, or thus they are directed by those that know where more money and ministers are to be found, if they will only take the proper method to obtain them. When the Danites were near the house of Micah, they were informed or reminded of what was there, and so they call; not however to inquire of the Lord, as before, but to rob Micah of his gods and priest. And while the five men that went to spy out the land, was robbing Micah of his images, &c. the priest was standing with the armed men at the gate; and when they brought forth the gods and the ephod, he said unto them, What do ye? And they said unto him, hold thy peace, lay thy hand upon thy mouth, and go with us, and be unto us a father and a priest: is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and family in Israel? And the priest's heart was glad, and he took the images of Micah and went in the midst of the people, and so they departed.

From this part of the history we may learn the folly of hiring ministers. Micah's hired priest was content to walk with him while he had no prospect of greater gain, and so are many others; but when they have a greater call, they must leave. If no dangerous wolves appear, they may answer an idolatrous purpose for a season; but when the wolves appear, the hireling fleeth, as the Lord said, John x. 13—and in the 12th verse the wolf catcheth the sheep; so the Danites, like wolves, caught Micah's hireling. The scribes, pharisees and Jewish rulers, were by our Lord called wolves, and he sent his disciples forth among them as lambs among wolves. Luke x. 3. How near the present hireling and idolatrous priests compare with the Danites, and ancient scribes and pharisees, and Micah's hireling, both in doctrine and practice, is easy to discover. But the Lord hates robbery for burnt offering: Isa. lxi. 8. Cursed be the deceivers, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I am a great King saith the Lord of hosts, and my name is dreadful among the heathen.

I am, dear Brother, bound with you in the afflictions of the present state,

HEZEKIAH WEST.

For the Signs of the Times.

The First Baptist Church of Christ in Darien, to those who have obtained like precious Faith—send Greeting:

DEAR BRETHREN, It seemed good unto us to give you some account of the providence of God towards us, and the views the C'h. have of the course she ought to take under the present circumstances. A few years since the C'h. received the ministry of an Elder, whose general mode of preaching was to address the passions of fear and self-interest. Some of the members did not think this mode of preaching to be teaching the whole counsel of God; and providentially we were visited by a minister whose method was to illustrate the doctrine of God's divine grace, in the calling of his people by his gospel to the knowledge of himself, to sanctification and perseverance unto eternal glory, through Christ Jesus our Lord.

At this time two sentiments manifested themselves in the C'h. It was thought proper to dismiss both these Elders, and obtain one whose ministry was expected to bring us into unity of the faith. But in this we have been disappointed; complaints were made against teaching the doctrine of God's Electing Grace, according to his sovereign pleasure. About this time protracted meetings were introduced amongst us, and we were told by the leaders in these meetings, "That if we had assembled in the exercise of the faith we ought to, we might obtain salvation for our fellow sinners around us for whom we would pray in the faith; that the blessing might be obtained this very day, and if we had assembled without this faith, we might as well take our hats and go home." This we believe to be contrary to truth; but God has revealed his purpose to make his C'h. the glory of the whole earth, and an eternal excellency; that it is our duty to labor for this object according to the direction of God, who worketh all things after the counsel of his own will, and not after the will of his creatures.

Our sentiments in this thing have either been misunderstood or misrepresented. We believe it is the duty of all those to whom God has given gifts for the edifying of the C'h., to use them for the purpose for which they were given; and that to neglect to do so would be sinful; that for ministers to give themselves daily to the ministry of his word, would, when God gives an opportunity, be an indispensable duty. But for them to teach, that to themselves alone, or in connection with the C'h., belongs the power of prevailing with God to save all we desire should be saved, and use our efforts for; seems to be contrary to fact, as illustrated by examples in Scripture—instance Paul's laboring for his brethren in the flesh—and is a heresy that ought to be instantly rejected.

Trials arose, between our Elder and some brethren, that marred the peace of the C'h. One of the ministers in the Association circulated reports designed to destroy the reputation of our

Elder; they being circulated privately among us, when the C'h. sought information they could get no specific statement of them nor their author, for some time. Disaffected members labored to have the Elder dismissed—the C'h. labored to have dissatisfied brethren cease to harbor their trials, but to have the Elder reclaimed before dismissing him with the commendation of the C'h. One of the members brought a trial against the Elder; the brethren in the second step of labor decided against him, and admonished him and the Elder; the C'h. declined hearing the cause, the laboring brethren having decided against the agrieved brother. It was afterwards requested by the agrieved brother to have an advisory council, with permission to bring trials before them on which he had not labored, and those mentioned above; the C'h. informed him they would grant his request after he had complied with the rules of discipline, if he failed of obtaining satisfaction. He and other members left the C'h.—and, by the assistance of the Elder who had circulated the reports, were formed into a conference, and were subsequently fellowshipped by a counsel as a C'h.; this C'h. excluded the brother who had taken the Lead in managing these things for his departure from the discipline of the C'h. After this we called a council to advise with the C'h., desiring to give them a general account of the means used by those out of the C'h. to separate and divide us; but they refused to receive any information only in relation to the conduct of our brethren who left the C'h., and required our consent to admit on the council those brethren who had used their influence to separate us. Seeing our brethren unwilling to know all our situation, and hoping it might be useful to give information as far as they would receive it, we gave our consent; expecting they would confine their advice to the subject on which they received information. In the result they required us to fellowship our brethren as a sister C'h., without any retraction by the excluded brother in relation to the cause for which he was excluded.

This C'h. has been received into fellowship by the general Association, and, as we believe, with a knowledge of the above facts; we, therefore, deem it our duty to discontinue our social connection with that body, until they manifest a disposition to comply with the command of Christ recorded in Mat. xviii. 16—18.

We will embrace this opportunity to express an opinion relative to some of the leading movements of the present age. And first in regard to the ministry: God calls to this office such gifts as are adapted to the work he means to accomplish—that no man takes this honor to himself but him that is called of God as was Aaron—and that the lavishing of money to educate ministers in schools of science and literature, can neither confer evangelical nor apostolic character; that an enlightened understanding, an honest heart and a thorough knowledge of the Scriptures of Truth, furnish all necessary knowledge to per-

fect us in usefulness. We have viewed with alarm the attempts made to change the elements used in the Sacrament, and believe this, or any other attempt to alter or amend any of the institutions of the Gospel, to evince a want of confidence in the wisdom or goodness of the Law-giver, and manifests the height of arrogance by supposing ourselves capable of improving the institutions of him who is perfect in knowledge. Also that the encouragement given by awards and public approbation, to the writers of fictitious narrative and ingenious romance, has a tendency to turn the mind from the Scriptures of Truth, and turn us unto fables; and that such practices should be discountenanced by the religious community.

We desire to call the attention of our brethren to the public movements of the present time; and when we reflect that it is but a few years since a whole system of measures have been introduced into the churches, denominated *benevolent efforts* of the age, for which fellowship is required by the popular religionists; we are ready to ask ourselves the question, Will we renounce our former evidences of Christianity, or is it now something beside what it was forty years ago. We believe we are bound by revelation in every thing relating to our christian duty, and when no rule is contained therein, every man is at liberty to be governed by his own sense of propriety.

In behalf of the Church,

DAVID HALSTED, *Clerk.*

For the Signs of the Times.

Baltimore, Md. Dec. 29, 1835.

BROTHER BEEBE: Some two or three weeks ago I returned home from a visit to the West, after an absence of eleven weeks—during which time I travelled chiefly in Kentucky. I visited Paris, Lexington, Georgetown, Frankford and Richmond; also Cincinnati and Maysville—having returned through Ohio. I preached often and wherever I had an opportunity. I am much pleased with Kentucky; there are in that State many Brethren of the Old School, surrounded by crowds of opponents; yet they stand their ground, assured that greater is he that is for them, than all that are against them.

They have a strong desire to see you, and to hear you preach the doctrine you advocate thro' the despised Signs of the Times; and I am confident that if you should visit them, you would never repent it. In Bro. Tho's. P. Dudley, old Father Corbin, (aged upwards of 80 years) and numbers of other ministering brethren, you would find all your heart could desire. I know that I have found them so; and of honorable sisters, not a few. But if you go—prepare for battle!

A man must be a strange being who cannot be suited in that region—for they have all kinds of creeds. According to his promise, I shall expect Bro. Dudley at our Association at Black Rock, in May next, and also at the Old School Meeting in Delaware; I expect some brethren will accompany him. Baltimore, as it regards

religion, remains much as formerly—"fire and wood;" but no lamb for a burnt offering. The *workmongers* have held protracted-meeting, but they either did not pray enough, or the Lord would not hear them, (I believe the latter,) for they had to break up discouraged, having next to no converts. May it ever be, even so with the whole of that tribe! With my best wishes that you may be kept in the despised way of the Nazarene,

I subscribe myself,

Your Brother, in Him,

EDMOND J. REIS.

Spring Mills, December 19, 1835.

DEAR BROTHER: I have just returned from a tour of nine weeks at the South, and find my family and the Independence C'h., of which I am a member, all in good health and enjoying the gracious smiles of a covenant keeping God. In my travels I found but few who would admit themselves to be New School Divinity folks. Many attended to hear me preach; and some were dissatisfied, altho' few said any thing while in my presence. Many seem to think that the newly invented societies are doing a vast deal of good, and therefore should be supported; and the evidence of the good they do, I find is generally from their own reports—like the Pope, their own witness. I found no individual who would maintain the Constitution of these societies. In Pennsylvania, Maryland and Virginia, I found many sound and precious advocates for the Truth—who regard the honor of God more than the praise and esteem of men. I had in company with me Zopher D. Pasco, who is truly a fellow-laborer in Gospel Truth—one who will not shun to declare the whole council of God, whether men hear or forbear. We attended the Junjata Association as Corresponding Messengers; and at which we met several brethren from Pennsylvania and Virginia, and were highly gratified in hearing them preach the same doctrine we had been taught far distant in other States. Not a sermon was preached during the Association, but what was all of one golden chain. It was with gladness to our souls that we were permitted to visit Ocoquan and Buck Marsh Churches, in Va.; and on our return home we came through Tuscarora Valley—staid several days and preached to various neighborhoods in the region of Tuscarora C'h. We found them very hospitable, sound in the faith, and very cautious who they admitted into their house as teachers—which I wish was a more uniform practice among the Gospel Baptists. Many Churches have been rent assunder, and discord widely diffused, through the imprudent step of letting in unsound, wicked and designing men, but partially known. May the people of God be like a centry on the watch tower in time of war.

The next C'h. we visited, was Skamoken, Northumberland Co., Pa; they have had a *New School sifting*; yet there stands some precious grain which will stand the test when heaven and

earth shall pass away—having on, not their own righteousness, but clad with Christ's. I traveled thro' twenty churches, and found many of them surrounded with new-measure people; some have not separated and declared non-fellowship with those that advocate the new measures, but I am satisfied the sooner they do, the better. Israel cannot prosper under the gold wedge or Babylonitish government.

Yours,

B. G. AVERY.

SIGNS OF THE TIMES.

New Vernon, Friday Jan. 29, 1836.

BENEVOLENT EFFORTS.

NUMBER 1.

"He that is first in his own cause seemeth to be right, but his neighbor cometh and searcheth him out." Solomon.

We have, in a former number, noticed our intention of briefly reviewing some numbers which have recently appeared under the editorial head of the Cross & Journal. In entering the lists with the writer of the numbers alluded to, we have neither time, room or inclination to follow him through his labyrinth of *New-School logic*; but simply to notice, and attempt to refute what may have been intended by the author as the bulwark of his defence.

However worthy the Bible, Tract and Mission Societies, and Sunday School Union are of the character which they assume—*Benevolent Efforts*—the writer admits, must "depend upon their influence"—"their own works must praise them." Be it so; yet should it appear that the influence exerted by these institutions were, to human view, productive of results in their nature beneficial to mankind, this would fall infinitely short of proving them scriptural, or acceptable to God as religious institutions. There was certainly a great show of benevolence on the part of Saul, when he spared Agag, king of the Amalekites, alive, and when he reserved the best of the Sheep and Oxen to sacrifice unto the Lord, who had made him victorious; yet for this very benevolent effort, Saul was rejected from being King over Israel. But that the institutions in question exert a benevolent influence, remains a matter of dispute, and which nothing short of divine revelation can satisfactorily and infallibly settle. On the one hand it is urged, that, by these popular efforts, the Bible is circulated, the gospel is preached, sinners are converted, churches are raised up, ministers are multiplied and rendered efficient, saints are comforted, the heathen are christianized, the latter day glory of Zion hastened on; and in short, some, yea many precious souls, saved from the quenchless fires of hell, where without such effort they must suffer to all eternity. While facts on the other hand testify in a voice of thunder—that although the copies of the scriptures are multiplied—the knowledge of Bible truth is not increased; and notwithstanding the efforts of Mission Societies and their hirelings, the spread of the gospel is not facilitated, nor the number of ministers, *approved of God*, increased. Churches, not a few, are raised up by this sort of effort, but they are invariably composed of the children of the bond woman; for none but those whom the Son makes free, can be free indeed. We are well aware that Mission effort, Tract and Sunday School effort, as well as the more ancient horn of the same beast, infant sprinkling effort, will produce multitudes of mocking Ishmaels; but it must and will remain forever true, that "Grace and truth are, and must be brought alone by Jesus Christ, and every plant that the heavenly Father hath not planted, shall be rooted

up, and all who get in the church without God's grace, shall be thrust out without his favor.

The influence of the popular institutions may be further traced by the havoc they have produced among the churches of the saints. As by taking the *back-track* of a wolf, we shall soon find the blood-marked spot where the brute has been killing sheep—so by a retrospect of the benevolent effort system, we find churches which once stood as the perfection of beauty, rent asunder—brethren who once took sweet counsel together, now alienated in their affections, and divided in fellowship—ministers whose voices once echoed the high praises of God, and with thrilling eloquence to the ear of every child of God, pouring forth the doctrine of sovereign, eternal, immutable and almighty love—personal and unconditional Election—invincible and discriminating grace in the salvation of sinners—the sovereign and infallible efficacy of the Atonement of our Lord Jesus in removing all guilt from every soul for whom it was made—the effectual calling of all the Election of grace by the Holy Ghost, by whom also they are quickened from the dead—washed with the washing of regeneration, and made savingly acquainted with their Lord Jesus Christ, who of God is made unto them wisdom, righteousness, sanctification and redemption; ministers whose theme was once to dwell upon this doctrine by the influence of these institutions, have departed from the faith, and are turned unto fables, (tracts) while the few names yet remaining in Sardis, or on the Old Apostolic platform, are ridiculed, despised, persecuted and compelled to prophecy in sackcloth. The numerous churches scattered throughout the Great Valley of the Mississippi, united, thriving and happy until the rage of missionary efforts broke in upon them, now groaning under the oppressive burden of hordes of greedy wolves let loose upon them from the eastern theological priest-mills; and all this the legitimate consequence of that influence called up by the Editor of the *Cross & Journal*, as a test by which to determine the character of the popular institutions for which he pleads with a zeal worthy of a better cause. Does any one enquire by what influence, General Atonement, offered salvation, or salvation by works, means, efforts, front-bench conversions, protracted, distracted and camp-meetings, with all their Arminian machinery, have gained among the Baptists? The answer is at hand; all these owe their existence to the influence, called in the Ashdod tongue—*Benevolent Efforts*; and this sickly assemblage—this sable catalogue of the direct results of effort influence—is now called up by the Editor of the *Cross & Journal*, to speak in praise of those efforts which gave them being. But alas! how vain the Editor's challenge! Had he forgotten, or did he never know, that "There is a generation that curseth their father, and blesseth not their mother?" In vain he asks for praise.—Instead of praise, they tell of the widow and fatherless who have been visited by their horse-leach agents, and robbed of their earthly substance, under the pretence of replenishing the exhausted treasury of the Lord; and in the hollow tone of one of their commissioned gentlemen beggars, who took from a wretched and starving family in a new settlement in the interior of Pennsylvania, their last cow, and boasted on the floor of the Philadelphia Association, after committing the horrid deed—that it was the main dependence of a large and helpless family. This is no fiction—this is the result of *benevolent efforts!* (awful perversion of language) and for which the writer calls for praise! Does he not glory in his shame?

For want of room, we close for the present; but shall hereafter attempt a review of Mr. Stevens' decision up-

on the following questions, which we copy from his remarks, viz: "Have we any authority from Scripture, to do, as individual Christians, or as churches, *the things* which are contemplated in the operations of the benevolent societies, so called? In answering this inquiry, we shall draw freely upon the document contained in the "Proceedings of the General Meeting of Western Baptists," held in Cincinnati, in the year 1833.

Is it right to circulate the Bible in the world?"

The following letter, from a New-School Baptist in Virginia, may serve as a specimen of the spirit, as well as doctrinal orthodoxy, depth of thought, and knowledge of Scripture, characteristic of many of those with whom we have to do. Mr. Newley is probably a disciple of the famous Wm. F. Broadus; and, for his information, we will assure him that we are not hostile to the Truths of Jesus; but we find great discrepancy between truths of that high character and the pretended truths of *Newley*.

We would gladly express some gratitude to our sapient informant, for his assurance that we are mistaken in thinking ourselves persecuted by the New School, were it not for our scepticism in regard to the truth of his assertion—he *may be mistaken*. As to the implied charge of our having the spirit of the Apostles, when they erred, we shall only say, that we wish no harm to any one of the human family, and have uniformly disclaimed the idea of defending our faith by any other instrumentality than that of "The sword of the Lord and of Gideon;" or in other words, by those weapons which are not carnal, but Spiritual and mighty through God, to the pulling down of strong holds. The apparent paradox in the doctrine published by the Great Apostle to the Gentiles, is perfect harmony to the Old School of our Lord Jesus Christ; to them it is by no means hard to conceive, that although Paul and all the Election of grace, were chosen in Christ before the world began—that in the gathering together in one all that are in him, some are baptized into his mystical Body earlier than others. As to the other passages referred to, we have seen them before, and we believe if Mr. N. should ever be blessed with a ray of light from above, he will be willing to quote the Scriptures as they read, and no longer wish, by disjoining, perverting, misapplying and confounding different subjects together, to darken counsel by words without knowledge, or to handle the word of God deceitfully, that the Great Captain of our salvation by the grace of God—not by the works of men—tasted death for every man, or son—*For it became him* for whom are all things, and by whom are all things; in-bringing many Sons unto glory—to make the Captain of their salvation perfect through suffering. Is Christ the captain of the salvation of those who are finally damned? If not, every man here spoken of has exclusive reference to the sons.

That our Lord Jesus is the propitiation for the sins of the whole world, shows that his propitiatory sacrifice was not confined to the Jews, but also them which are afar off, even as many as the Lord our God shall call. We conclude that if the labours of Paul had been applied to our correspondent, their effects would have been salutary in saving him from his Arminian delusion. We are acquainted with the words spoken by Paul at Mars Hill, but the words connected therewith, appears to be a kind of appendix by our correspondent for his own convenience; as we have never met with any thing of the kind in the Scriptures of Truth. We were never before in possession of the fact, that the tower of Siome fell upon those who did not repent; our Lord has told us that it was not because they were sinners above others; but Mr. N. is of a different opinion, it would seem.

The next quotation—"Jesus told the people to repent and come to him for life." We would thank our friend to inform us when, and where Jesus spoke these words? The ballance of the quotations show for themselves a lamentable want of Bible knowledge. It is true, like the pharisees of whom Paul bare record, he has plenty of zeal; but not according to knowledge. Had Mr. N. closed his epistle without attempting to support New-Schoolism by the Scriptures, his letter would have been passed by in silence; but our opponents so rarely attempt to sustain their dogmas by the Scripture, we have considered the present worthy of some special attention.

Newley's Cross Roads, Dec. 31, 1835.

Sir: It becomes my duty, having the distribution of the Rock Mill malis, to say to you, that there is no such man as Wm. B. Jones, he having gone home some time since. As I have given the Signs a passing notice, and knowing what you believe, as also all the O. School in this quarter, so called, and professing myself to be a Baptist, I will trouble you with a few texts which may be of service, if you are not hostile to the Truths of Jesus. Before I quote them, I beg leave to remark, that you suppose yourselves persecuted by the New School Baptists, which is not so; you persecute yourselves by not preaching as Jesus and his apostles preached; and you are railing at those who are the true followers of Jesus—the Baptist people—for I never did believe any were true but those baptized by immersion. But have you not the spirit of those apostles who were willing to call fire from heaven, as Elias did, and consume a multitude, and for which they received a strong rebuke from Jesus? Any man would believe that Paul was chosen in Christ before the world began, according to his writings to the Ephesians; but in another book Paul says, Aquila and Andronicus was in Christ before he was. Christ tasted death for every man, and is a propitiation for the sins of the whole world;" and Paul says, there is no difference between the Jew and the Greek, and he further adds that he had labored more than all the apostles that he might save some." Paul says, that God commandeth all men every where to repent, and if they do not repent, they must be damned. The Tower of Siloam fell upon those that did not repent; Jesus told the people to repent and come to him for life. He also says, If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world.

I fear preachers will have trouble upon trouble who preach not the whole gospel, for I believe no man can take the gospel and read it as it is written; but must see, and clearly see a chance for salvation through Christ, unless he has committed the unpardonable sin. God loves mankind—and if he did not love them, he would not afford them life; for in him we both live and have our being. Man was made after his image, and is blessed above all his creatures; and Paul says, Christ is in all except we are reprobates. We are also told that no man speaking by the Holy Ghost calleth Jesus accursed, I have heard hundreds say our Saviour, who had never made a profession of religion, but was really good men. I have gone perhaps further than my limits permit, and with such stuff as you are not willing to believe, although it is the Truth. I want Old School and New School Baptists to be one people.

Your's, with Respect,

POLLARD NEWLEY.

MARRIED.

In Malden, Mass.; on the 3d. of Dec. last, by Elder Sawyer, Mr CHARLES HASTINGS, of Brighton, to Miss CATHARINE LEAR, of the former place.

RELIGIOUS MISCELLANY.

RUSHTON'S LETTERS.

A Defence of Particular Redemption; wherein the doctrine of the late Mr. Fuller relative to the Atonement of Christ, is tried by the word of God.

LETTER II.

In page 244, Peter asks, whether there be any thing in the atonement which infallibly ascertains its application to all those for whom it was made? To which James answers, "If by this you mean all for whose salvation it was sufficient, I answer, There is not. But if you mean all for whose salvation it was intended I answer, There is."

Now the absurdity of this appears in several points of view.

1. If, as we have already seen, there be no particularity in the atonement of Christ itself, but only in the sovereign purpose of God to render it effectual to some, rather than others; then it follows necessarily, that there is not any thing in the atonement itself which infallibly ascertains its application to any man. Mr. Fuller has not shown what there is in the atonement to secure its application to those for whom it was intended, and in this he acted wisely. For on the supposition of indefinite redemption, it is impossible to shew any necessary connection between the atonement and the application of it; because its application whether to an individual only, or to the whole world, will arise not from any thing in the atonement itself, but solely from the purpose or decree of God. If, therefore, the indefinite scheme be correct, there cannot be any thing in the atonement itself which infallibly ascertains its application to any of the human race.

2. But admitting what the extracts assert, namely, that there is something in the atonement which infallibly ascertains its application to all, for whom it was intended; then it will follow that the salvation of one individual only, is a thing impossible, seeing that the atonement secures the salvation of many. In other words, it will follow that the salvation of an individual, or of a world, does not depend only on the sovereign purpose of God, as Mr. Fuller affirms.

3. But further absurdities will be discovered if we inquire into the nature of that sufficiency which Mr. Fuller ascribes to the atonement. It is sufficient, he affirms for all mankind—intended only for the elect. Now the fallacy of this will appear, if we attend to one simple truth, namely that the Scriptures always ascribe the salvation of a sinner, not to any abstract sufficiency but to the vicarious nature of the death of Christ. The atonement, therefore, is in no sense sufficient for a man, unless Jesus died for that man. Justice requires that the satisfaction be vicarious; so that the sufficiency of the atonement arises from this very thing, that Christ died in our stead. To this the Scripture always traces our salvation, *For God hath not appointed us to wrath but to obtain salvation by our Lord Jesus Christ, who died for us.* I conclude, therefore, that it is much less absurd to affirm, with the Arminians, that Christ died for all mankind than to maintain with Mr. Fuller, that the atonement is sufficient for the salvation of those for whom it was not intended, and for whom the Saviour did not die.

If the nature of that sufficiency for all men, which Mr. Fuller ascribes to the atonement, be further sifted it will appear to be nothing more than a conditional sufficiency, such as the Arminians attribute to their universal redemption. "There is," says Mr. Fuller, such a fullness in the satisfaction of Christ, as is sufficient for the salvation of the whole world, were the whole world to believe in him." The atonement, then, is sufficient for the whole world, conditionally—that is, if the whole world were to believe. The condition, however, is not so easily performed. Many professors speak of faith in Christ as comparatively an easy matter, and as though it were within the sinner's power; but the Scriptures teach a different thing. They represent man by nature as spiritually bound with chains, shut up in darkness, and in a prison-house. To this view, Mr. Fuller's conditional sufficiency of the atonement stands opposed, as may be illustrated in the following manner. A wealthy & philanthropic individual visits Algiers, and approaches a dungeon in which a wretched captive lies bound with chains and fetters, and strongly secured within

walls, and doors, and bars. He proclaims aloud to the captive, that he has brought gold sufficient for a ransom, on condition that the captive will liberate himself from his chains, burst open his prison doors, and come forth. *Alas!* exclaims the wretched man, *your kindness does not reach my case. Unless your gold can effect my deliverance, it can be of no service to me. The offer of it on such terms can do me no good.* Now, although there is a great difference between spiritual and physical inability, yet one serves to illustrate the other. Man by nature is spiritually as unable to believe in Christ, as the Algerine captive is physically unable to break his chains and the prison doors; so that all this boasted sufficiency of the atonement is only an empty offer of salvation on certain terms and conditions; and such an atonement is much too weak to meet the desperate case of a lost sinner.

But how different is the salvation of God! *By the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water.** Jesus, by his death, hath paid the ransom, and made the captives his own. Therefore he has a legal right to their persons, and with his own right arm he brings them forth. It is his glory to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.†

It has just been asserted that the sufficiency which Mr. Fuller attributes to the atonement, is the same which the Arminians ascribe to their universal redemption. Whatever difference exists between him and them on other points, on redemption there is only a verbal variation. When Mr. Fuller asserts that the atonement of Christ is sufficient for all mankind, he does not mean that Christ so died for all mankind as to render their salvation certain: he only means that the atonement is sufficient for their salvation conditionally—that is, if they will believe. Dr. Whitby, the champion of Arminianism, explains his doctrine thus: "When we say that Christ died for all, we do not mean that he died for all, or any, absolutely, or without any conditions to be performed on their part, to interest them in the blessings of his passion; but only that he died for all conditionally, or so that they should be made partakers of the blessings of his salutary passion, upon condition of their faith, repentance, &c.‡" Here we find no essential difference between Mr. Fuller and Dr. Whitby on the atonement of Christ; the only difference between them relates to the purpose of God in reference to its application. Both agree in regarding the death of Christ as conditionally sufficient for all mankind: but the Doctor denies that the purpose of God ascertains the application of the atonement to any man; and in this respect he is more consistent with himself than Mr. Fuller.

The coincidence of indefinite redemption with the Arminian scheme, may be further confirmed by comparing Mr. Fuller's words with another quotation from the acute and learned Whitby. Mr. Fuller defines reconciliation to be "a satisfaction to divine justice, by virtue of which nothing pertaining to the moral government of God, hinders any sinner from returning to him; and it is upon this ground that sinners are indefinitely invited to do so.§" He considers the atonement "as a divine extraordinary expedient for the exercise of mercy consistently with justice,|| and that is in itself equally adapted to save the world as an individual, provided a world believed in it.¶" Now, let us hear the Doctor express the very same sentiments in other words: "He (that is, Christ) only by his death hath put all men in a capacity of being justified and pardoned, and so of being reconciled to, and having peace with God, upon their turning to God, and having faith in our Lord Jesus Christ: the death of Christ having rendered it consistent with the justice and the wisdom of God, with the honour of his majesty, and with the ends of government, to pardon the penitent believer.**"

Would to God that Mr. Fuller had been found in better company!

4. If it be necessary to pursue this "yea and nay" system still further, it is only to disclose more inconsistencies and more absurdities. If, as Mr. Fuller allows, Christ intended that only some should be benefited by his death, then he accomplished his intention according

to particular redemption, by paying their ransom only. It is absurd to represent Christ as paying a ransom sufficient for all, when he intended only to redeem some! Or to affirm that Christ is a sufficient Saviour of those whom he never intended to save!

Whenever the Scriptures speak of the sufficiency of redemption, they always place it in the certain efficacy of redemption. The atonement of Christ is sufficient, because it is absolutely efficacious, and because it carries salvation to all for whom it was made. It is sufficient, not because it affords men the possibility of salvation, but because, with invincible power, it accomplishes their salvation. Hence the word of God never represents the sufficiency of the atonement as more extensive than the design of the atonement, which Mr. Fuller has done. The Scriptures know nothing of a sufficient redemption, which leaves the captive to perish in slavery, nor of a sufficient atonement, which never delivers the guilty; but they speak of a redemption every way sufficient and efficacious—a redemption which cannot be frustrated, but which triumphantly accomplishes the salvation of all its objects. *Let Israel hope in the Lord; for with the Lord there is mercy, and with him plenteous redemption. And he shall redeem Israel from all his iniquities.**

THIRD. Mr. Fuller's modesty most certainly failed him, when he reprobated in so unqualified a manner, the representation of sin as a debt, and the atonement of Christ as the payment of a debt. Every one who has learned the Lord's prayer, knows that our Lord has there taught us to consider our sins under the notion of a debt. And yet Mr. Fuller informs us, that "it would be improper to represent the great work of redemption as a kind of commercial transaction betwixt a creditor and his debtor.†" But who should know best? If the wisdom of God has thought fit so to represent it, we may be assured there is an admirable propriety in it, whether we can discern it or not. Mr. Fuller, however, is apprehensive of evil consequences from such a view of sin and redemption. "I apprehend," says he "that many important mistakes have arisen from considering the interposition of Christ under the notion of paying a debt.‡" Really this is quite at variance with Mr. Fuller's usual reverence for the Scripture: it is nothing less than a direct contradiction of the word of God. Does not the very term redemption plainly point at a commercial transaction? Does it not signify buying again, in allusion to an inheritance under the law, or to slaves in servitude?§ In how many instances are we taught, that Christ "gave his life a ransom?||—that the church is "bought with a price,"¶—and called the "purchased possession,"**—redeemed, not indeed with silver and gold, but with what is truly valuable, even the "precious blood of Christ?"‡‡ Does not our Lord introduce a parable, one design of which is to teach us that our trespasses are debts, even ten thousand talents, for which God himself is our creditor?‡‡ And does not the apostle represent the Lord Jesus as the great paymaster of his people's debts, when he says, "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 who are called might receive the promise of eternal inheritance?"§§ Yet, with all this, Mr. Fuller judged it improper to represent the work of redemption as a debt cancelled, a price paid, and a purchase made.

But it may be inquired, what design had Mr. Fuller to answer by opposing this view of sin and redemption? To this it may be replied, that many Protestant writers, especially when defending imputed righteousness against the Papists and Socinians, have often illustrated the transfer of our sin to Christ, and our entire deliverance from them, by allusion to commercial transactions amongst men. These writers knew well that amongst men crimes could not be transferred, though the punishment of crimes might; and, judging that a transfer of punishment merely, came infinitely short of that wondrous exchange which is transacted in the great work of redemption, they have often represented our sins as

* Psal. cxxx. 7, 8.

† Dialogues, &c. page 162.

‡ Ibid. page 218.

§ Lev. xxv. 23—34. Isa. lii. 3.

¶ Matt. xx. 28.

‡‡ 1 Cor. iv. 20.

* Eph. i. 14.

† 1 Peter i. 19.

‡ Matt. xviii. 23, &c.

§ Heb. ix. 15.

* Zech. ix. 11.

† Isa. xlii. 6, 7.

‡ On the Five Points, 2d edit. page 105.

§ Dialogues, &c. page 243.

¶ Morris's Memoirs of Mr. Fuller, page 410.

‡‡ Memoirs, page 498.

* Five Points, page 107.

debts, Christ our great surety and paymaster, and our deliverance from guilt and misery so complete, in consequence of the transfer of our sins to him, that the justice of God demands our salvation, in the same way that justice amongst men requires the debtor to be set free, when the creditor has received payment at the hand of a surety.

These are the "important mistakes" to which Mr. Fuller alludes, but whether they are mistaken or not we shall inquire hereafter. However, to represent the interposition of Christ under the notion of paying his people's debts, although nothing can be more scriptural, is so repugnant to the view Mr. Fuller has taken of the atonement, that it is easy to account for the unguarded and inconsiderate manner in which he has expressed himself on the subject.

FOURTH. Mr. Fuller is singularly inconsistent with himself when he speaks, as he sometimes does, of Christ laying down his life for his sheep, his people, &c. If there be, as Mr. Fuller says, "such a fulness in the satisfaction of Christ as is sufficient for the salvation of the whole world, were the whole world to believe," and if "the particularity of redemption lie only in the sovereign pleasure of God to render it effectual to some rather than others," then it follows that Christ did not die for any of the human race in distinction from others, but only that it was the sovereign pleasure of God that his indefinite atonement should be applied to some rather than others. It follows, in other words, that Christ did not die for Paul any more than for Judas, but only that the atonement was to be applied to Paul, and not to Judas. It is therefore highly inconsistent to say that Christ died for his sheep, or that he laid down his life for his people, his elect, &c.

The atonement of Christ cannot be both indefinite and special. If Christ died for his elect, and for them only, then it is not true that the particularity of redemption lies only in the purpose of God with regard to its application; but if Christ made an indefinite atonement for sin, then it cannot be said with any degree of truth or propriety, that he died for his elect in distinction from others. If the death of Christ be special, it is no more indefinite; if it be indefinite, it is no more special.

The adoption of this uncertain, self-contradictory system, has led many to suppose that it depends on our believing, whether Christ died for us or not. According to such persons, our believing makes it true that Christ died for us. Such a sentiment is contrary both to Scripture and to every principle of right reasoning. Surely if Christ died for any particular persons, this is a fact in itself, and is true independently of the application of the atonement; but if Christ died indefinitely, no change which passes upon the sinner can alter the previous fact, or make it true that Christ died for him. It is certainly much less absurd to affirm plainly with the Arminians, that Jesus died for all the human race, whether they believe in him or not.

FIFTH. Mr. Fuller has often spoken of the application of the atonement, but he has not informed us what he means by that term. The expression, in its ordinary acceptance amongst Calvinistic writers, is altogether inconsistent with his views of the death of Christ. The particular application of the atonement can comport only with particular redemption. By application, in the generally-received sense, is intended that work of the ever-blessed Spirit, whereby the consciences of those for whom Christ died are purged from guilt through the knowledge of his blood, and faith in it, and whereby they are persuaded of their special interest in his death. This is called in Scripture "receiving the atonement;"* and this is usually intended by its application. Now, it is inconsistent to speak of this particular application, on the footing of indefinite redemption. Particular application plainly presupposes a special interest or propriety in Christ, unknown to the redeemed sinner until revealed by the Spirit; but no such propriety can possibly exist on the supposition of indefinite redemption. When the first Christians had received the atonement, they believed that "Christ died for their sins, according to the Scriptures."† This they received as an immutable truth, which depended not on the application, but rather the application depended on the fact, that Christ died for their sins. When the atonement was applied to Paul, he thereby recognized his special interest in it, so that we find him declaring his faith in the Son of God, "who"

says he, "loved me, and gave himself for me."* By the sprinkling of the blood of Jesus, or, in other words, by the application of the atonement, the conscience of the apostle was purged from guilt, and he became assured that Christ died for his sins, Gal. i. 14. Rom. v. 11. But all this is wholly inconsistent with indefinite redemption; indeed it is impossible, if, as Mr. Fuller says, "the particularity of redemption consists only in the purpose of God respecting its application."

Mr. Fuller's inconsistency on this subject is not unlike that which may be often observed among the Arminian Methodists. It is common for some of them, when describing their deliverance from guilt, to say that the blood of Christ was so powerfully applied to their consciences, that they felt assured that Christ died for them. But certainly when a man believes that Christ died for all mankind, he cannot think he needs the Spirit of God to shew him that Christ died for him in common with all the rest! Neither is any man consistent who asserts a particular application of the atonement, and yet maintains as Mr. Fuller does, that there is no particularity in the atonement at all, but only in the purpose of God!

TO BE CONTINUED.

* Gal. ii. 20.

P O E T R Y.

For the Signs of the Times.

The Bible.

Sacred book! oh precious treasure!
Precious truth thy words impart—
Words of knowledge, hope and pleasure,
To each humble contrite heart;
Though the carnal heart may hate thee,
Or the truths thy pages shew,
Lord do thou incline us sweetly
That we in thy way may go.

Let the sceptic spurn the Bible,
With his proud and impious tongue
Call it priest-craft, or a fable,
And reject it all as wrong.
Lord how dear to them who love thee
Is thy great and holy word,
Softly say, what power can move me
While I trust in thee my Lord.

See the multitudes pursuing
"Ignis fatuus," trait'rous light,
And with eager eyes still viewing
Meateors in a darksome night;
Dawn upon us light of heaven!
Lord upon thy people shine;
Thy direction here is given
In this holy book of thine.

There we read our condemnation,
Read the traitor's awful doom,
See the way of God's salvation—
Hope beyond the silent tomb;
There we see the path of duty,
Fixed by an unerring hand;
There we see a fitness—beauty,
In each precept and command.

When we go by Christ's direction,
"Search the Scriptures for the way,"
He will grant his kind protection,
Nor permit his Church to stray.
To thy word, oh! precious Saviour!
May the Church and people cling—
In their walk and their behaviour,
Own thee as their Lord and King. C.

DIED,

On Monday morning the 18th. inst. Mr. WILLIAM Lockwood, aged 20 years. The circumstances attending the death of this young man, were painful beyond description.—The peace and quietude of our neighborhood has been sacrificed (perhaps unintentionally) by the Board of Excise in having licensed a neighbourhood tavern—which to the grief and mortification of all

our respectable citizens, has for a few years past, and especially the last two or three, become a den of dissipation and immorality. On Saturday last according to previous arrangement a large concourse of people, young and old, black and white, assembled at, and around, the dram-shop, on one of their often repeated scenes of vice, commonly called a SHOOTING-MATCH. The unfortunate young man whose obituary we have noticed above, although the son of respectable parents and himself we believe of temperate and industrious habits, was like many other of his age, tempted to join the rabble: the consequence was, as might have been feared, he drank too freely, and as is supposed went home somewhat bewildered, and instead of going into the house, entered the carriage house ascended the stairs, and it is thought laid down for some time upon the hay; his aged father with one of the neighbours, being attracted to the spot by a strange noise, found the young man, but not until he had fallen from a door in the loft of a carriage house to the frozen ground and ice beneath. He was taken into the house, and a Surgeon called, and every possible attention bestowed, but alas! all to no purpose, The King of terrors had fastened upon him, as with an iron grasp! He lingered in a state of mental derangement until the morning of the 18th. inst. and yielded up the Ghost.

Our object in giving the particulars in the above case, is the hope that this shocking catastrophe may prove a solemn warning to the young men, and rising generation of our country to avoid all such tipping houses where morality and human life, are bartered away for the profits arising from the sale of a few glasses of intoxicating drink.

Of Consumption at Brighton, Mass., on the 22d. ult., Mrs. BERTSEY, wife of Henry Kimble, aged 41. years.

At the same place, suddenly of Croup, on the 1st. inst. MARY C., daughter of David and Eliza Hart, aged 1 year and 12 days.

RECEIPTS.

John Rama,	N. Y.	\$2 00
Eld. R. Burrett,	do	2 00
Eld. E. Crocker,	do	2 00
Dea. Levi Gates,	do	5 00
Dea. Peter Winchel,	do	2 00
Gideon Lobdell,	do	5 00
Dea. S. Reed,	do	1 00
H. P. Roberts,	do	1 00
John Harding,	do	1 00
Miss C. Ustick,	do	0 50
Wm. Carpenter,	do	1 00
Tustin Moore,	do	1 00
Benj. Corwin,	do	1 00
G. H. Howell,	do	3 00
Ashael Tickner,	do	2 00
James Bradner,	do	1 00
J. Richmond & E. Wood,	do	2 00
Mrs. Johnson,	do	1 00
Eld. Joel Colby,	Ga.	20 00
John N. Owings,	do	5 00
Eld. W. K. Roberson,	Del.	6 00
David Hart,	Ms.	10 00
David Cole,	do	7 00
P. C. Mason,	Me.	2 00
Wm. Costin,	Va.	5 00
Eld. P. T. Outten,	do	5 00
Eld. M. Monroe,	do	5 00
H. H. Rush,	Ohio,	5 00
Eld. T. H. Owen,	Il.	5 00
Eld. P. Salzman,	Ia.	5 00
John Calven,	N. J.	1 00
Dea. Geo. Doland,	do	5 00

Total, \$129 00

NEWAGENT.—Eld. James Adams, Athens County, Ohio.

OHIO.

S. Gard, Wm. Niffice, J. Flint, J. Tapscott, C. Hill, E. Ashbrook, E. Barker, L. Parkhurst, Joel Solomon, Z. Hart, H. H. Rush, I. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton.

* Rom. v. 11.

† 1 Cor. xv. 3.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. IV.

NEW-VERNON, ORANGE CO. N. Y. FRIDAY, FEBRUARY 12, 1836.

NO. 4.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly by GILBERT BEEBE, Editor. To whom all Communications must be addressed. Terms: \$1 50 per annum; or if paid in advance, \$1 00. A current \$5 note will be received in advance for Six copies.

Communications.

For the Signs of the Times.

Hamilton, Ohio, Nov. 10, 1835.

BROTHER BEEBE: Accompanying this, I send you a copy of the Minutes of our last Association, and I could wish I had time and ability to give you a description of that scene witnessed by all present. But, my brother, it beggars description; for if all the words spoken within the walls of the Lebanon Baptist Meeting-house, during the battle between the Old and New-Schools at the last session of the Ass'n., were now to be seen floating about carelessly in the air, around the pulpit, I think it would present a most singular scenery indeed.—For instance: "Sunday Schools—Bible Societies—Missionary Societies—Tract Societies—Temperance Societies—Signs of the Times—Baltimore Convention—Daniel shaking his fist at Stephen, accompanied with 'You sir was once an advocate, yea a member, yea more, an officer in the society called Missionary, and I will now exhibit the record of said society, together with the names of the members; and I insist that an acknowledgment is due from the Moderator.' 'I acknowledge,' says Stephen, 'that I have once been guilty, many years ago, of favoring said Missionary Society, but, brethren, you must view it as one of the follies or errors of my youthful days; pardon me for the transgression—therefore, I plead guilty,' Elder Childers, that is not so—false—non-fellowship—brethren let us stop and pray—science married to religion—steam-boats, thunder and lightning—Granvill Address—cut throats—our heads on the block, and knife drawn to cut our throats—converted in a Still-house by a missionary—bro. Moderator, we hav'nt prayed yet—don't exclude us instantly—let us make our death speech—mercy! mercy!—if that resolution passes, I am at once excluded—Signs of the Times the cause of all the mischief—Baltimore Convention is positively a society—Bro. Rice crying, non-fellowship—split! split!—Old and New-School—will then be like Baptist and Presbyterians—hard hearted—false—while I was an Old-School Predestinarian Baptist, I kept a still-house and made much whiskey, and never did prayer escape my lips; but, by the missionary and temperance society, I am converted; I now pray much—don't push us out!—Sunday Schools the germe of immortality and eternal life—I now

go in for a split—but don't shove us out!—science has set dead nature to work—the uneducated man doomed to perish." Now, brother Beebe, if you were to see all the foregoing sentences printed in large capitals and dancing around your head, what would you think? Would you not think of blood and war, and vapors of smoke? or rather as Dr. Bryant would explain—thunder and lightning and steam-boat machinery.

If I could, I would like to explain the foregoing to you, that you might publish it with our Minutes in your paper, so that there would be a key to unlock the mysteries attending some of our Resolutions—especially that amendment to the Corresponding Letter, which must look like an animal with two tails and a rudder. But to be serious, I would observe that on Saturday when the 3d act, the preamble and resolutions in the minutes, declaring non-fellowship with the new societies, was offered by bro. N. Hart of Dayton, the war commenced; the house was crowded to the full with all sects and denominations—men, women and children, judges, lawyers and doctors, Old School, New School and fence-men—the world, the flesh and the devil—all standing upon the seats, every eye sparkling, and every pulse beating high, big with expectation, impatient and anxious to see the curtain raised. The signal given, the battle commenced: no sooner had bro. Hart offered said resolution, dis-fellowshipping the societies, than war was declared between the Old and New Schools. As there were but five societies named in the Resolution, bro. Hologate moved to add two more, and make it seven; for, said he, the Scriptures speak of seven women laying hold of one man, desiring to be called by his name; and those seven women fitly represent seven societies cleaving to the skirts of the C'h., willing to eat their own food and bear their own expenses, only desiring to be called *Baptist Societies*. Elder Bryant moved to add the Signs of the Times as one of those two; Elder Lynn moved to add the name "Baltimore Old School Convention" as the other, to make up the seven, and insisted upon it; he offered to prove that there was such a society as an Old School Baltimore Convention, and, because Elders Gard and Childers knew of no such convention or society, Dr. Lynn unbecomingly expressed a doubt of the truth of Elder Childers' assertion, relative to his knowledge of said convention; and some, who were present, think that the doctor indirectly gave the Elder the lie. If I am correctly informed, since the Ass'n. arose, the doctor has expressed himself about Elders Gard and Roberson in a rough and unbecoming manner, which will not be forgotten at the next Association.

Why, bro. Beebe, you have no idea how smart, genteel and polite some of our western DD's and double DD's are; especially Dr. Lynn the Pastor of 6th St. Church, Cincinnati, whose good breeding seems to be to impeach his superiors in the ministry. Why sir, our divines can prove that *science* and *religion* are joined in holy wedlock, by thunder lightning and steam-boats. They can also prove the worth of the soul by the innumerable animalcule, or the number of worms inhabiting one drop of water. Compared with the philosophy of western theologians, Herschel's telescope views of the moon, her apes and bats, all sink into moral insignificance. But to return to the Association debate. The O.School urged the passage of said resolution; the New School opposed it; some called for mercy, "don't shove us out!" and such another begging and crying as took place among the New School cannot be expressed. They thought they were to be excluded if the resolution passed, although there was not a word in the resolution declaring non-fellowship with any person or church on earth, as you will see by the amendment—which is merely an explanation of what was already a plain fact, discernable in the resolution; besides we had no request or authority from any C'h. to pass a resolution which would non-fellowship a C'h, neither was it the intention of any person to try to exclude those frightened New School fellows—no such thing. But let them look out next year; there will be nothing wanting then for authority!

I am credibly informed that the New-School folks are boasting and saying that they are not going out; that they are content where they are; that they are not agoing to form another association; that the door was as much opened by the Ass'n. for us, as for them; that they will meet with us again, and that at the next Ass'n they will offer a resolution, the substance of which would be, that the Ass'n. dissolve and at once become extinct, and then let the Ch's. form another or two Ass'ns. as they might severally choose. Now, my brother, what do you think of it? You may be assured that our Old School folks will hardly agree to dissolve the Ass'n. and destroy the records &c for the accommodation of the New. No Sir. You recollect the fable in the spelling-book of the boy on the apple tree; well just so I view it now—if good words, merciful dealings and a respectable opportunity does not suit them, we must try what virtue there is in the sword of the Spirit.

As they have begged for mercy—crying out, "our heads are on the block, the knife is drawn to cut our throats, don't shove us out, do grant us time to make our death speech," and such other pitiful begging as is too shameful to relate, but

quite common to guilty culprits--the Old School plead the propriety of a split, providing it can be accomplished in a friendly manner, without the unpleasant task of exclusions; I say that after all such pleadings for mercy as then and there flowed from the New-School, and after passing the resolution offered by their champion, D. Bryant of Middletown, and which opened a door for a friendly and respectable withdrawal of such churches as might wish to do so, they remain stubborn and will not go out, but mean to try us again another session; then would it be unmerciful in the Old School to *shove* them out? No, indeed. If the Ass'n. wishes to see another such a shameful scene, & the impudence and insults offered to the aged and venerable fathers, and Churches, and brethren indirectly called liars, &c. she is welcome to the sight. I, for one, do not intend to see many more such; and if we cannot get out some of those DD's and their colleagues, who have been a pest ever since they got into the Ass'n., (unawares) I hope we can get out the Hamilton C'h.

Yes, bro. Beebe, the Association, in much mercy, has opened the door to let them out; and now if they do not go into measures to form another Ass'n., agreeable to what is intimated by the resolution they offered, and let us alone next year; just so sure as the devil is a missionary transformed into false Apostles, deceitful workers--just so sure we shall have another noise. But we shall make short work of it; there will be no more such liberties taken, and long and provoking speeches as was permitted last session.

But I must now close. I could wish I had time to write an article relative to that Ass'n. in such a form and style as would please me well enough to ask you to publish, for the benefit of such of my brethren as may not be able to comprehend, from the face of our minutes, the real meaning of the several acts and resolutions, as well as the singular proceedings of that session.

Before closing, I have one favor to ask, viz: If possible, I wish you would inform Elder Osbourne that I wish to obtain a few copies of his writings--particularly his life and one or two others of his works, besides a dozen of his publication of Select Hymns. If he could forward them to Cincinnati, and inform me by letter thereof, I can get them. I am extremely anxious to obtain some of that man's writings for my own use; besides I think I could dispose of a few among my Old School brethren. I can truly say, bro. Beebe, I have been comforted and benefitted by reading his writings in the Signs. I am often so struck with a sense of the heavenly mindedness, and superior style of writing of my brethren, that I wish I was a better man. I wish I could write more spiritually, and manifest more of a christian; meek and lamb-like disposition. Still I have a little spark that sometimes kindles up and comforts the poor old sinner, and that is this: I delight in reading after such brethren, if I cannot write like them; and I delight in the company of the saints, tho' I cannot feel, talk, sing

and write with them. And sometimes I am helped to this excuse. Ah! I think if my brethren at the east were to be tried as we are, they would write hard--especially if some of those hair-capt journeymen-missionaries, from the land of steady habits, should press them. It is said, "tread on a worm, and it will squirm." I must tell you a little anecdote, as I do not expect to write again until I send you some more subscribers and money. Some time ago I saw a petition drawn up, to be forwarded to some of the Eastern theological priest-mills, in which the petitioners begged and beseeched that they might be heard--setting forth, among other things, that when this country was new, and thinly settled by poor people, with but little corn and no money, we were honest, faithful and industrious, enjoying peace and fellowship in society; but being poor and few in number, it was seldom we could be supplied with preaching. The Macedonian cry of help! help! was again and again sent east and north for laborers--but a deaf ear was turned to our wants because we were poor; yet no sooner had the wise men of the east, and the missionaries of the land--famous for wooden clocks, wooden nutmegs, and charcoal indigo--discovered that we were becoming wealthy and abounding with a fullness of luxuries, and the one thing needful, (money) than they started their numerous gins and factories, and soon were prepared to send forth pedlers who made merchandise of the gospel. And their several runners and beggars still continue to salute our ears with the cry give! give for this institution and for that society; give a little more, it is only throwing into the Lord's treasury, and he will doubly pay it back; he wants the eastern managers to divide, and then send part to Burmah and part to New York, and so on until the destitute heathen are converted--by the fruitful productions, the liberality and filthy lucre of the Mississippi Valley.

I do not now remember all the said petition, but it went on to pray that the *great boilers* in the eastern factorys might collapse or explode, or else the managers thereof would hold up a little and have some mercy on us western churches--praying that they would hereafter keep *Coolly*, and send us no *Moore* of those *Chaffee* fellows; and as for such as have passed by us and are gone, that they might keep *Going*, push along and keep moving till they get so far beyond the Mississippi Valley, as to prevent their vexing us any more. Thus it went on, but as it is about two years since I saw it, the balance has escaped my memory.

Respectfully, yours, in haste,

I. T. SAUNDERS.

For the Signs of the Times.

Southampton Co., Va. Dec. 12, 1835.

BROTHER BEEBE: I have been a reader of your paper for a few months, and am much pleased with the doctrine and sentiments it contains--for I am one of your old fashioned baptists, and have passed that meridian in my life when new

fashions and new schemes might have been presented with more probable success. Yes, bro. Beebe, I might adopt the language of the apostle, and say, When I was a child, I spake as a child and thought as a child, and understood as a child; but when I became a man, I put away childish things; and I bless God for the disposition he has given me--a disposition to be content in the humble sphere in which he has placed me. I neither look back with regret to the hour when I was young, because I was not permitted to follow the fashions of the day, nor forward to the day with restless anxiety when I am to be sustained upon the bubble of self-conceit by the whims of men. If I even expected that there was some day approaching when I might step into the car of fashion, if it was my wish, upon what poor grounds the hope would rest, when I see so many pious (lazy) young men that are now standing idle at the corners of our streets, waiting to hear it said that such a college is completed or such a room is finished, and as soon as they catch the sound, nothing is to do but to collect a little change among their neighbours, and they are off immediately. Then for hard studying--not so much what they are to do to glorify God and benefit poor sinners, but the fashions of the day, and what will promote their own interest in that particular circle which is of the same craft; and thus they are playing into each others hand. To-day one wants a little money to convert the heathen; to-morrow one wants a little to buy a few tracts to give to the poor; and if we are not so liberal as they think we ought to be, we are at once accused of spending too much of our money for ardent spirits, or of being drunkards. Then comes a deputy to tell us some pitiful tale on the subject of temperance; and so you see this is the reward we are reaping for our charity in building colleges, and educating young men for the ministry.

The plain truth is, we are so frequently sheared that we cannot yield a full fleece, and they should not expect it. If they would be content with the wool, we would bear it more patiently; but they will not be content therewith, for as soon as they find lean shearing, they must have sheep and all. And thus, lamentable to tell, we see whole flocks scattered and thrown into confusion by loosing, in this way, a few of their number. Even in this dark corner of the earth we have felt some of the sad consequences resulting from having encouraged new teachers and new schemes; the cause of Zion has been made to bleed; brother has been turned against brother; churches are separating, and much of that good and social intercourse once enjoyed by our fathers, and by us as neighbours and brethren, is now gone. The zeal for the whims and customs of the day hath eaten it up. Then I ask, if it is not better to go united and peaceably along the good old way, than to go in confusion a new way, if it only be to gratify some sensual passion? Yes; and I rejoice that people are beginning to see, as well as to feel the effects of patronizing

these fashionable and abominable schemes of the day. As an evidence of which, I send you Five Dollars for subscribers to your most excellent paper, the Signs of the Times, with their Post-Office address, for the ensuing year.

I should be pleased to have your paper circulate in this part of the country. There are no subscribers to it, that I know of, within 50 miles of me. By your request I will take the agency of your paper, and hope it will soon meet with the patronage it merits.

Elder S. Murfee was expelled from the Baptist C'h. of South Quay, where I hold my membership, at our quarterly conference, held on the 4th of the present month.

Very Respectfully,

Your friend and Brother,

E. HARRISON.

For the Signs of the Times.

Morgan Co. Il. Dec. 5, 1835.

A CHILD OF THE WEST.

Dear Brother: After a close perusal of the Signs, and much admiring the doctrine they contain, I feel disposed to drop a few lines that you may know how things stand in this western wild, as I have not as yet discovered that any communication of extent has been given. My opportunity for literary knowledge you will at once discover. I have been raised on what is, in a degree, called the frontiers; but it pleased God, who is rich in mercy, in the year 1818, to give me to see that I was a sinner—which discovery led me to seek for a hiding place; and, as I hope, in the month of March, in the year 1820, according to his sovereign pleasure, he revealed himself in his son to my understanding—the way, the truth and the life—which gave consolation that my tongue has never been able to express. I concluded that trouble was at an end, but in a short time I became a member of an old fashioned Baptist C'h. in the southern part of this State, and with a mind impressed with a desire to try to say something in defence of my Master's cause. Shortly afterwards I emigrated to this uncultivated part of the world, where there were but few inhabitants, no Baptist preacher within sixty miles, and a few lay members promiscuously scattered over the extent of a then newly settled country.

It was at that time that I seemed to be more concerned about preaching the everlasting Gospel—a work which I commenced, and one that helped to form in number, the first Baptist C'h. in the northern part of the State. And since that time I have been trying to preach Jesus and him crucified—endeavoring to take the word of the Lord as a rule, supposing that whatsoever I found contained therein, would not be gainsayed; but alas! I soon found the spirit of anti-christ making its efforts against the Spirit of Christ and the advancement of his kingdom. I found it necessary to take the sword in hand to defend the rights of that house, whose house ye are. This opposition came from the pedo-baptists, who

were not difficult to confute. The Lord seemed to strengthen Zion, and added to her borders such as should be saved; and as such, we, as a denomination separate from the world, seemed to enjoy peace and harmony.

When the country became populated to a considerable extent, and when we were expecting better times—praying the Lord of the vineyard to send more laborers—behold a fleece hunter passed this way; and with his bewitching smiles, deceived the hearts of the simple, and sowed the seeds of discord; which effect has been felt by the churches and associations ever since. We have had years of war concerning the doctrine of Works and Grace; while our land has been roamed by the eastern-manufactured men-pleasers and money-hunters, who have cried peace! peace! when sudden destruction awaited us. The struggle is between the son of the free woman and that of the bond woman; but the Lord, by Paul, has said, One shall not be heir with the other.

We have been told by the new-order of the day, or rather it is the cry from the east and middle States, "That all the Baptists in your country are of this stamp; and before we knew how things stood among you, we were forced to the conclusion, that, if the information was correct, you had left the old path, which is straight and narrow, and preached another gospel which was not another." And we, though few in number, could only say, as the Lord said by the apostle, If an angel preach any other gospel, let him be accursed. As such, we have been forced to declare non-fellowship for every thing called religion, unauthorized by the word of God. In this, I have been pleased to see the same course taken in so many parts of the Union, and to hear through the Signs, the sentiments of so many brethren, who fearlessly declare the truth of the Everlasting Gospel, regardless of men's persons. But rest assured, dear brother, that such a course does, and will bring down upon us all the abusive epithets that the children of darkness can pour forth upon us; therefore, it behooves us to be sober, watchful and prayerful, that God, who is rich in mercy, would keep us from the pollutions of the day; for it seems to me to be a time of trial—that is, to try the faith of God's Elect, out of whom the house is building, and finally will be finished; for I discover from the face of the Scriptures, that all the materials were secured in wisdom from before the foundation of the world. Although they have become marred in our first head, God is able to raise them to a higher degree of honor than they were in their primeval rectitude, and in the second Adam make a more honorable vessel or house, whose house ye are, in which he is to be worshipped in spirit and in truth—in which all the laws and ordinances, rules and regulations established according to his own mind—while Jesus himself is the door of entrance into the house, and none but those who have been made acquainted with themselves and the power of his resurrection by

the teachings of the Holy Ghost, have any right to any of the priviledges of the kingdom of our blessed Saviour. We know that the world by wisdom know not God, For he has hid these things from the wise and prudent, and revealed them unto babes. As such, all the theological teaching of the day, is only man's wisdom and the works of darkness, with all other inventions to convert and christianize the world, which is so strictly attended to by them, are propelled by money; while the affairs of the Kingdom of Christ is managed and effected by Grace; For by grace are ye saved through faith, and that not of yourselves, it is the gift of God; and we are his workmanship, created in Christ unto good works.

Very Respectfully, yours,

WM. CROW.

For the Signs of the Times.

Burdette, Jan. 2, 1836.

BROBHER BEEBE: Through the good providence of God, I have arrived at Burdette, Tompkins Co. N. Y., where I consider myself settled during the pleasure of my Divine Master. You will please notice the same in your paper, that my correspondents may know where to address me.

I find a number of Baptists in this region who wish to maintain the primitive order of the house of God, and we hope our brethren of the same faith and order, will visit us as often as possible; and if the Editor of the Signs of the Times could visit us and preach a few sermons to us, we would be very glad.

I remain yours,

REED BURRITT.

For the Signs of the Times.

Todd Co. Ky. Dec. 18, 1835.

DEAR BRO. BEEBE: I can assure you, my brother, although a stranger to you in the flesh, and in a foreign land, yet I am with you in the spirit, beholding your order and the steadfastness of your faith. I can but admire, my dear bro., the appropriate title which you have given to your periodical, the Signs of the Times. Indeed it seems as if the present times are truly eventful, for it does appear that any thing may obtain and go down with a large majority of the people, but truth; and that seems to have fallen in our streets. You have taken, my bro., for your motto, The sword of the Lord and of Gideon; and I pray that the Lord may bless you, and help you to wield it in the spirit of Him who hath said to his disciples, Be ye wise as serpents and harmless as doves. You have many to oppose you, but fear them not; truth must and will prevail. If you are defamed, and your name cast out as evil; take it as a part of your legacy. And when they call your paper *little*, by way of derision—tell them it is the highest title you claim on earth; and one which our Divine Master gave to those to whom it was his Father's good pleasure to give the Kingdom.

Your Brother in Christ,

CHARLES MILLS.

For the Signs of the Times.

N. T. Stephensburgh, Va., 1835.

BRO. BEEBE: I have troubled you so often, that I begin to fear you and your readers have become weary of my scribbling; but if you will permit me once more to intrude, probably it may be for the last time—as I have numbered more than three score years, and more than half that number have already been added to my days. Thus far in life I have been of little use, and the remainder I expect to be of less. The greatest satisfaction I enjoy in this life, apart from the experience of grace, in my own heart and the hope of a better inheritance in another and better world, is the company of my Old School brethren, whom I love in the Lord, and in reciprocating some views with them of the way and plan of salvation, as we have received it, and as was manifested to me who was a wretch undone, and the vilest of the vile. I was born a rebel against God, and by nature have continued so to the present time; yet nothing short of perfection can ever satisfy my immortal mind; and, if I know any thing of the way of life and salvation, I received it not by man—not of blood, nor of the will of the flesh, nor of the will of man; but I hope and believe of God. When all hope, as I then thought and believed, was forever gone; in my deep distress, alone in a skirt of woods, a light shone into my mind above the brightness of the sun, accompanied with these words—"I have loved you with an everlasting love—I have loved you from before the foundation of the world." This was truly miraculous to me, who expected nothing but to be punished with everlasting destruction from the presence of the Lord, and the glory of his power. The like words, and light, and love, and glory I had never seen, or heard or known before—either internally or externally. They were spoken to my mind by the person of Christ, as God in the flesh, who had rendered to that law that justly censured and condemned me, perfect, perpetual and personal obedience; to my mind it was eternal life. In the light, love and glory thus manifested, I received the truth in the love of it; and was made to believe God had a people on earth, and also had an assurance that that people, and that people alone, would understand something about what I had experienced, if it was communicated to them.

The idea presented itself to my mind under the figure of an Army encamped, where sentinels were posted around it, and in order to get into the camp, the counter-sign was demanded; and I believed I had it and should be permitted to pass in. I did communicate to them my faith and hope a few months afterwards, and they understood me—and that people are the *Old School* or *Regular Baptists*. I have cast in my lot with them—with them I hope to live, with them I hope to die, with them I hope to live eternally in heaven above, and with them I hope to see Jesus without a veil between; and worship, adore and praise him for ever and ever.

Thus my hope commenced more than 34 years ago: and in this hope I have been repeatedly confirmed and built up by many infallible proofs of the spirit of grace and truth, to my satisfaction. This evidence brings glory to God and safety to me, a poor unworthy, helpless, hell-deserving sinner—a transgressor of God's holy, just, good and righteous law; this redemption, which was treasured up in Christ before the foundation of the earth was laid; or the everlasting hills were formed, is my hope and my trust. If this be removed—I am gone, forever gone; but so long as God is God, and remains faithful to his promise, which he has confirmed by an oath, wherein it is impossible for him to lie; my hope and salvation is as sure and stable as the throne of the great eternal *I am*.

Had there been no written revelation of God's mind and will to man, the fact, as to myself, would have been the same; as his purpose of grace was made plain to my mind, as being without beginning of days or end of time. As the Creator, the great first cause, was not dependent on any thing, by the volition of his own eternal mind he had only to say, let it be so, and so it was; or let there be light and there was light; just so in reference to those he had given to his dear Son, Jesus Christ, in the glory he had with his Father before the world was. Jesus has but to speak the word to them, as he did to Lazarus, and they arise to spiritual life, according to the predestinating will of God. Christ has said, I give unto them eternal life, and they shall never perish; Paul says, Let God be true, and every man a liar—so says his people now, and so say I. Amen.

I. CHRISMAN.

For the Signs of the Times.

Malden, Mass. Middlesex Co., January 1, 1836.

DEAR BRO. BEEBE: I have been, through the blessing of the God and Father of our Lord Jesus Christ, favored with the last volume of your truly edifying and useful periodical; and as I have been reminded that your 3rd vol. has closed, I send you \$1 enclosed for the 4th vol. I should be happy could I send for more, but the Signs of the Times strikes such a death blow to the prevailing religion of the good folks here, that I have given up all hopes of any thing in this place. The precious truths of the bible—the man of our counsel, seems to be perverted, and men's inventions substituted in its stead. It seems to me that any doctrine, that is calculated to build up the creature, rob the Lord Jesus Christ of his glory and strip him of his crown, would suit, rather than the self-denying doctrine of the cross of Christ.

I attend the house of worship, but mostly as an example to others. Instead of hearing the glorious gospel of the blessed God, I hear the law read every sabbath day, or a mixed gospel, which serves to harden & disturb my mind more and more; and were it not for the promises of that precious book, I should famish, starve and

die. Often, when viewing the broken walls of Zion, and looking into my feeble self, Eternal Truth presents itself like the following: I have given them thy word; and the world hath hated them because they are not of the world. For I have given unto them the words which thou gavest me; and they have received them. I am the good Shepherd, and know my sheep, and am known of mine. The good Shepherd giveth his life for the sheep, and the sheep follow him for they know his voice, and a stranger will they not follow, for they know not the voice of strangers. Often the words of the poet, Watts, recurs to my mind:

Broad is the road which leads to death,
And thousands walk together there;
But wisdom shows a narrower path,
With here and there a traveller.

I feel a very great desire that your valuable paper may be more extensively circulated in this dark and barren region, which may God grant to the praise of his mercy in Christ Jesus, is the desire of your Brother

In the Bonds of Christ's Love,

BENJ. PARKER.

For the Signs of the Times.

New-York City, Dec. 20, 1835.

DEAR BROTHER: It affords me great joy and satisfaction to understand one of the great ends and designs of the Gospel, which is calculated, through the power of the Spirit, to establish us on the immovable base, and grand foundation of the prophets and apostles—which is electing love, and Christ Jesus himself the chief corner-stone; That we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine by the slight of men, and cunning craftiness whereby they lie in wait to deceive. See Eph. iv. 14. The apostle Paul, in these words, declares one special people, and for which the ministry of the word was instituted, which was to preserve from error and seduction, to prevent instability of mind and unstableness of judgment, and to confirm all real christians in the fundamental truths of the gospel.

"That we henceforth be no more children"—not in respect to age, but as it regards knowledge and understanding. Children is a word that denotes imperfection and weakness—instability and ungroundedness in knowledge. How many are there who are but children, down from past or to people, who, like the waves of the sea, are tossed to and fro? how many are there who once appeared to stand like Mount Zion in the doctrine of sovereign Election—salvation by Christ only and his rich grace? have recently by an agitated world been tossed on the shoals of arminianism—salvation by human contrivance—such as the newly invented plans of the day? The world, or sea, and those that are of the world, are the most likely not only to be tossed to and fro, but covered with the miry and dirty doctrines of human tradition. False doctrine is not only compared to the waves of the sea, which are many, but also to winds; and their adherents are

represented as airy clouds, driven by every wind of doctrine. Oh! how prevalent are these winds in our day. They are very protracted—especially when they beat hurricane-like upon the anxious-seats and benches for the space of four days together. O! how good it is for the heart to be established with grace, and to know, that we are drawn by the cords of God's electing love, and not driven by winds; for we notice of professors who have no solid principles, every wind of doctrine has power over them to drive them to and fro; every teacher can cast them into what mould he pleases, and blow them, like glass, into this or that shape, at the pleasure of his breath.

But why is it called wind of doctrine? Because there is no solidity in it; being only wind in the preacher, it breeds but wind in the hearer, because of its vanity and novelty, and prevails over unstable minds. How do those wind-like impostors fill and puff up men with such windy systems and errors? Slight—by the slight of men; (a metaphor taken from gamblers, who with slight of hand, can cog the dice and win the game.) False doctrine needs a juggler, who, by slight of hand, can cheat the eye and bewilder the senses, and make things appear real when in fact they are only novel cheats. And O how many there are deluded by the slight of men; who, by the slight of hand and slight of tongue, turn, transpose and transform those sweet Scriptures—which is the will containing the legacy bequeathed to the Elect family of God—so as to make them speak what the Holy Ghost never directed. By what means do they prove the consistency or propriety of Bible, Tract and Missionary Societies, Theological Seminaries, Sunday Infant Theological Schools and Abstinence Societies? Answer: By slight. So you see, that these winds of doctrine are put in motion by the slight of men, and cunning craftiness whereby they lie in wait to deceive. Cunning craftiness, signifying subtlety and policy, are the very traits of the serpent; and false teachers are not much better, who, by slight, misrepresent, and by cunning craftiness, lie in wait to deceive. Lying in wait signifies an ambushment or stratagem of war and shows to us that all seducer's slight and craftiness is to this very end, that they may ensnare and entrap men within the ambushment of their impositions. And what is the present ambushment wherein men lie in wait to deceive? Notice, those in ambush hardly call their secret dens by their proper names, but sometimes one name and sometimes another—this is their craft; but at present they call it *Benevolence!* O what a fine name to delude poor unstable souls! This is cunning craftiness indeed, wherein they lie like a band of banditti. But what is their object? It is to deceive; to make men believe that benevolence is a means, ordained of God, to save poor sinners from everlasting wretchedness by joining a benevolent society, and secure to themselves a crown of glory from those who will be benefitted and saved by their benevolence. This is the

craftiness of those who lie in wait, in the dens of benevolence, so called, to deceive.

From the whole we may learn, that seducers and false teachers are craft-masters of slight and craftiness, using subtlety and stratagem for deceit. How thankful we should be that God has through Christ and his apostles, revealed unto us the perfect way to glory and happiness—and that is *Electing Love*; which has provided us a powerful Saviour, who has saved all that the Father intended, with a Holy Ghost, who worketh effectually in teaching, sealing, comforting and applying that electing love to our hearts; in providing for his royal family, apostles, prophets, evangelists, pastors and teachers for the perfection of the saints for the work of the ministry and for the edifying of the *Body of Christ*; and this to continue, till we, the whole household of God, down to the latest generation, all come into the unity of the faith, and the knowledge of the Son of God, unto a perfect man, and unto the *measure of the stature of the fulness of Christ*. This shows the world that the gospel shall continue until all the Elect family of God are brought in, who shall then measure with, and answer to the foreordained stature, being the *fulness of Christ*.

May the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Your's, in Love,

G. WESTERVELT, 145 Christopher st.

For the Signs of the Times.

Washington, Jan. 15, 1836.

DEAR BROTHER: I much rejoice in the success of the Signs of the Times, and at the firm and even tenor of your course, as the Editor, amidst both good and evil report. Since its establishment, it has not only been beneficial to myself, but to the interest of Gospel truth generally as many do bear witness. And I feel persuaded that if the same course is pursued it will eventuate in a division of what is now called the Baptist Church, and break up that deceitful fellowship which now unites those who fear the Lord and those that fear him not, together; an event the most desirable to every sincere follower of the Lamb. I was also much pleased in reading your Editorial remarks in the last number of the Signs, and at the renewed assurance of your determination to keep in view the old landmarks as embraced in your original prospectus; and I do trust you will ever be enabled to cry "boo, boo," and shake your "leather apron," until the old mother Arminianism and all her brood are laid on their backs (like the old man) in all Zion's border. About seventeen years ago her ladyship presented herself to my notice by the establishment of a Theological School on the top of one of our neighbouring hills; there she sat with painted face and sang like an harlot; from whence she sent forth her frogs for the edifica-

tion of the different congregations. I then not only cried boo, boo, but felt willing to go a little farther, and deal with her as Jezebel of old was dealt with, namely, throw her and her brood out of the window. The saints then appeared strong as it regards a majority, and ought to have done so; but now I fear that in many instances she has got the mastery and will cast them out. At the time above mentioned, a brother in the Lord with whom I was very intimate, was under the necessity of hearing one of these croakers. I frequently at his return from meeting observed that his countenance looked gloomy and sad; for a considerable time he restrained his feelings, but no longer able to restrain he broke forth in the most plaintive lamentations against the tirades he was obliged to hear. It appears that the whole drift of their discourse was about money for the support of Jezebel and her brood; urging that the gift of money was a sure test of genuine christianity. Thus this poor brother was wounded from day to day, and so entangled in her snares as to be totally unable, altho' he perceived her net, to extricate himself. I could not but heartily respond to the expression of his sorrow by protesting against the cause of all his grief, and shewing to him the absolute necessity of driving them all out of the Churches. He thought me too severe, and urged me to consider the example of the Redeemer in his conduct towards his enemies; I replied that if I did, I should make a scourge of small cords and drive out the money-changers, as it is written, John ii: And Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep, and doves, and the changers of money sitting; and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen, and poured out the changers money, and overthrew the tables. Such then was my opinion, and happy would it have been for many churches if they had pursued such a course.

Thus far, my beloved brother, I approve; but suffer me now, if you please to grumble a little. When I received the last number of the Signs, I took them up as I always do to read with avidity; and casting my eye on the caption of the first communication connected with your remarks, now thought I for a real treat, a communication from our aged brother Leland. Something original and interesting no doubt, "The Sword of the Lord and of Gideon." I hurried on my spectacles, but alas! alas! I was sadly disappointed; a long dissertation about slavery—of what Congress could do and ought to do. Now you cannot imagine what a quarrel I had with you. Now, said I, if brother Beebe were here, I would ask, what the subject had to do with the Signs of the Times? whether it was agreeable to the spirit of the original prospectus? and whether, if incorrect, the reason why he did not use his pruning knife a little? And I would say to him, no dodging, "no implied doctrines," but the one road; thus saith the Lord will do for an answer. I continued to read the Signs down to the termination of your dutch remarks before I could get perfectly cool, when I closed by reflecting upon an old proverb, as being correct in this case, A bad beginning often makes a good ending.

Since my last letter, I have continued much in the same state as it regards my health; like an old hulk,

past commission, with timbers all rotting, and totally unfit for any kind of service, and waiting my full discharge. And at times I think I can say,

"Welcome sweet hour of full discharge,
That sets my longing soul at large;
Unbinds my chain, breaks up my cell,
And gives me with my God to dwell."

But at other times I find my soul cleaving to the dust, especially when I look at the little Church planted here; just as if the Lord needed my puny services, or could not from our very weakness, "The triumphs tell, of boundless power and love." But this all comes from the flesh. I know that they are God-dishonouring thoughts, and I contend against them, and groan; but when I reflect on the stability of the Church, as secured in an everlasting covenant, well ordered and sure, it puts every thing in its right place; my soul sets at ease, and I rejoice, yea and well rejoice. Enclosed is Five Dollars, please to send as directed below—I wish it was an hundred; but what of that? the Kingdom of our Glorious Redeemer does not stand in such things as silver and gold, but in righteousness, peace and joy in the Holy Ghost. That these may be in you and abound, and in all that love our Lord Jesus Christ in sincerity and truth, is the prayer of

Your unworthy Brother,
CHAS. POLKINHORN.

SIGNS OF THE TIMES.

New Vernon, Friday Feb. 12, 1836.

In this number of our paper will be found a valuable Communication over the signature of Eld. "Charles Polkinhorn". We can assure our esteemed brother that we have no disposition to open our columns for the discussion of the Slavery question. With our venerable father Leland, we have viewed with concern and regret the injudicious and enthusiastic course of the Abolitionists; which, in the opinion of many of our citizens, has the appearance of design; or at least seems calculated to afflict both the bond and the free at the south, if not ultimately to dissolve the union of the States. Under such feelings and apprehensions, it was perfectly natural to expect from one like Leland, as a patriot and a christian dyed in the wool, and who, as a statesman as well as a gospel minister, had at an early age secured to himself the confidence, love and respect of the truly virtuous from Maine to Georgia; and who had been a bold, able, judicious and successful champion in the emancipation of the Eastern States from the galling yoke of priest-craft, and of obtaining for us that liberty of conscience which is now the glory of our nation; we say, it was but natural to expect from him whose counsels had in former years been sought, given and adopted in the legislative halls of his country, now when he is well stricken in years and leaning upon his staff for very age, that his brethren in particular, and his fellow-citizens in general, would bear with him in the expression of his views upon a subject, which, in his opinion, involved the peace and well being of both Church and State. Next to his religion, he loves his country; and altho the remarks upon the Slavery subject is a digression from the subject to which this paper is devoted, yet we have felt ourselves justifiable, in this case, in publishing from the pen of the aged, venerable and much loved Leland, his remarks upon a subject, which, perhaps from any other source, would have been rejected—as being better suited to a political paper, than a journal devoted exclusively to the Old School Baptist cause.

BENEVOLENT EFFORTS. NUMBER 2.

"He that is first in his own cause seemeth to be right, but his neighbor cometh and searcheth him out." Solomon.

Having in the preceding number bestowed some attention on the claims of the modern religious inventions to the high character and title by them assumed, we shall now attend to the questions stated, viz:

I Have we any authority from Scripture, to do, as individual christians, or as churches, the things which are contemplated in the operations of the *benevolent societies*, so called?

In answering this inquiry, our champion for *new-isms* has proposed to draw freely from the documents of the General Meeting of Western Baptists, held in Cincinnati, in 1833; but why not draw freely from the Bible? We, of the Old School, are in the habit of drawing our *scriptural authority* from the Word of God, and not from the documents of any body of uninspired men; and why, since Mr. S. well knows the difference, does he promise scriptural authority, and then forsooth, transcribe for us the documents of those who by this very craft have their wealth? This slip of his unruly pen cannot be attributable to ignorance; it must be attributed to convenience, or necessity, or both. We have never pretended to dispute that of this sort of testimony, abundance may be brought to sustain this or any other extravagance in doctrine or in practice. How easy it is, for example, for the Protestant Pædo Baptists to show the validity of infant, or adult sprinkling, by adverting to the documents of the Pope—or the Mother of Harlots. If there is authority in the Bible for these institutions—produce it; tell us the chapter and verse where such authority is recorded—put your finger upon the passage—and that shall suffice us; but if there is no such authority in the good book, honestly confess your poverty, and let your readers know that your calling is to teach for doctrine the commandments of men.

But to the question: And what, we inquire, do these Societies contemplate doing? The answer to this interrogation is given us by the New School in a language as confused as that in use among the effort men who were engaged in the building of Babel. We are often assured that these societies contemplate the evangelization of the heathen, the conversion of the world to God, sending the Gospel among the destitute, multiplying and qualifying ministers of the gospel, and the performance of many other wonderful works. The question then appears to be, Is it the duty of christians, as individuals or as churches, to convert the world, save souls from hell, or perform the works which none but God can do? But Mr. S. appears aware of the difficulty of making a fair statement of the question. No one will decide that the scriptures authorize individuals or churches to give life to the dead, hearing to the deaf, or sight to the blind; yet the performance of these works are contemplated by the institutions called benevolent. But to avoid, if possible, the light upon this subject, Mr. S. has very ingeniously stated his questions so as to have them embrace nothing objectionable—as in the following instance:

"Is it right to circulate the Bible in the world?"

Let it be distinctly understood, that the right of individuals or churches to circulate the Scriptures in any lawful manner, has never, to our knowledge, been disputed; hence the position assumed in the statement of the above question is wholly gratuitous. The question, concerning which we are at issue, as far as the Bible Society is involved, is not the right to distribute the copies of the Bible; but rather the right to institute National Religious Societies, sufficiently powerful, according to

their own declarations, to wield a power over the destiny of the world, without the shadow of authority in the word of God, or to call into being, under the notion of doing God service, a religious society based upon money; and giving membership, religious privileges and flattering titles indiscriminately to all who will advance the grand *sine qua non*—Money—irrespective of any farther qualifications; or which will amass to itself the wealth of the country by a system of popular mendicancy, under the pretence of supplying the poor and destitute with the Bible gratuitously, and then sell the scriptures at an advance affording a generous profit to the establishment—which, when added to the amount received from a thousand other revenues that constantly pour their gold and silver into their coffers—not only cover the current expenses of the establishment, but enable the officers, agents and supernumeraries of the institution to live in affluence and roll in luxury, while their surplus funds are employed in erecting stately mansions, or largely invested in bank, or other profitable stock. Now let the question, embracing its legitimate bearings, be answered, and say, Is there authority in the Scriptures of truth for these things? If so, Where may it be found? But if there is no such authority, do not attempt to establish positions, which, if sustained, would not touch the point at which the Old and New School are at issue; and then seek to blind the eyes of the unsuspecting, by words of deceit and dishonesty. Let it be forever remembered that the cause of God can be sustained without the aid of intrigue or deception.

The lengthy quotation made by Mr. S. from the documents from which he promised to draw so freely, among other things, declares, that *the whole body of the Jewish people were acquainted with the prophecies of the Old Testament from their youth up*; but does this fact, which we freely admit, show the necessity of Bible Societies, in order to give a general knowledge of the Bible? Were the whole body of the Jews supplied with the Books of the Law, the Prophets and the Psalms, by Bible Societies similar to those now in being? By no means; and yet we are gravely told that they were acquainted with the Scriptures from their youth. If then the method of instructing the whole body of the people of Israel in the Scriptures, which the All-wise Jehovah had provided, was found sufficient, what authority have any to say that the provisions he has made for the promulgation of Bible knowledge, are inadequate to secure the accomplishment of the purpose of his pleasure?

"Shall mortal worms presume to be
More Holy, Wise or Just than He?"

But the most extraordinary language of the extract, is that in which the Convention of Western Baptists aver that the "*the Bible is the only authority to which we have any right to appeal in matters pertaining to the religion of Christ!*" So then the Convention must either conclude that their cause is not the religion of Christ, (which would be a very just conclusion,) or they have exceeded their own sense of right, in attempting to sustain, as religious institutions, those societies which this same convention, in a report upon another subject, acknowledge they have no authority in the Bible. How strangely inconsistent for them in one breath to tell us that the Bible alone is the rule of their faith and practice, and deny the right of any to appeal to any other standard on religious matters, and in the next, that it was never intended to embrace the entire duty of the saints, but merely the great outlines, &c. Indeed, were it not for exciting levity while dwelling upon a serious subject, we would here insert the anecdote of a convention of the Dutch inhabitants of some county, who convened for the purpose of considering the propriety of build-

ding a new Court-house, after considerable discussion on the subject, passed the three following resolutions, viz: 1st, Resolved to build a new Court-house; 2nd, Resolved that the new house shall be composed of the materials of which the old house was composed, and 3rd, that the old house stand entire until the new one is finished." But is it less ludicrous for an assembly of professed divines to resolve unanimously that the Bible is their only rule of practice—that no one has any right to appeal to any other standard—and then resolve to patronize, as a religious institution, and an instituted means of grace and salvation, such things as they unanimously resolve they have no scriptural precept or example for?

Mr. S., after giving the lengthy paragraph from the document alluded to, sums up thus: "Now the first Baptist in the world has yet to come forward and say that it is not right to circulate the Bible, at least as extensively as the preaching of the Gospel." But why, we enquire, is one called from the dead to assist Mr. S. in proving a negative? Does he wish to play off upon John the Baptist the same trick which Saul and the witch of Endor did upon Samuel? For us, we see no necessity for disturbing the ashes of the slumbering dead. We would rather answer the New School as Abraham did the rich man: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead," Luke xiv. 31. We cannot conceive the necessity of a new revelation upon the subject; John the Baptist certainly carried nothing to his grave with him which could be of any service to the Church of God; and if John should rise, he would not dare, like the New School, to add to the words of the prophecy, or teaching of God's Book—"lest God should add unto him the plagues written in that book. Rev. xxii. 18. We should hardly expect a Baptist of common modesty would insinuate, as the Editor of the Cross has done, that the scriptures were an insufficient revelation, and that the sepulchres of past ages must be ransacked, and their dead extracted to furnish us with a more sure word of prophecy.

But leaving Mr. S. for a moment to cut himself among the tombs. On the part of the Old School brethren, we will say with the Poet:

"Let others trust what names they please—
Their saints and idols boast;
We've no such advocates as these,
Nor trust to the heavenly host."

Nor would we say in our hearts, Who shall ascend up into heaven, that is, to bring Christ—or the Gospel, which is Christ—down from above, or who shall descend into the deep to bring him up from the dead; Behold the word is nigh us, even in our heart and in our mouth, even the word of faith which we preach." Rom. x. 7, 8. It was neither the practice of John, or of any of the primitive Baptists to connect with the preaching of the word, the distribution of copies of the Scriptures, and much less to make this a thing indispensable; nor did the Apostles, or other primitive Baptists complain, when going among the pagan Gentiles, of labouring under a disadvantage for the want of Bible Societies, or copies of the Scriptures; but in all places where the word was preached, as many as were ordained unto eternal life believed. When they heard these things—not when they had compared the testimony of the Apostles with the Scriptures then extant—they believed and were Baptized &c. That it is right to publish and circulate the Scriptures, in any lawful manner, we do not dispute; but that it is indispensably necessary, as an auxiliary to the preaching of the gospel, and to give efficacy to it, as contemplated by the New School, we cannot admit; for if such were the case, none but such

as were capable of reading the Bible for themselves could be saved, and all idiots, infants, and others who are destitute of the knowledge of letters must inevitably be lost.

In our next, we design to notice the subject of Missions and Tracts, and examine the arguments, or substitutes for arguments, given in Mr. Stephens' first No. on the subject.

RELIGIOUS MISCELLANY.

RUSHTON'S LETTERS.

A Defence of Particular Redemption; wherein the doctrine of the late Mr. Fuller relative to the Atonement of Christ, is tried by the word of God.

LETTER II.

SIXTH. I cannot pass by the very exceptionable manner in which Mr. Fuller has explained himself on the subject of imputation. I have quoted his words in my first letter, to which I beg leave to refer you, and also to the original.* We are there informed what the term signifies: we are also told that, like many other words, it has a proper and an improper meaning. We are informed, moreover, that the word, in a proper sense, means so and so; and in an improper sense, it means so and so; and the conclusion of all which is, that when the Scripture speaks of the imputation of sin to Christ, or of righteousness to the sinner, the term is to be taken not in a proper, but in an improper sense. Now, all this sounds very philosophically; but what real instruction or comfort can such a detail communicate to a sincere inquiring soul? Such a one, on meeting with this explanation of Mr. Fuller would immediately start, and say, "Alas! I did indeed think that all my sins were imputed to the Lord Jesus, and this was the ground of my comfort; but Mr. Fuller tells me that this was so only in what he calls an improper sense. And I have comforted myself with the thought that Christ's righteousness was mine, being truly imputed to me; but Mr. Fuller has perplexed and distressed me, for he says this is not properly the case." In this manner would Mr. Fuller's philosophy be worse than thrown away. But his whole statement on this subject is badly illustrated, and essentially deficient.

In the first place, then, the statement itself is liable to be misunderstood, owing to the indistinct and confused manner in which he has attempted to illustrate it. To give an instance or two. The proper sense of imputation we are told, is, "the charging, reckoning, or placing to the account of persons and things THAT WHICH PROPERLY BELONGS TO THEM."† And the very first instance of the imputation in a proper sense, which Mr. Fuller has adduced, is the case of Eli charging Hannah with drunkenness. "Eli thought she had been drunken." Now there is reason to think that many of Mr. Fuller's readers would not clearly comprehend his meaning here; and if they did not understand the deep metaphysical sense of the word proper, they would be weak enough to imagine that Eli's imputation was an improper imputation. But even amongst those who are more expert in the meaning of words, there may be some, who, being aware that Eli charged Hannah unjustly, would perhaps not find it so easy to understand how he imputed to her "that which properly belonged to her." Equally at a loss would some readers be to find that the Lord's not imputing iniquity to men, is to be understood in a proper sense; that is, he does not properly impute iniquity to his people. They would be still more at a loss on reflecting that Mr. Fuller understands the imputation of sin to Christ in an improper sense, and might naturally conclude, that, as the Lord does not properly impute sin to his people, nor yet to Christ, that their sin is never properly imputed at all. It is truly a pity to find so important, and yet so simple a subject darkened as it is in Mr. Fuller's explanation. Indeed, artificial distinctions and scholastic phrases are sometimes worse than useless, and often good for nothing but to increase the importance of the teacher, and to serve the same purpose in divinity as a barbarous kind of Latin is made to answer in law and in physic.

But Mr. Fuller's explanation of this important sub-

ject is not only confused and indistinct, but it is essentially deficient. In short, the imputation of sin to Christ is explained away. According to Mr. Fuller, sin was not really, or, as he terms it, properly, imputed to Christ, but only in appearance. He was treated as though sin were really imputed to him; he suffered as though he were guilty; but yet, according to Mr. Fuller, guilt itself was not truly imputed to him. Not to dispute about words, the subject may be illustrated by transactions among men. When one man imputes sin or crime to another, this is the same thing as charging him with that crime. Thus Saul imputed treason to Ahimelech, when he charged him with it.* But such imputation may be real, or it may be only in appearance; an imputation may be just, or it may be unjust. When Nathan charged David with sin in the matter of Uriah, the imputation was both real and just. When Joseph imputed bad motives to his brethren, he charged them not really, but only in appearance, for he knew they were not spies; and when Eli imputed drunkenness to Hannah he did so really, but he did so unjustly. Now, when God imputed sin to Christ he charged him either really, or only in appearance, justly or unjustly. With respect to justice we shall not now inquire; but the question relates to the former, namely whether God really imputed sin to Christ, as the sinner's surety, or whether he did so only in appearance. Mr. Fuller denies that he did so really, or that Christ suffered real and proper punishment;† and although he does not say, in the very words, that this imputation was only in appearance, yet this is his meaning. He tells us that the imputation of sin to Christ is to be understood in an improper sense. By imputation in an improper sense, he understands "charging, reckoning, or placing to the account of persons and things that which does not properly belong to them, as though it did. As an instance of this improper imputation, he gives us the complaint of Job, "Wherefore hidest thou thy face, and holdest me for thine enemy?" Now the Lord did not really count Job for an enemy; he imputed enmity to him only in appearance, or he dealt with him as though he were an enemy. Yet in this very sense does Mr. Fuller understand the imputation of sin to Christ. "He was counted," says he, "in the divine administration as if he were, or had been the sinner, that those who believe in him might be accounted as if they were, or had been righteous."‡ The plain meaning of which is, that God gave his Son to suffer, as though sin had been found upon him, or, in other words, that Christ bore the punishment of guilt, but not guilt itself. Now, for Christ to suffer instead of the guilty is one thing, but to have guilt itself imputed to him, is another. The difference is so manifest, that it scarcely needs the following illustration. A certain man found guilty of high treason, and condemned to die. His brother, from mere compassion, offered to die in his stead. The ransom was accepted, and the innocent man underwent the penalty of the law, as a voluntary substitute for his guilty brother. Now, in this case, the innocent man bore the punishment of his brother's guilt, but not the guilt itself. He underwent, indeed, the sentence of the law, but treason was not imputed to him—justice forbade that it should. He was treated as though he were guilty, and that is one thing; but to lie under the imputation of guilt, is another. Thus Mr. Fuller explains away the doctrine of imputation. By denying the transfer of our guilt to Christ, he admits of no real imputation of our sins to him, but only a transfer of punishment. Imputation of sin, therefore, in Mr. Fuller's improper or figurative sense, means no real imputation at all.

SEVENTH. Although Mr. Fuller has written very ably against Socinianism, there are some of his own notions which savour most alarmingly of that heresy, and it may be justly feared, tend directly thereto.—The first I shall mention, is the view he takes of the chief design of the death of Christ. The principal design of our Lord's atonement, he says, is the "manifestation of God's hatred to sin, in order to render the exercise of mercy consistent with justice."§ "Its design," he says, "is to express displeasure against disobedience—it is to utter such an expression of displeasure by the lawgiver, that in it every subject of his empire may read what are his views of the evil which he forbids, and what are his determinations in regard to its punishment; it is to answer this great end of moral government, which could

* 1 Sam. xxii. 13.

† Dialogues, &c. page 293.

‡ Dialogues, &c. page 200.

§ Dialogues, &c. page 244.

* Dialogues, &c. page 197—200.

† Dialogues, &c. page 197.

not have been answered by the sufferings of a mere creature.*

It is freely allowed that one design of the death of Christ is to express God's hatred to sin, and to answer the ends of moral government, even as one design of it is to leave us an example of patience and submission. But neither of these is its principal design. To suppose otherwise, would be to assign no sufficient reason for that great event, since the displeasure of the lawgiver against sin is already uttered in the law itself, and in the sufferings of them that perish; and an example of patience is furnished in the conduct of the holy prophets. Indeed the Socinians themselves ascribe almost as much honour to the sufferings of Christ, as Mr. Fuller expresses. They speak of the death of Christ answering the ends of moral government, by conforming to us the will of God. And they go so far as to say, that "there is no doubt but that Christ so satisfied God by his obedience, as that he completely fulfilled the whole of his will, and by his obedience obtained, through the grace of God, for all of us who believe in him, the remission of our sins and eternal salvation."†

This fond notion of Mr. Fuller, respecting the chief design of the death of Christ, destroys the idea of atonement. It represents the Lord Jesus as a Lawgiver rather than a Saviour, and attributes to his death that which belongs rather to the law of ten commandments. When that holy but fiery law came forth in terrible majesty from Sinai, its chief design was so manifest, that Moses quaked, and all the people trembled. Its design, indeed, is to "express displeasure against disobedience— to utter such an expression of displeasure by the lawgiver, that in it every subject of his empire may read what are his views of the evil which he forbids, and what are his determinations in regard to its punishment." But the death of Christ is not an atonement for sin, if this be its principal design; it is rather a law given, which, as is supposed, is able to give life, by publishing milder terms of acceptance than the moral law.‡ It would then exhibit, indeed, the purity of the lawgiver, tempered with so much mercy as to offer salvation to men on certain terms and conditions, by the performance of which they may obtain life. Thus we have the law and the gospel mingled so ingeniously as to constitute a perversion of both.

2. In the next place, it is certainly a Socinian notion that all the virtue of the atonement lies in the appointment of God; and Mr. Fuller has argued very pertinently against this notion.§ But I am much deceived if Mr. Fuller himself does not teach doctrine very like this. Does he not teach that the atonement in itself is equally sufficient for the salvation of a world as for an individual; and that the only reason why its virtue reaches some, and not others, is the appointment of God? Does he not maintain that if one sinner only were saved, the atonement would be the same as though the world were saved; and that the atonement being once yielded, a world may be saved, or only an individual, according to the appointment of God?|| Now, what is this but to place the virtue of the atonement in the appointment of God? How comes the efficacy of the atonement to reach to the world, and not to an individual only? Is it because of any thing in the atonement itself? Certainly not; for Mr. Fuller says it is in itself equally adapted to an individual, and to all mankind. Its virtue to save, therefore, must be all traced to the appointment of God. Further; if there be nothing in the atonement itself to secure the salvation of more than an individual, had God so appointed, then it follows that God might not even have appointed the salvation of one individual. Thus it appears that if there be any virtue in Christ's death to accomplish salvation, it must be all placed in the appointment of God!

It is hard to say how the grace of God can be frustrated at all, if not by doctrine like this. To what purpose do we maintain the Godhead of Christ, if we hold so lax views of his atonement as to deny the certain efficacy of his death, or maintain, by implication, that there is no more power in his blood, of itself, to take away sin, than there was in the blood of the Old Testament sacrifices.

3. It is well known to all who are acquainted with the Socinian controversy; that one chief argument urged against the substitution of Christ is, that it leaves no room for the free unmerited mercy of God in the pardon

of sin; but that it represents the salvation of men as a matter of justice. Thus the Socinians argue against those who assert the substitution of Christ. "The Scriptures every where testify that God forgives men their sins freely. But to a free forgiveness nothing is more opposite than such a satisfaction as they contend for, and the payment of an equivalent price. For where a creditor is satisfied, either by the debtor himself, or by another person on the debtor's behalf, it cannot with truth be said of him that he freely forgives the debt."*

This reasoning is so very like that of Mr. Fuller, in his objections to the principle of debtor and creditor, as serving to illustrate the great work of redemption, that the resemblance is both surprising and affecting. He agrees with the Socinians in denying that Christ hath so satisfied divine justice for the sins of his people, as that justice itself demands their salvation.† And altho' the comparison of debtor and creditor is only used to give some idea of the principle on which the great work of redemption proceeds, yet scriptural as it is, Mr. Fuller has had the hardihood to reject it, and, with it, the important truth intended to be illustrated by it. "In the case of the debtor," says he, "satisfaction being once accepted, justice requires his complete discharge; but in that of the criminal, where satisfaction is made to the wounded honour of the law, and the authority of the lawgiver, justice, though it admits of his discharge, yet no otherwise requires it, than as it may have been matter of promise to the substitute."‡ The answer to this objection, on the part of Mr. Fuller and the Socinians, is very easy. Towards the sinner, salvation is an act of free unmerited mercy; but towards Christ, as the sinner's surety and representative, it is an act of justice, arising not merely from a promise made to him of the Father, but from the meritorious nature of his own plenary satisfaction. In all the stupendous plan of redemption, infinite justice and boundless mercy are displayed. In this great work, Jehovah shines in all his glory as a just God and Saviour.

* Racovian Catechism, sect. 5. chap. 8.

† See Peter's observations in Dialogues, &c. page 223, and James's reply.

‡ Dialogues, &c. page 221. The reader may, if he pleases, compare the above with Mr. Fuller's observations on the same subject, in his "Gospel its own Witness," page 193—198, which work contains many excellent arguments against Infidelity.

Poetry.

The following Acrostic we insert as a tribute of respect to the memory of the late Benjamin Burt of Warwick, by whom it was composed. The doctrinal sentiments which it breathes, are a fair expression of the author's views of the great plan of Salvation by Grace.

Acrostic.

P raise to that God whose gracious hand
H ath blotted all my sins away;
E re there was time, or sea, or land,
B ehold the Lamb my debt did pay.
E xpression fails; but oh! to think—
A mazing love!—why was I one!
N o merit; Justice bid me sink.
N ow I must wonder why 'twas done;
B ut it was grace. Ah! what is Grace,
E xcept 'tis favor undeserved?
E re I had love, or sought his face
B y Sovereign Grace, my heart was fir'd—
E arnest to know my Father's will.
" His still small voice enlight'ns my mind;
Repentance then my heart could feel,
And plainly see I had been blind."

B. BURT.

We have just received the manuscripts forwarded by our Brethren of Chesterfield Co. Va., which will appear in our next. Also, Communications from Elders Clark, Costin, Trott, Lauck and Barbee of Va.; Westervelt and Scraps, New-York; Church at South Westerlo, Bro. Barbary, N. Y., and Clawson and Saunders, Ohio.—All of which, together with a number

which we have had on hand some time, will receive due attention soon.

DIED.

At his residence, near Bloomingburgh, on Tuesday the 2nd inst. Mr. RICHARD DRAKE.

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* Ibid. page 163, 164.

† Racovian Catechism, Rees' edition, sect. 5. chap. 8.

‡ Gal. iii. 21.

§ Dialogues, &c. page 166.

|| Memoirs, page 403.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. IV.

NEW-VERNON, ORANGE CO. N. Y. FRIDAY, FEBRUARY 26, 1836.

NO. 5.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly: **GILBERT BEEBE, Editor.**

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

Communications.

For the Signs of the Times.

Brother Beebe: Having been prevented going, as I had appointed, to visit the brethren in Chesterfield Co.—first; by an uncommonly heavy fall of rain at the time I intended starting, and before the rain ceased, by a severe attack of rheumatism which still bids fair to confine me pretty close for a season,—I again address you, and through you the readers of the Signs, especially those in Virginia. I am sorry that the subject is not one of more general interest, & better calculated to impart edification to your readers. Circumstances however seem to require that I should meet certain reports, which I am told are industriously circulated, and with some effect in places off, from my regular rounds.

I was apprised some length of time since, that these reports were in circulation among certain classes of baptists in this country, but as I presumed that both those who received and those who retailed them, acted towards all consistent Old School baptists, upon the old plan, of *Report and we will report*, I thought it best to take no notice of them. But having recently understood that considerable exertions are made to prevent certain brethren from hearing me, who I think love the truth when they have an opportunity of hearing it, which, by the by, is not often, by persuading them that however *good or correct my preaching may be*, as they are pleased to say, it is not proper to countenance it while things are thus, I have thought it advisable to give a relation of the facts from whence these reports have been raised. And I rely with more confidence on this simple statement, knowing that these things were not done in a corner.

One charge is, that I am removing from place to place, creating divisions in the churches I preach to, wherever I go.

The other is, that my whole opposition to the course of Eld. Gilmore has arisen from my having been disappointed of a certain \$150, which I had expected to receive from him, on my first coming into Virginia.

These I believe are the substance of the charges, if not the identical words used.

The first of these charges I have understood grew out of a report that this was my course, whilst I lived in Kentucky, put in circulation in the Broad Run neighborhood, and where else I

know not, by the great *champion of Missionary Agents*, Luther Rice. It was very easy to infer from this report, that I had caused the division in the Ebenezer church, and that this was my general course; especially by persons who had been previously trying to prejudice the churches and the public against me, as being an anti-nomian, as they said, and preaching a doctrine which made God the *author of sin*, because I hold the doctrine of *Absolute predestination*. The one inference manifests in them, about as much candor as the other. But to the ground of Mr. Rice's report: The Dry-Run church, Scott Co. Ky. of which I was pastor most of the time I resided in that State, had experienced a division, at the time of the great split in the Elk-horn Association, out of which the Licking Ass'n. grew; the church going with the other Licking brethren, and on account of which several of the members left the church. This took place before I went to the west. After I had been preaching for this church sometime, and during my absence on a tour of several months, these brethren returned and were reconciled to the church. This indeed had been somewhat in train before I left. Soon after my return, one of these restored members began to manifest a good deal of opposition to the doctrinal views advanced by me. After having manifested this opposition abroad for several months, he at a certain time invited me to come to his house and talk over our difference of views &c. A time was appointed.—I took one of the deacons of the church, with me; when we arrived at his house we found him waiting for us, having as an assistant a young, *christian*, or *free-will baptist*, or as called there, a *New-light* preacher. During the interview, he made a full disclosure of his views, which went to the full extent of the *free-will baptists*. The Brother who accompanied me, of his own accord, being constrained so to do, from what he had heard, took this person one-side and cited him to appear at the next church-meeting and answer to charges which he should lay in against him, for departure from the faith. At the next Saturday meeting, the charge was accordingly laid in, and the consideration of it, if I mistake not, deferred to the following meeting. Meanwhile the subject was noised abroad, and a neighbouring preacher of the Elk-horn Ass'n. appointed to be with us on the Lordsday meeting. He came and commenced worship before I got there. He went in to preach from Heb. ii. 9, latter clause. I soon found his object was to draw a middle line between the doctrine of particular atonement as held by me, and the views held by the brother under censure. The position he took was that *Christ tasted death for the elect to procure for*

them salvation and for the rest of the human family, to procure for them a *respite from punishment for a season, and the comforts of life &c.* Thus on that point countenancing the views of this bro., which were that the object of Christ's death was to procure for the human family, time and opportunity for repentance. I felt it my duty when this preacher had finished his discourse, to arise and bear my decided testimony against the sentiments he had delivered; and this I did without much reserve. He replied; I again answered him; and whilst doing it, the brother under censure, who was sitting under the pulpit, got upon the seat, reached up his hand and took hold of the cape of my great-coat evidently with the intention of pulling me out of the pulpit, but was prevented by some of the brethren catching his arm. Some of the members who had had considerable confidence in this visiting preacher, and did not notice the peculiar ground he then occupied, or did not reflect on the consequence of his position, were at the time, considerably hurt at my opposing him thus publicly; but after reflection, and conversation with other of the brethren and with me, they appeared to be, and I think were fully satisfied with the course I took. The brother under censure at the next meeting was excluded, and in consequence of this, another of these restored brethren asked for a letter for himself and wife & another brother, for himself, which three letters were granted. This was the extent of this division. Those who remained I left united, and I believe in fellowship with me, when I left Kentucky.—There was another instance in which considerable division of feeling occurred, though I believe no separation, at that time, and which perhaps was in part charged upon me. It was in the old Georgetown baptist church, not the Old School church, which has recently been constituted. I was never the pastor of this church, though I at one time preached stately for them, as also did two other preachers at the same time. And I afterwards occasionally for a while, had appointments in their house. About this time Doct. Fishback was advancing publicly, his views relative to the Spirit, denying, as Campbell has since done, any special operation of the Holy Spirit in christian experience. Hearing him come out very fully on that point at Georgetown, I in one or two appointments I afterwards had there, opposed quite pointedly his views. There was considerable division among the members upon that and other points. And as I understood there was a strong opposition to me in the c'h., on the ground of my decided stand against Fishback, and against certain popular Arian preachers in that neighbourhood, and perhaps in connexion with these, on

account of my having separated from the Kentucky Indian Mission, after Luther Rice succeeded in bringing the Society over to a connexion with the General Board, I declined making any further appointments there.

Thus much for the divisions I had any special hand in producing in Kentucky.

Now in reference to churches elsewhere.—At the time the Welch Tract church (Delaware) voted a call to me, as their pastor, I being at the time in New Jersey, one brother asked for a letter for himself and wife, and received it, being dissatisfied with their calling me, because, (as I have understood, he said,) that I was an *enemy to all righteousness*.

This brings me as the next in course, to the difficulty in the Ebenezer C'h. Virginia.

The Committee of the Kettocton Ass'n. who sat on this case, reported that the division grew out of my being called to the pastoral care of this church. As they qualified this by admitting the right of the majority to call me, and my right to accept such call, I did not object to the report, because I believed that they had done what they thought best calculated to bring about a reconciliation between the c'h and those whom they pronounced in their report correctly excluded, and I wished to do nothing to prevent such a result. But a kind Providence has furnished decisive testimony, not only that the division existed but also that it showed itself before I came into Virginia, and before I knew any thing of this c'h. except from the recommendations of Bro. Polk-horn and Eld. Gilmore, or they of me but from the same sources, and perhaps some of them from seeing my name connected with the Black Rock Meeting. The c'h. in the statement they published, showed that the division began to show itself shortly after the church had unanimously voted to send on an invitation to me. This was in February and in March after the invitation had thus been sent on to me as unanimous, and as understood by the c'h. and by me, through the communications of Eld. G., as an additional inducement in connexion with the calls of two other churches, to move to Virginia with my family, the person who had moved that the invitation should thus be sent, used his influence and his exertions to induce the church to call another preacher, though without effect save with a few.

On the other hand the disaffected members, in a letter they addressed to me in June following, being a month after the church had voted to me, a call as their pastor, and containing the first intimation they ever gave me either by letter before I came on, or by verbal communication afterwards, that the c'h. was not all united in the invitation, that is, by the disaffected members, they say, speaking of the meeting in Feb. when the invitation was agreed on,—*Here commenced that discord which is now causing a once peaceful, united and happy band of brethren to bleed at every pore*. Hence the testimony of both parties is decisive in proving that the division commenced at a period when I could have had no agency

in producing it, I being not in Virginia, and not having had any intimation that there was any thing but perfect union in the invitation sent on to me. But it may be thought that this division would not have resulted in an actual separation at that time, had I not accepted the call of the majority, and probably it would not, if the majority instead of deciding on calling me had consented to unite with the minority in calling a preacher of their choice. But in reference to my accepting a call presented under such circumstances; I have only to say that from what I could learn of the division after I found there was one existing in the c'h., I was led to believe that the majority were from principle decidedly Old School baptists, both as to doctrine and practice, and therefore in favour of the *stand* taken at the *Black Rock meeting*, and that the leaders of the other party were as decidedly opposed to what they call *Black-Rockism*, and would never have consented to the call of a preacher not opposed to the *Black-Rock stand*. Hence that there was no prospect of their uniting in the call of a preacher unless the majority would yield to the minority in this thing, or unless the minority should on reflection conclude to come into the expressed wishes of the majority. Such were the views under which I accepted the call, and that as has been before published, only conditionally, and I have seen nothing to this day to alter those views, but much to confirm them.

In addition to the acknowledgements above made of having occasioned in any measure divisions in churches, I will further say, First that I would not have it understood that every individual member in any church of which I have been pastor, was altogether pleased with my preaching.

And Secondly; That I have ever endeavoured in my preaching to hold forth what I believed to be gospel truth, in opposition to false doctrine; and what I believe a gospel experience, in opposition to delusion, and what I consider gospel order, in opposition to the devices of men. Having myself been brought as I hope by grace Divine, out from a connexion which I cannot consider a c'h of Christ, and from the ordinances of man as substituted for the ordinances of Christ, and from what I now know to have been a delusive hope, I have ever since felt a peculiar solicitude to convince others of their error who I feared were in either case, in the situation I had been in. How far my preaching has been instrumental in leading others to distinguish between truth and error, and to contend for the one in opposition to the other, is not for me to say, but this I will say, that it has had this effect far, very far less than I have desired.

Thus far, and no farther do I plead guilty of having occasioned divisions in churches. I challenge Luther Rice and any other person to produce proof of my having to any greater extent occasioned divisions, or in any other way than as above described. Or that out of thirteen churches, situated in six different States of the Union, of which I have had the pastoral care,

that in leaving any of them, I have not left them in as much peace and union as I found them, and with as strong expressions of their fellowship towards me as I had at any time enjoyed.

A consideration of the other charge I must defer to another Letter.

Your companion under tribulation and reproaches.

S. TROTT.

Fairfax, C. H. Va. Jan. 13, 1836.

For the Signs of the Times.

Chesterfield Co. Va. January 14, 1836.

BRO. BEEBE will oblige me to publish the proceedings at Clay's or Rehoboth, the comment and my reply, the first opportunity, that impressions at a distance may the sooner be expunged. The matter commenced in the Herald and should have ended there; but after having read the whole of these proceedings, you will easily perceive the Editor's reasons for refusing to give the same a place in his columns. The Editor of the Richmond Enquirer says, "The use of my columns are at your service so soon as the business now on hand shall have been dispensed with, or the house of delegates adjourn. His paper you know is a political one, yet a great many of his subscribers are members of the baptist church, who no doubt have seen his (W. Sands') comment in which he proscribes the whole minority, and destitute of that information which would erase such impression as was made by said Sands' unwarranted assertions. This paper is perhaps more extensively circulated than any other in the United States.

I send you also the proceedings of the C'h. at Sandy-Creek (Amelia) for publication, and will give you a specimen of the conduct of the General Agent for the General Association towards this c'h. Some short time previous to the expression of this c'h., the aforesaid General Agent sent an appointment to preach at the aforesaid c'h. on Saturday before the third Sabbath in— He accordingly attended, as I was informed, and preached, though the day was unfavorable. It was the day on which they held their Church-meeting, and which is in fact one of the standing orders of church—the Saturday before the third Sabbath in every month, and the third Sabbath for preaching. In consequence of inclement weather, and the distance, which is perhaps 30 miles, I did not get there until the next day. After the agent had closed the services, he remarked to one of the deacons, viz. bro. Overton, that Eld. Charles F. Burnley, a missionary of the General Association, would willingly preach for them once, and perhaps twice a month; however, he received no encouragement, & consequently dismissed the subject. All this was done on Saturday; (my information here is from bro. Overton,) he (the agent) went to Richmond, and without the consent or knowledge of the c'h., has published an appointment for Eld. Burnley to preach at that place on the 4th and 5th days of December last, and thereafter at the same place on the 3rd Sabbath in every month, the day on which I attended them. The missionary attend

ed both days, and when told by the deacon and other members that he could not preach on the third Sabbath, as that was the day on which I attended, he replied that he would then take some other day. When told by the brethren that this course would be inconsistent, he, Elder Burnley, replied I shall take a day; insinuating it was his right to preach there if he chose, and that he was determined to do so, but the reply was sufficiently positive to cause him to relinquish such determination. The original I sent to the office of the Herald for publication; that as the appointment was published in that paper, the Editor might disappoint. He refused to publish the original which he has now in his possession, but agreed to disappoint; he well knows a course so unprecedented would operate to the prejudice of his party, and therefore refuses to publish all the facts. The one I send you is a copy.

Yours, in Gospel Bonds,
BENJAMIN E. GOODE.

For the Religious Herald.

Whereas, we have noticed in the Herald of the 20th Nov. an appointment for Elder Charles F. Burnley, to preach at Sandy-Creek Meeting-house on the 4th and 5th days of December, and at the same place on the third Saturday in every month; therefore, it is acknowledged by this c'h. unanimously, with the exception of one member, that we do not favor the General Association. And whereas, it appears to us satisfactory that the said Eld. Burnley is a missionary of the aforesaid General Association, and consequently was not invited by us to preach at this place; but that the appointment was made at the instance of the General Agent for the said General Ass'n. without our consent or knowledge; and more particularly as the aforesaid Agent had conversed with us previously upon the subject, and we refused, telling him that we had a preacher who visited us on the third Sabbath, and with whom we were pleased. Therefore, agreed that we do not approve the course pursued by the aforesaid General Agent, and that we do not accept the services of the said Eld. Burnley, as he is employed by the Board as a missionary as above, together with the other objections herein stated.

Signed by order of the C'h,

NELSON FARMER, Clerk.

Sandy-Creek Meeting-house, Amelia Co.

The Editor will perceive that the subjoined is intended as a reply to a comment on the proceedings of the minority of the Middle District Association by the Editor of the Religious Herald, who refuses to give the same a place in his columns for reasons, viz: Several assertions contained in his comment are groundless; 2nd the exposition of such unwarranted assertions will operate to the prejudice of his moral and religious standing, and lastly to his purse.

To the Editor of the Religious Herald.

Sir, The dignity of my profession, as well as

that of the minority of the Middle District Association, laying aside all personal feelings, would induce me to notice and correct misstatements which have appeared in your comment on their proceedings at Rehoboth Meeting-house in Chesterfield Co. Va., together with other bare assertions more easily made than supported. Buffoonery I conceive is one of the more conspicuous characteristics of the various exhibitions of tragedy and comedy, which is another feature in your comment I am bound to notice; or, if you choose, it may be denominated ridicule—a term less comprehensive in its signification.

The comment above referred to, I noticed in your paper of 6th November. 1st, After having offered an apology to your readers for trespassing by exhibiting in your columns a specimen of the proceedings of the Minority of the Middle District Association, you say, "The Middle District contains seventeen churches, consequently eleven stand opposed to these proceedings." I suppose you make this assertion from the fact, that but six c'hs were represented in the Convention, as appears from the names of the committee and the churches to which they belong; if so, you are mistaken. Sandy-Creek C'h. will I presume, with the exception of one member, willingly send a delegation to the next Convention, and if she shall be the only c'h in the Middle District, willing to patronize the minority, your majority of c'hs in the Ass'n. will perhaps in the number of their members require some other name.

2nd; You say "The majority have for years, for the sake of peace, unwisely given way to the minority, &c." This I suppose is a bare assertion, as will appear from the following facts, viz: The individual who presided over the members composing the Middle District as moderator, at each annual session for the four sessions preceding the last, has uniformly dissented with the advocates of the General Association; and moreover, his sentiments were known to the members of the said Middle District, who held their last meeting at Dupree's Meeting-house in Powhatan Co., and while there they rejected their former moderator on account of his sentiments, and chose one whose sentiments were known to be entirely the reverse. But further, to shew that the majority were doubtful of success, it was motioned by the individual who was that day chosen as moderator, that a new church which had been some short time previous constituted, be received as a component part of the Association before the moderator was chosen; and at the same time the sentiments of the delegation from the new church were known to be favourable to the General Association—a course which I presume is not in accordance with the Constitution, or the custom of Baptist Associations in Virginia. Moreover, the last authentic account of the sentiments of the Middle District, previous to its last session, proves the reverse of your affirmation.

3rd; You say "The only cause of complaint against the General Association is, that a seat

cannot be obtained in that body without a specified sum &c." In the reference to the Scriptures, the committee prescribed no limit whatsoever. But they refer to one part and close with "We concur unanimously in the opinion that the operations of the General Association are not in accordance with the requirements of the New Testament, inasmuch as a seat cannot be obtained in that body without a specified sum of money, &c. (Reference—Acts of the Apostles, 8th chapter and 20th verse, and 15th chapter.)" This reference unquestionably implies other objections; provided, however, such objections can be supported by other parts of the Scriptures, in what part soever they may be found. By virtue then of a general reference, I will offer other objections equally prominent. 2nd, Voluntary Associations, as you correctly denominate them. The General Association prescribes the boundary of each missionary in its employment. It requires a correct account and return, from such missionary boundary, of the progress of christianity, and of all the various reputed benevolent institutions of the present day. These accounts and returns are rendered upon the receipt of that compensation which it is the province of this institution to grant. As in all other voluntary associations, (E. G.) share-holders in a bank, canal, or railroad, to which you refer for the support of your position, contrary to a positive injunction, viz: "Go ye into all the world and preach the gospel to every creature," without the promise of any other compensation than that which God freely offers when the work is done, viz: Eternal Life; and which is indeed a handsome reward. As for my part, I can perceive but little analogy between Voluntary Associations—such as referred to by yourself, and the declaration of the Apostle Paul; See Gal. v. 14. The first will, of course, by virtue of his office to the utmost of his ability, forward the interests of that Association in which he is interested, for the sake of his interest. The other is prompted by more charitable motives, such as love to God—not himself; but a denial of self, of all ungodliness &c. I trust that the extraordinary perception you assume to yourself, will enable you to see the impropriety of confounding the institutions of God with those of men. See Corinthians xv. 48.

4th; You say, "It would require a much keener perception than ordinary men are gifted with, to see any resemblance between Acts, 8th chapter, and the course pursued by the General Association." Interest it is probable will sometimes blind perception, otherwise a hasty and inconsiderate reply is the effect of a heated imagination. It was not the design of the committee, neither have they charged the majority with simony, as will appear from the second resolution adopted by them, but to produce testimony in support of their position, which is clearly shown to every unprejudiced reader. As a specimen of hasty and inconsiderate assertions, I refer you to a conversation between yourself and a member of the Middle District, now of the minority.

When asked what ground christians occupied before the temperance reformation commenced? you replied, you never thought it necessary that christians should subscribe to Temperance Societies. You also said that you had been credibly informed that the Baptist clergy in the neighborhood of Skinquarter, were immoderate in the use of ardent spirits; and when told that your author had not confined his remarks to truth, and the authority was demanded, you could not produce it. This is enough; I forbear.

5th; You say "Ignorance may proceed from misfortune as well as inattention, but when ignorance is coupled with presumption instead of pity, it creates in the enlightened mind disgust." If the sons of presumption be entitled to the portion you have assigned them, verily you are deserving of one in like manner, and an extra compensation for your trouble.

6th; The reason of a c'h to whom you refer as a specimen of the ignorance of the minority one of their leaders, you say, Argued with you against the utility of Sabbath Schools, when you replied, that nearly a whole class in a school in your City had become decidedly pious, he rejoined that they might have become pious but not religious. Are you not mistaken?

7th; You say "An ordained preacher in the same c'h. kept a grocery store which was opened on the Sabbath day in the morning." That individual it is necessary to inform you, has been excluded from the fellowship of the c'h., and not very recently, and that he now stands excluded.

8th; You say "An ordained preacher in another c'h., one of the committee to prepare the report, pursued a similar course until at the request of the c'h. he relinquished it." The individual referred to here, it is necessary to inform you had an interest in a store, the doors of which were occasionally opened on the Sabbath day in the morning, by his partner, but not by himself, as can be satisfactorily shown by reference to the c'h. of which he is a member; and also to the respectable members of his neighbourhood. It is known to the c'h. that when the matter was considered by them, he voted for the measure they adopted.

9th; You say "As the minority have set themselves up as guides and directors, we must be allowed to canvass their pretensions, &c." We chose to lay before the christian community and the world a specimen of our proceedings, that our pretensions might be canvassed; but we did not refer them to the judgment of a squint for justice.

10th; You say "As the minority profess to be tenacious of adhering to the Scriptures, &c. we would like to enquire their warrant for holding this convention, or point to the page of Scripture which authorizes them to meet at Zoar meeting-house &c.; where do they find a chairman or secretary in the Bible, &c.?" In reply to the first inquiry, we refer, 2nd Thess. iii. 6. To the next inquiry, viz. Where do they find chairmen and secretaries? &c. we reply, that our answer

to your first inquiry implies an answer to this, inasmuch as it is the effect of a cause, which cause we support in the reference. Moreover, we refer 15th of Acts entire, where you will understand that certain from Judea taught the brethren, and said, Except ye be circumcised and keep the law of Moses, ye cannot be saved. This doctrine is the reverse of that taught by Paul and Barnabas, who had no small dissention and disputation with them. At length it was agreed that they, Paul and Barnabas, and certain others with them, should go up to Jerusalem, the place at which was held the first convention, to deliberate upon this question; and on their way thither they were brought by the c'h. They were also received of the c'h. at that place, and of the apostles and elders. But about this time there rose up certain of the sect of the pharisees which believed, saying, it was needful to circumcise them, and to command them to keep the law of Moses. But it was contended that no such commandment was given; and finally agreed by the apostles and elders, with the whole c'h., to send chosen men of their own company to Antioch, with Paul and Barnabas, &c.; and they also sent letters by them communicating their proceedings. So when they were dismissed they came to Antioch; and when they had gathered the multitude together, they delivered the epistle. To infer that this was a second convention for confirming the matter considered, is quite rational; to infer that it was necessary their proceedings be read, which would require a secretary, or some other word by which the office may be known, is also rational; and to infer that order was preserved in these assemblages or conventions, or that it was their design to keep order, is equally rational, whether the individual who presided for that purpose be called chairman or moderator, or such other name you may choose to employ as will signify his office.

The last feature I shall notice in your comment is, the phraseology. (See last article in my preliminary.) I fear you conceived yourself sufficiently wise, by the finesse you employed, to impose upon an intelligent christian, as well as moral community the naked declarations which you have penned in your comment on the proceedings of the minority of the Middle District, without correction. It is not the business of a christian editor to assume to himself that importance, which it is the province of an enlightened and an unprejudiced community to ascribe when it is deserving. But the exercise of his judgment should be confined to the more rational effect of the principles of truth properly digested, neither is it his business to dictate to men equally acute in understanding, and equal in means of information with himself, that construction which would be the effect of the less legitimate motives—*interest and prejudice.*

Since the foregoing was closed, I have noticed other remarks contained in the Herald of the 20th Nov. in relation to the proceedings of the minority. One of which is not based on truth,

and in fact many of them are not unlike the one referred to. The Editor says: One of the arguments used by the most prominent leader of the minority of the Middle District to blind his deluded followers, was based on the last annual report of the General Association—which document he appears to have read not for the sake of improvement, but with a view to detect something which he might use to its disadvantage.

To the argument used as referred to, I am a witness, with the individual who used it I am acquainted, and with the motives which induced him to use it I am also acquainted, viz: The General Agent of the General Association, present at the church-meeting, while occupying the floor stated, that the minority occupied trembling ground, that he had declared non-fellowship with forty-four thousand Baptists in Virginia, while those who favored the sentiments of the minority, amounted to not more than eight hundred. After the General Agent had closed his remarks, the pastor of the c'h., who fortunately happened to have the report of the board, to shew the injustice of such unwarranted assertions, referred to the report of the said board as a statement of facts to confirm his own views, and to leave such impression on the minds of the c'h. as common sense would suppose was made by it; but to state the feelings of the General Agent about this time is beyond our province, farther, than when told that he was mistaken, he said his mistake did not amount to hundreds. The report is as follows: We have in this State 24 Associations, 441 Churches, and 55,602 members. Of this number, 13 Associations and 280 Churches, with 44,186 members, are friendly to the General Association and sustain it by their contributions. Eleven Associations, containing 160 churches and 11,400 members, are opposed to the views and operations of your society.

This must suffice for the present; if necessary, hereafter we can add more.

A MEMBER OF THE COMMITTEE.

For the Signs of the Times.

Tyrone, Jan. 30, 1836.

DEAR BROTHER BEEBE: We wish through the medium of your valuable paper, to give information to our Old School Baptist brethren of our situation, which is as follows: A number of us (twenty-five) have declared non-fellowship for the present New Measures of the day, believing the Word of God to be the only rule of faith and practice, and that it is sufficient for the children of God; and we pray the great Head of the C'h. to enable us by his grace to take his word for the man of our counsel, and square our lives thereby. We enjoy fellowship together in c'h. capacity, and are in number 12 males and 13 females. Our gifts are but few; Eld. Samuel Bigalow is with us, and we have been enabled to keep up our meetings every Lord's-day; but through the infirmity of his great age, whose head is silvered for the grave, together with his aged companion in her poor state of health, needing the daily administration of his hands, we cannot expect he

will be with us long. But our trust and dependence is in Him who says in his holy Word, "Because I live ye shall live also." We desire the visits of our Old School brethren who feel disposed to inquire after us, for we can truly say it has been and is a matter of consolation and rejoicing unto us to hear from different parts of our country, through the various communications in your paper, of brethren who view the present *Benevolent*, so called, operations of the day as we do. Although we are surrounded by the churches that compose the Steuben Baptist Association, yet we stand alone, for they have gone into the practice of the New Measures of the day for which we have no fellowship.

Done by order of the C'h. at our monthly-meeting.

MICHAEL JORDAN, C'h. Clerk.

For the Signs of the Times.

Hamilton, Ohio, Jan. 13, 1836.

DEAR BROTHER BEEBE: Time is rolling on, another year is now added to the number of the Christian era, and we have entered upon the verge of another, and for ought we know it may close without our knowledge, and with very different results from that of the past—witnessing circumstances either awful or glorious, worthy of note, relative to seasons and domestic concerns, or to religious or political divisions. Be that, however, as it may, we rejoice that *known* unto God are all his works from the foundation of the world, and that the judge of all the earth will do right, and He who worketh all things after the counsel of his own blessed will, has promised—and his promises are all sure for he has confirmed them with an oath, and it is impossible for him to lie—that all things shall work together for good (let us mark that—for good) to them that are the called according to his purpose. Heaven and earth may pass away, but not a jot or tittle of his word shall fail. Oh! that man would praise the Lord for his goodness and for his wonderful works towards the children of men and seeing that we are still permitted to survive the dead by the merciful providence of a gracious God, and are one year nearer home than when we first believed, what gratitude and tributes of praise are due from us for his favors—but above all for the gift of his Dear Son, the Spirit and the Word, and a good Hope through grace. Whenever it is so that I think I feel, or have a slight glimpse at those worthy objects of faith, I am like the weaklings in the days of the Lamb when here in the flesh; my heart responds, "Lord increase my faith!" Oh! for a heart to love my God—a tongue to sound my Saviour's praise; Jesus reigns; let his saints rejoice while they drink sweet draughts of bliss at that fountain and remember their misery no more.

Enclosed you will find a \$10 bill, and below the names and residence of subscribers. I will endeavour also to give you immediate notice of such changes of subscribers, and of all who wish to discontinue, should there be any such; I trust

however that there will be but few if any. It is true that covetousness may prevent some, and pecuniary circumstances prevent others from doing their duty, both with regard to supporting the ministry and the publication of the Signs of the Times; yet I must conclude that there are but few real lovers of truth, who are sound at heart and sound in faith, among the Old School brethren, that will now back out or refuse to aid in the circulation of so precious a work; for I do candidly and sincerely from my heart acknowledge and prize the Signs of the Times highest above all other publications that I have ever seen—the precious Bible of the Old and New Testament excepted. And the grand reason is, the fitness and adaption of the sentiments therein contained, to my views, and the trials and experience of your worthy correspondents to those of your unworthy brother. When I read your Editorial remarks at the close of the 2nd and 3rd volumes, and seriously reflect upon the unflattering prospects and embarrassments with which your mind must have been acquainted and surrounded at the time when you first determined to embark in the noble undertaking of publishing for the Truth's sake, for Christ and his cause sake, and for the sake of those whom you loved in the bonds of his Grace; I say, when I reflect upon this unpopular work and the circumstances connected with its commencement, I cannot but rejoice at your rising and prosperity, and feel grateful to the God of truth, that he has put it into the hearts of his children to try and hold up your arms, while you convey precious crumbs from your own table and that of your correspondents to us, by sustaining you with their subscription and patronage. Your subscription list now doubtless exceeds your first and most sanguine expectations. May it continue to increase, and may your exertions doubly increase in the good cause—in the behalf of Christ and his poor dejected little ones—so that for the benefit of the children of Zion, the Signs of the Times, which is a cheap work, and within the means of the very poorest of the flock, may be a valuable history, a praiseworthy publication, a noble defence of truth, an expositor of false doctrine and the lies and hypocrisy of the Pharisees of this age, and a true record of the spiritual lives, character, conduct, experience, faith and hope of the C'h.—a certain sect called the Elect—a peculiar people, a royal priesthood, a holy nation; that unpopular, despised set of Nazarines, called Predestinarians—a sect every where spoken against.

I have sometimes thought, that to the Church, the Signs is not only a bold beacon, but a looking-glass wherein every man may see himself in his own true character, just as he is; for they that can look therein, and say they see themselves fully represented and pictured from top to toe, and declare that they can keep tally, compare notes, and say amen to the doctrinal sentiments embraced, and the trials and experience of the many correspondents therein; we set them down as about right. But just turn the glass towards the

wasps of the New School and see how soon they will run. They shut their eyes against truth and will not look in our glass—though perhaps some would try it if they could or dare; for I am told that some of the lords over their own heritage, not 100 miles from here, will not suffer their members, upon pain of being dealt with, to even take a peep or look into that bugbear glass, the Signs of the Times, lest they might see and believe. Doubtless you are aware that the "little tell-tale" is spurned and hated, despised and rejected, even in these parts, among the Free-will, New-light, Fullerite, New-School Baptists, and other Arminians. No wonder! for I should hate it too if it told such doleful tales of me as the Scriptures does of them. They might say, how can any good thing come out of Nazareth? I was going to say that I love the little bearer of good news because they hate it; but this much I do avow, that their manifest hatred to the Signs is the strongest evidence under heaven in its favor. It of itself proves a messenger of truth and glad tidings; for if the doctrine therein contained were of the world, the world would love its own. I sometimes think I can tell an Arminian-love-anything, every thing and nothing from an Old School fellow, by the paper he takes—by what he likes or dislikes, loves or hates, receives or rejects, advocates or opposes; but when it comes to close work, a tight fit, I weigh, measure and judge every man by the true standard—the Spirit, the Word and experience of Grace on the heart. The fact is, I have got a golden rule to work by, when measuring jobs of this kind—and of late I often find myself in the use of it; it will detect an Infidel instantly. This measuring-rod "was given me by the King," when through grace he gave me repentance, faith hope and charity; and often has my poor heart leaped for joy when measuring a poor sinner's experience, while relating the exercise of their mind. By this time you have doubtless discovered what my rule and measuring-rod is—it is my own Experience; I therefore, in the fear of God boldly affirm with full assurance, that my Experience is my standard. By it, my experience and call from darkness to light, I try all, judge all, and either condemn or approve as they may approach the Standard; and every experience that I hear or read of, that tallies with mine, especially with regard to two essential points, viz: the cut off and made whole, or in other words, the lost and found, or born again, the death and life; I instantly reject it. If it will not hold out by the measuring-rod, it is counterfeit—base—of the flesh—Arminianism—not of Grace—fellowship will not take hold. I find it very useful in this dark day, and would like for my brethren in tribulation, to be called to the remembrance of their former days, in which they were illuminated, as the Apostle would seem to exhort his brethren: We live in a world which lieth in wickedness—a world of vanity and lies—crazy with her fullness of religious opinions and fanaticisms; if we are right they are wrong—but if I am right, and have ever met with a change, or born again, then must Heaven first be shaken, the King of Grace dethroned, the Scriptures of Truth destroyed or refuted, and my hope and trust in Christ frustrated, before I can give up my measuring-rod.

I must now hasten to a close, by calling your attention back to my remarks on your publication, to wit: the Signs of the Times. I hope your good sense will forbid your receiving it as flattery from me. God forbid that I should vainly attempt to puff up a worm of the dust with flattery, who is only a man, like myself—born to die. Neither do I consider Eld. Beebe the sole author and contributor to that work; it is true, a small part, the Editorial remarks are yours, and are well re-

ceived; but when I speak of the Signs, I mean the whole, only including your labours with those of many correspondents, and I verily believe them to be of ten fold more worth than I can express in their favor, and all who have been as much comforted as I have, will say the same.

Again, it appears that at the South a publication of a similar character is about to be commenced—success and prosperity to it and its Editor, if it is of God and defends the truths of the Gospel! I should have no objections if another should be started in the East and West, and for a boiler-buster, another in the centre, or say at Pandemonium Hall, south of this place, and thereby blow up a den; were it not that a kingdom of house divided against itself, cannot stand—or, in other words, should the Old School get too many irons in the fire, some of them might burn, there being a possibility of overdoing the business. I therefore hope you will lose but few subscribers in consequence of said southern publication—at the same time if I can get his paper, I think I will take it also; but not at your expence, for I wish you both to do well in sincerity. I wish my brethren would consider their duty towards him who commenced the battle single handed and alone, before they forsake him out of curiosity to try another.

The foregoing scrolls, written in haste and particularly directed to my brother Eld. Beebe, are nevertheless at your disposal. If you think them worthy a place in the Signs, and will conduce to its interest, or benefit any of the sheep and lambs of Jesus—whether they be strays from their Shepherd and Bishop, or whether they be blinded by late frosts, fogs and smokes, wool grown over their sight, fleeced, wolf-driven, choked, fast in the thorns, or starving on the deserts of New School plans; I say it is at your pleasure, or any part of it, providing you will punctuate and correct it. But I do not request its publication, besides it is more lengthy than I intended. May the King of Kings watch over us both for good, preserve us from evil, deliver us from temptation, and guide, direct and bless you in your labors, both as a Minister and Editor, is my sincere desire for Jesus sake.

I. T. SAUNDERS.

SIGNS OF THE TIMES.

New Vernon, Friday Feb. 26, 1836.

BENEVOLENT EFFORTS. NUMBER 3.

"He that is first in his own cause seemeth right, but his neighbor cometh and searcheth him out." Solomon.

We now come to an examination of the subject of Missions and Tracts.

"Is it scriptural for Missionaries to be sent out, and to be sustained by the churches?"

The bare statement of the question discovers much of that cunning craftiness of men, whereby they lie in wait to deceive, and which is so very characteristic of the general course of all those who advocate the newly invented measures of the day. The writer would have the question abstractly considered, without reference to societies, modes, forms or any thing else which may be involved in the consideration, and without waiting a reply, answers his interrogation in the affirmative, adding—"Because the Apostles were Missionaries." This assertion the writer easily proves by another copious draft upon the documents of the Convention—wherein we are informed that the term Missionary, from the Latin, and Apostle from the Greek, are perfectly synonymous. Without disputing with our very learned *antagonists* upon the precise signification of terms in the

Latin or Greek tongue, we will attend to the question before us. And first, It is scriptural for our Lord Jesus Christ to send out Apostles; "These twelve JESUS (not the Mission Board) sent forth, and commanded them, saying, Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Math. x. 5, 6. Here then we have Scriptural testimony that our Lord Jesus Christ, the King of Zion, did actually send forth certain Apostles, or in modern language *missionaries*, with special instructions where to go, what to do, and on what to be sustained.

It evidently did not occur to our Lord at this time that a Missionary Society, made up of members who had bought their membership at a stipulated price, would be useful, either for the comfort and support of his little band of missionaries, the promotion of the glory of God, or the salvation of some millions that his Father had not given him, and which otherwise must be damned for the want of missionary labour; for while ample provisions were made to secure the support of the Apostles, and the accomplishment of all that he designed, independently of societies, purse, scrip, coats or staves, the organization of monied institutions for the support of what should be called the *gospel*, was reserved, with which to fill up the measure of the iniquities of a future generation.

But taking this question, as we must, in connection with the first leading question in the investigation, viz: *Have we any authority from the Scriptures, to do, as individuals or as churches, the things which are contemplated in the operations of the benevolent societies, so called?* We necessarily understand the writer to mean, Is it scriptural for us, as individuals, or as churches, to send forth and sustain Apostles? To which inquiry we answer, No. Some of our reasons for this conclusion, we will give. First, The Scriptures nowhere record any such authority—hence it must be unscriptural; Second, That authority is exclusively vested in the Lord Jesus Christ, who has said, "All power is given unto me in heaven and in earth, Go ye, therefore, &c; consequently it is unscriptural for us, individually or collectively to arrogate to ourselves that prerogative. Third, Because the full number of Missionaries, or Apostles, ordained of God, was confined in scripture to precisely 'The Twelve,' and that number were chosen, ordained, called, commissioned, named and sent forth by our Lord Jesus Christ, eighteen hundred years ago; and all that have been sent forth by men as individuals, churches or societies since the Apostles of the Lamb have fallen asleep, are in scriptural language called "false Apostles."

Will Mr. Stevens, or his Convention of Western diviners, say, that the seventy sent forth by our Lord, were also Missionaries? Then let them, if they can, reconcile their own jargon: they tell us that the terms, Apostle and Missionary, signify the same thing; and if so, the seventy were not missionaries, for they were not apostles; and if they were, it would by no means help the cause of the New School, or advocates of modern missionary institutions, since they were neither called nor sustained by men as individuals or churches.

That God has supplied his Zion with a regular succession of Gospel ministers from the days of John the Baptist unto the present, and that he will continue to supply his church with able ministers of the New Testament, until Zion's King shall come unto her again without sin unto salvation, we do most cheerfully admit; but these are not called, qualified or sent by men, nor by the will of man, but of God. They are called with an holy and irresistible calling—taught by the Holy Spirit in the Old School of Christ—sustained by him

who feeds the ravens—who takes care of the sparrows, and who has numbered the very hairs of their heads. When a company of this sort of Old School preachers returned from a preaching tour, where they had been sent by their divine Lord and master, we hear from them no croaking and boasting of how many they had converted or baptized, or how many Sabbath Schools, Mission, Tract, or Pin-cushion Societies they had organized; nor did they come back to their Master, saying, Lord we have come well nigh starving to death, for the people would not pay us for our preaching, or that we suffered from want of a purse, scrip, staff, coat or any thing else. But when the Good Master demanded of them whether they had lacked any thing, they answered promptly, 'nothing.' 'Why,' said they, 'Lord even the devils were subject to us through thy name.' They fared much better than that greedy old missionary did, who trusted in Balak's house full of gold.

In saying that the ministers of Christ are not sustained by men, as individuals, or as churches, we would not be understood to contend that these servants of the Lord received nothing for the support of their mortal tenements from their brethren, or those among whom they labored. They did, indeed, receive an ample supply of temporal things from their brethren, but was it the contributions of their brethren and friends, that sustained them as the ministers of Christ? By no means; gold and silver, food and raiment would have been poor stuff to sustain Paul and Silas when cast into prison. We judge by their songs of praise to the God of their salvation, that to them it was given to eat of the hidden manna; they were clothed in salvation, arrayed in white robes, and sustained by the unbroken arm of the Mighty God of Jacob. We are often reminded by the New School disciples, of Paul's *robbing* other churches, that he might do service to the saints at Corinth. Do these lovers of filthy lucre mean to insinuate that Paul practised such a course of roguish, deceptive and dishonest trickery, as is so common with the religious mendicants of our day, in order to enable him to preach among the Corinthians the exceeding riches of Missionary Boards? How absurd the thought! How many, we inquire, of the modern missionaries can adopt the language of Paul, and say in truth and righteousness, "I have coveted no man's gold and silver, these hands have ministered unto my necessities, and to them that were with me." Acts xx. 33, 4. Hereafter we intend taking a more enlarged view of the Mission and its kindred societies, but for the present we shall pass to the consideration of the subject of Tracts; and in the mean time we challenge Mr. Stephens to produce his "*Thus saith the Lord*," which he tells us he has, authorizing the christians of America to support an *Apostle* in Burmah, and especially an Arminian sent by a board of Presidents, Directors & Co.

The next thing to be considered, agreeably to arrangement laid down in the Cross & Journal, is the religious instruction of the young, or Sabbath Schools. We would notice the arguments in favor of Mr. Stevens' position, but for this good reason—we find no arguments used in their defence, or any thing which appears to demand from us any special attention.

The Tract question is thus stated, viz, "Is it right, or does it come within the duty of a christian, derivable from the moral precepts of the word, to publish a religious tract?"

For the purpose of reducing the subject to the capacity of those of us who have not been brought up exactly at the feet of Gamaliel, Mr. S. has favored us with an explanation of the term *tract*, which he tells us will apply to the Minutes, Circulars, &c. of Associations, and consequently Associations are Tract Societies. As to the meaning of the term, *tract*, we will not dispute

the explanation given, as this can have no direct bearing upon the subject on which we are at issue; the question being, Is it the duty, derivable from the moral precepts of the word &c. to publish tracts? and not what does, or does not constitute a tract. The right of any individual or association to publish what they please in a tract, or any other form upon their own responsibility, and sell or give the same away, has never been disputed by the Old School Baptists. We rejoice in the freedom of the American press; hence Mr. S., either through ignorance or design has attempted to give a very wrong impression—as though the Old School Baptists were so strangely inconsistent as to deny to others that use of the press which we claim for ourselves as a right, or that we only objected to the tract form in which their publications were issued. Our objections to the American, and the Baptist General Tract Societies have often been clearly stated: 1st. Because they are both National institutions; 2d. They are both calculated to unite the church and world in an unscriptural amalgamation, which would involve both in serious difficulties; 3d. Because these institutions both claim to be religious, and profess to be an instituted means of salvation; 4th. Because they interfere with the independent government of the church; and instances, not a few can, be given, where church members have been expelled from c'h. fellowship, for refusing to support these and similar institutions. 5th. Because the publications of both institutions, as far as we have had an opportunity to examine them, teach doctrines subversive of the faith of the Bible; 6th. Because they give flattering titles to men, and hold men's persons in admiration because of advantage, and do sell titles of flattery and worldly honor for money; 7th. Because for the support of these humanly invented institutions, the most dishonorable and dishonest trickery and mendicancy is resorted to, and without which they cannot be sustained. To the above, we might were it necessary, add many other objections. But to the question: Is it the duty of a christian, derivable from the moral precepts of the world, to publish tracts? We answer, It is not. Our reasons for this decision, are as follows: 1st. Allowing nothing objectionable to attend the publication of tracts, and supposing them entirely free from the difficulties enumerated above, we should be compelled to make the same decision; because there is nothing stated in the moral precepts of the word commanding christians to publish tracts. To constitute even the publication of truth, a duty obligatory upon christians, would require a command from the Lord. The Lord has given no such command. If, in the absence of a special command, the duty was binding upon christians to publish religious tracts, then the Apostles and the primitive saints fell infinitely short of the performance of their duty, for neither the former nor the latter published religious tracts, unless our opponents will argue that the Scriptures themselves were tracts; and if so, when they shall be able to convince us by infallible testimony that they are as well qualified by the special inspiration of the Holy Ghost, and that they have the same divine authority, which the inspired writers had, then, and not till then shall we, as Bible Baptists, admit that the publication of tracts, either good or bad, is a duty binding upon christians, derivable from the moral, positive, ceremonial, or any other precepts of the Word of God.

2nd. The publications of Old School Associations, Minutes, Circulars, Corresponding Letters, Periodicals, &c. are not published upon any such ground.—We wish it distinctly understood that the printing of the Minutes and other documents of the proceedings of our Associations, and other meetings of Old School Baptists, is merely for the accommodation of the parties concerned in such meetings, at their own expense; and are not

viewed as moral duties, derived from the precepts of the word of God. Hence in all such meetings we feel perfectly free to publish, at our own expense, and upon our own responsibility, such documents, or forbear to publish, and yet violate no moral precept of the word.

3d. Our third reason for deciding that the moral precepts of the Bible do not make it the duty of Christians to publish Tracts, we will give in a quotation from the very documents of the Western Baptist Convention—from which, as his oricle, Mr. Stevens promised to draw so freely—and in which the reader will find it expressly stated by the New School themselves, that they are without Bible authority for the innumerable and aversified details of their benevolent action. Consequently by their own showing, the duty to publish Tracts is not derivable from the precepts of the word of God. We purpose giving in our next, an extract from their proceedings.

Having thus briefly reviewed the numbers published by Mr. Stephens, we arrive at the final conclusion that we have no authority from Scripture, as individuals, Churches, Associations or Societies, to do the things which are contemplated in the operation of the Benevolent Societies, (so called.) We have not followed Mr. S. through his four numbers; but we believe we have noticed all that can have any bearing upon the subject on which we are at issue. We now leave the subject for the present, and at the same time admonish our brethren who fear the Lord, and tremble at his word, to search the Scriptures for themselves. It is not true that we have entered upon a new dispensation, the exigencies of which requiring such duties as were not binding upon the primitive disciples of the Lamb; therefore let the important words of our Lord, with which divine revelation closes, never be forgotten—"For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book. He which testifieth these things saith Surely I come quickly; Amen. Even so. Come, Lord Jesus." Rev. xxii. 18—20.

THE PRIMITIVE BAPTIST.—We are happy to acknowledge the receipt of the first and second numbers of that work. We have already noticed that it is devoted to the same object for which we contend. We wish the Editor and publisher great success. For want of room we forbear further remark until our next.

RELIGIOUS MISCELLANY.

RUSHTON'S LETTERS.

A Defence of Particular Redemption; wherein the doctrine of the late Mr. Fuller relative to the Atonement of Christ, is tried by the word of God.

LETTER II.

EIGHTH. By denying the transfer of sin to Christ, Mr. Fuller has entangled himself with many absurdities. Among other things, this principle has led him to deny that the sufferings of Christ were real and proper punishment.* But by this he does not mean, as some have supposed, † that Christ did not really and truly suffer, but that his sufferings were not really and properly punishment. Now, if the sufferings of Christ were not real punishment, it will follow that the sins of those who are saved are never punished at all, and thus mercy

* Dialogues, &c. page 203.

† Testimony of the Norfolk and Suffolk Churches, 1806, page 22, where Mr. Fuller is thus misunderstood.

would triumph at the expence of justice. It is allowed that sin is not properly punished in the persons of those who are saved; and if it be not in the person of their great Surety, it is remitted without punishment, and justice is not satisfied. If it be, as Mr. Fuller asserts, that "guilt is not transferable, but the desert of the criminal remains," then justice, because it finds guilt upon the criminal, calls aloud for his punishment; nor can it allow the sufferings of an innocent person in his stead, because it finds in such a one no guilt, and because it punishes sin, only where it finds sin to punish. But if it be true that God, by a strange act of his grace, laid the iniquity of all that are saved, upon Christ, then divine justice, finding sin upon him punished it in him; but the same justice forbids the punishment of believers, because it finds no guilt upon them.—Again: Mr. Fuller has said much about the sufferings of Christ, as an expression of God's hatred against sin; but this part of his system is as inconsistent as the rest. The sufferings of Immanuel were, indeed, an expression of God's infinite abhorrence of iniquity; and it appears in this, that he would not spare sin when found upon his Son, but punished it even in him. But if we suppose that sin was not really transferred to Christ, then his sufferings might be indeed an expression of love to the sinner, and of the honour of the lawgiver, but hatred to iniquity would not be perfectly expressed. "All the world," says a holy Puritan, "is nothing so dear in the eyes of God as his Son; and if it had been possible that sin could have been connived at, it would be upon his Son, being his only by imputation. A fond father may possibly wink at a fault in a son, which he will not pass by in a slave; but when a father falls foul upon a dear child, upon whom a fault is found, and the fire of indignation restrains his affection, this argues the extremity of the rage of the father, and heinousness of the crime that incenseth it. When the Lord will lay iniquity upon Christ, and when he finds it upon him, if he himself shall not escape—nay, if there shall not be a mitigation of wrath, though the crime be upon him no otherwise than only as a surety, this shews the iniquity is of such a loathsome savour in the nostrils of God, that it is impossible he should have any partiality or remissness wherever it is to be found." [Dr. Crisp's Sermons, 4th. edit. 1791, vol. ii. page 43.]

NINTH. In which way soever Mr. Fuller's system is contemplated, its inconsistency and absurdity appear. He admits the doctrine of election, though experience has shewn that the tendency of his principles is opposed to the cordial reception of it; but he admits that God the Father chose a certain number of fallen men in Christ Jesus, whom he determined to bring to everlasting glory through the blood of the Redeemer; yet Mr. Fuller virtually denies that the blood of Christ was shed for the sins of the elect, in distinction from the rest. He admits that the design of God in giving his Son, and the design of Christ in laying down his life, were definite; yet he asserts an indefinite atonement. He allows that the sovereign purpose of God in election, and the work of the blessed Spirit in conversion, respect a peculiar people; yet he denies that the same sovereignty shines in the death of Christ. Instead of consistently maintaining that the part which each person in the adorable Trinity took in the great economy of salvation, respected the same objects, we have particular election, and effectual vocation, but not special redemption. The decree of God the Father he allows is absolute; the operation of the Spirit is absolute; yet, with marvellous inconsistency, he represents the atonement of Christ as conditionally sufficient for the whole race of Adam!

I have thus stated some particulars wherein Mr. Fuller's sentiments appear self-contradictory; and if you, my friend, are as heartily disgusted with this perverted gospel, this "yea and nay" system as I am, and if you have any relish for an honest declaration of divine truth in its simplicity, I will here introduce to you, by way of contrast, the testimony of some of those churches which have been considered almost "a perfect dunghill in society." It is the confession of the Baptist Churches of the Norfolk and Suffolk Association, which Dr. Rippon has done himself the honour to record in his Baptist Register.

"We are kept by the power of our Covenant God steadfast in the great and glorious truths of the everlasting gospel—the God-honouring, soul-enriching, and heart-warming doctrines of a Trinity in the Godhead—of the sovereign, eternal, and immutable love of the Triune Jehovah, centering in Jesus, and resting, with all its unfading glories, and unnumbered blessings, upon

the sons of God—the eternal election of some of the human race to everlasting life and glory in Christ Jesus proceeding from and directed by the absolute, uncontrollable sovereignty of Jehovah's will—the eternal and indissoluble union of all the chosen in Christ, who was set up from everlasting as their federal head and glorious representative; in whom their persons were accepted in love—their predestination to the adoption of children, as God the Father's act, proceeding from the boundless love of his heart in his Son, and designed for the praise of the glory of his stupendous grace—the eternal, gracious, and infinitely-wise covenant transactions of the Holy Three, relating to the salvation of offending mortals—the transfer of all the sins of the elect from them to Christ and the full condemnation and punishment of them in him—the complete atonement made for them by the one glorious and all-sufficient sacrifice of Christ's spotless humanity, presented to infinite justice upon the altar of his divinity, in all the flames of his transcendent love—the personal and all-perfect obedience of our great Immanuel to the holy law, performed in the room and stead of his people, accepted for them, and imputed to them by the God of all grace; and their free, full, and everlasting justification by it in his sight—the glorious redemption, perfect cleansing, and full pardon, of all the vessels of mercy, through the precious blood of the cross—their regeneration, effectual calling, and conversion, by the glorious, almighty, and irresistible operations of God the Holy Ghost—the life of faith they live upon the fulness of Jesus, and the good works they perform in love to the Trinity in Covenant, for the honour of discriminating grace, and the glory of the Triune Jehovah—in fine, their preservation by the power of the Almighty, through faith, to that glory to which they were destined by electing love before the foundation of the world. These sublime truths we consider as the glory of the Bible, the soul of Christianity, the ground of a sinner's hope, and the source of the believer's joys; and we can say in truth that we esteem them beyond the riches of the Indies. Nor are we yet possessed of a sufficient degree of modern candour to treat them with cold indifference, or to view them as non-essentials, but think ourselves bound to maintain them to the utmost of our ability, and to reject all assertions inconsistent with them."

And are these the doctrines which have given Mr. Fuller such offence? Is this the profession that is so contemptible in his eyes? Are these the churches which he compares to a *dunghill in society*? O my soul, be thou contemptible too! Be thou a partaker of the afflictions of the gospel, and have thou fellowship with those who are, in their tribulation as well as in their joys. And what though thou be reproached and reviled here, as thy great Leader was; be assured for thy consolation, that the reproach of his followers shall be rolled away, when he comes in his own glory, and in his Father's glory, and all the holy angels with him.

LETTER III.

HAVING in my last letter compared Mr. Fuller's sentiments with themselves, I shall occupy the present with a careful examination of his peculiar views of the GREAT ATONEMENT, by bringing them to the test of the word of God. And I entreat your attention the more earnestly to this part of the subject, because it is my intention to prove that the principles I am opposing are subversive of nearly all the great and fundamental doctrines connected with redemption through the blood of Jesus. When I first began this investigation, I was not aware that the evidence in support of this serious charge was so abundant; but the more I study the subject the deeper is my conviction, that the difference is not in words but in things; and in things too, which are essential to the gospel, and constitute the very foundation of a sinner's hope. This charge I proceed to prove in the following manner.

FIRST. The first thing which strikes the mind on a close examination of Mr. Fuller's views relative to the atonement is, that upon his principles the *death of Christ is not vicarious*. By vicarious I mean *for*, or *in the stead of*, others. Both Arminians and Calvinists hold that the death of Christ is vicarious, but Mr. F., by endeavouring to go between them, virtually denies it. When we assert that Christ laid down his life for his sheep, or that he died in the stead of his elect, we thereby assert that his death is vicarious; or should we affirm, with Dr. Whitby, that Christ died equally for the whole race of Adam, we should still assert that his death is vicarious. But Mr. Fuller agrees with neither of these; he neither asserts that Christ died for his elect only, nor does he

affirm that he died for the whole race of Adam, but he maintains that Christ made an atonement for *sin indefinitely*, for *sin in general*, in such a way as that God might pardon some men if he pleased, or all men if he pleased. Thus Mr. Fuller denies that the death of Christ is vicarious.

This will perhaps appear still clearer by the following dilemma. If Christ died, he died for, or in the stead of, *all men*, or in the stead of *some men*, or in the stead of *no man*. Now let any person of Mr. Fuller's views take whichever of these he pleases, for one of them must be true. If he take the first, and affirm with the Arminians that Christ died for all men, he changes his ground: if he take the second, and assert, that Christ died only for his elect, he gives up the argument by uniting with his opponents; and if he take the last, he denies that Christ died for any of the human race! And this Mr. F. has virtually done by his doctrine of indefinite atonement. The truth of this has often been confirmed in conversation with persons of Mr. Fuller's views. Such a dialogue as the following has frequently occurred.

Question. "What is your view of the efficacy and extent of the death of Christ?"

Answer. I consider the atonement as a divine extraordinary expedient, for the exercise of mercy consistently with justice; and that therein such satisfaction is made for *sin*, as to afford ground for sinners to believe and be saved."

Ques. "Good; but I wish to know whether you believe that Christ died for *all men*, or only for *his elect*?"

Ans. I consider he died for *sin*."

Ques. "Truly he did; but he also died for *sinners*, and I wish to know whether you believe he died for *all sinners*, or only for *some sinners*?"

Ans. I consider that if one sinner only had been saved consistently with justice, it required to be by the same all-perfect obedience unto death; and this being yielded is itself equally adapted to save a world as an individual, provided a world believed in it."

Ques. "I understand you, but you have not answered my question. You have not said whether he died for an individual or for a world."

Ans. I believe there is a fullness in the atonement of Christ sufficient for the salvation of the whole world, were the whole world to believe in him."

Ques. "You still evade my question: I wish you to say whether Christ died for all sinners or only for some?"

Ans. If by this you mean to ask whom Christ's atonement is sufficient for, I answer the *whole world*, but if you refer to the purpose of God respecting its application, I answer for *some men only*."

Ques. "Here you have artfully confounded several things; for a man may believe in the sovereign purpose of God, respecting the application of the atonement, and yet maintain universal redemption. But I asked nothing about the purpose of God, nor the application of the atonement, but I asked a plain question; to which I expected an ingenuous answer, but in vain. Let me intreat you to renounce the hidden things of dishonesty, and walk no more in craftiness. Acknowledge boldly, either that Christ died for all men, or that he died only for some men, or else that he died for no man. To say that he died for *sin* merely, is to deny that his death is vicarious."

I am aware that Mr. Fuller sometimes departs from his peculiar sentiments, and speaks of Christ's dying for *his sheep, his church, &c.*; but this proves nothing, but the inconsistency of error. Every erroneous man is condemned of himself. [Titus iii. 11.] It is Mr. F's peculiar view of the atonement which I am opposing, and not the truth which he sometimes acknowledges. His peculiar view is simply this: "The death of Christ (he considers) was a satisfaction to justice, God having hereby expressed his displeasure against *sin*. This satisfaction being yielded, and this displeasure expressed a way is opened whereby an individual may be saved, or the whole world, according to the sovereign pleasure of God." All particularity in the atonement itself he denies, but acknowledges the sovereign purpose of God with regard to its application. In short, he neither avows universal redemption with the Arminians, nor particular redemption with the Calvinists, but asserts what may be very properly termed *indefinite redemption* and how contrary this doctrine is to the word of God we shall presently see.

It is worthy of remark, that although there are many Scriptures which appear to favour universal redemption, there are none which even appear to countenance Mr.

Fuller's views. Those texts which speak of Christ dying for the *whole world*, for every man, &c. prove too much for his purpose. In vain shall we search the Scriptures for a single text to countenance the absurd notion that the atonement is sufficient for all, but was intended only for some; or for the least warrant to separate the *sufficiency* of the atonement from the *design* of it. To the law and to the testimony we will now appeal, and by this unerring rule we will try the doctrine of indefinite redemption. To cite all the passages which express the fixed, definite, and vicarious nature of the atonement would be to transcribe a great part of the Old and New Testaments; a few, therefore, may suffice as an example.

TO BE CONTINUED.

P O E T R Y

The Ransomed Spirit.

The Ransom'd Spirit to her home,
The clime of cloudless beauty flies,
No more on stormy seas to roam,
She hails her haven in the skies;
But cheerless are those heavenly fields---
That cloudless clime no pleasure yields;
There is no bliss in bowers above,
If thou art absent Holy Love.

The cherub near the viewless throne,
Hath smote the harp with trembling hand,
And one with incense fire hath flown
To touch with flame the Angel band;
But tuneless is the quivering string---
No melody can Gabriel bring;
Mute are its Arches, when above
The harps of Heaven wake not to Love.

Earth, sea, and sky, one language speak,
In harmony that sooth's the soul;
'Tis heard when scarce the zephyrs wake,
And when on thunders, thunders roll!
That voice is heard and trumpets cease,
It whispers to the bosom—peace;
Speak! thou Inspirer from above,
And cheer our hearts, Celestial Love!

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DIED,

Of Consumption, at Kingwood, N. J. on the 21st. Dec., Dea. Alanson Rettenhouse, in the 43d year of his age.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. IX.

NEW-VERNON, ORANGE CO. N. Y. FRIDAY, MARCH 11, 1836.

NO. 6.

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Communications.

For the Signs of the Times.

The instructions of our Lord to the twelve when he sent them out to preach—his admonitions to them afterwards—the resolution of the apostles to give themselves to the ministry of the word and prayer—the address of Paul to the Elders of Ephesus—the epistles to Timothy and Titus; with the exhortation of Peter to the Elders, and many divine lessons, scattered thro' the N. Testament, draw the line of ministerial conduct and usefulness; beyond what any man or set of men can devise. To this rule, preachers should take heed as unto a light that shines in a dark place; for if they speak not according to the word, they have no light in them.

The faith and practice of the saints at large, is delineated in the Bible in a clear manner, yet the Lord sends forth preachers to explain and impress what is revealed on the mind, of the saints, that they may have those things in remembrance, and be ready for every good work. So also, preachers may be helpers to each other; each one communicating to others his best views on what God has revealed. Paul publicly blamed Peter for duplicity—exposed Barnabas for dissimulation—set a mark on Demas—reprobated the concision—rejected Hymenes, Philetus Alexander—and highly commended Timothy and many others for their purity and steadfastness of faith. Peter, James, John and Jude did likewise. When the Lord sent out his Apostles, he perfectly knew every circumstance that ever they would be in; but he did not reveal the whole unto them; but told them to be wise as serpents and harmless as doves. According to the wisdom given unto them, they said and did many things, which incidentally fell in the way, which things were not expressly commanded in their commission. The Convention at Jerusalem and Conference—the sending messengers to Antioch and Samaria—their accomodating their address to the circumstances and capacities of the people—their watching and improving the openings of providence &c. were incidental to the great work of their commission, which was to preach repentance and remission of sins, in the name of Jesus—to baptize those who believed, and to teach them to do all that God had commanded them.

The rule which God has given to men and to preachers is perfect; but there has never been

but one man—but one preacher, since Adam's fall, whose words and actions were equal to the rule. This was realized in Christ, who was the faithful and true witness. Every word of his mouth was pure. But he had many things to say which his disciples were not able to bear while he was on earth; but after he ascended to his glory, he sent the Holy-Ghost which endowed them with power, inasmuch that when they were under the divine influence (like the holy prophets) they spake and wrote as they were moved by the Holy-Ghost; and filled the christian code, which was not completed by Christ.

Signs, wonders, divers miracles and gifts of the Holy-Ghost which the Apostles had attending them, for the confirmation of the great salvation, have ceased. If preachers of the present day were endowed like the Apostles, they could decide, with certainty what doctrine was true and what mode of worship was required; but this is not the case. They have, however, the sure word of prophecy (the Holy Scriptures) which is a light to their feet and a lamp to their path; but such is the limitation of the human mind, and so strong the force of tradition; that men, who equally believe in the divinity of the bible, and acknowledge it as the only and complete rule of faith and practice; do, nevertheless, differ in many things. The question is often asked, 'What kind of preaching, and what measures of proceeding are most likely to make the ministry useful?' An answer to this question is summarily given in the first section of this essay; but as events and circumstances are always changing, some little comment (without placing it on a level with the text) may be profitable.

The doctrine that all have sinned—fallen into guilt, pollution and weakness; are children of wrath and dead in trespasses and sins; is abundantly confirmed by the scriptures—by the conduct of sinners and by the experience of the saints. By these three witnesses the doctrine is supported, and should be boldly preached.

The doctrine of redemption from the curse of the law by the blood of Christ—of repentance towards God and faith towards the Lord Jesus—of the washing of regeneration and the renewing of the Holy-Ghost—of self-denial and good works—of the resurrection from the dead and eternal judgment. These doctrines, with their connections and ramifications, may all be summed up in two words, *Ruin and Recovery*; or in other two, *Duty and Grace*, and if preaching of them is not calculated to make the ministry useful, I am at a loss to know what kind of preaching would.

Some preachers have deeper penetration and stronger logical powers than others; by which

they dig so deep, reason so close and fly so high that they keep out of sight of most of their hearers. In the spirit they speak mysteries, but those who occupy the room of the unlearned are not edified. They speak wisdom to them that are perfect; but it is rare that any stupid sinner ever gets turned to righteousness by such preaching. That preaching which is plain and familiar; which awakens the sinners attention and arrests his conscience; which shows him his danger and points him to the remedy; which beats down his false hopes and strips him of his own righteousness, is likely to be the most useful. The minister who wishes to be useful must take heed to himself, as well as to his doctrine. A life of godliness and honesty is essential. A more hateful character cannot be seen than the preacher who indulges himself in riot, intemperance, fraud, falsehood and other foolish and sinful vices. If he preaches good doctrine and his life does not correspond with it, his hearers will take no conviction, but reply 'Physician heal yourself.' Whatever natural talents the preacher may possess for husbandry, mechanism, merchandize, science, law or physick; all must be subordinate to devotion, and not entangle him in the ministry.

It is of primary importance that the preacher should be clothed with the garment of salvation—that he should be filled with a sense of the immense worth of the truth—the guilt depravity and danger man is in—the unsearchable love of Christ in the bloody purchase, and his ability and willingness to save redeemed penitents. Without this robe he will preach a distant Jesus by an unfelt gospel, and with an unhallowed tongue. And all the self-made zeal, pretended pity, loud voice, hypocritical tears and agonizing gesticulations that he may assume, will not supply the lack.

JOHN LELAND.

For the Signs of the Times.

Brother Beebe: I will now notice the other charge which is so industriously circulated, evidently, with a design to injure my usefulness, and destroy my standing. This charge, as before stated, is, that my whole opposition to Elder Gilmore has arisen of my being disappointed of a certain \$150 which I had expected to receive from him, on my first coming into Virginia. Thus making my stand relative to Eld. G's conduct, according to the others, the effect of *avarice*.

The Upperville, Northfork, and Leesburgh churches, (or Eld. G. through them,) have published a pamphlet, in which they attempt a *something*, under the name, of a *vindication from the charges contained in the report of the Com-*

mittee of the Katocton Association of 1834, but which is, rather, an attack upon that Committee and others. Among those complimented with their abuse, the Fryingpan c'h. and myself, tho' not of that Ass'n. have received a full portion; and as things stand, we may well consider it quite as honorable to us, as to have been commended by them. In that pamphlet, the hundred and fifty dollar business, is brought in as a reflection upon me; and indeed Eld. G. and his friends have been publicly, and on every occasion asserting the substance of this charge, for 18 months past; but it is not as asserted by them that I feel myself required to reply to it.—For if Eld. G., in order to *sink me*, (to use his words,) has to resort to an assertion which, necessarily, involves an implied acknowledgement of his having deceived me in relation to the amount of an hundred and fifty dollars, and if others will receive such assertion, so made by him, as criminating me, it is of little use for me to reply.—But others, who profess to have no confidence in Eld. G., have of late, with great avidity, undertaken to peddle out this stuff of his, and it certainly is not from respect to him, it must therefore be singly from a design to injure me. And the thing being reported by persons known not to be under the influence of Eld. G., and with their malignant gloss upon it, gives it weight with persons who are not acquainted with the circumstances. It is on this account I have been induced to offer this public explanation of the affair.

In attempting an answer to this charge, it seems proper to give a brief history of this hundred and fifty dollars.

In a correspondence with Eld. G., commenced by him, with the professed object of inducing me to remove into Virginia and take charge of certain churches, I in answering his second letter, mentioned, as a difficulty in the way of my removal, and one which I thought an indication of Providence that I should not attempt it, that I had borrowed \$150, of certain friends, for the purpose of stocking and improving the farm I lived on, and which belonged to the c'h. I served; that I had so laid out the money; that so long as I continued there, I felt no uneasiness about their pushing me for it, but that if I removed, they would expect immediate payment; and that my stock &c. could not then be sold without a sacrifice. This, I believe, was the substance of what I wrote upon that point, the particular words, I will not pretend to give, as I kept no copy of my letters, having confidence, at that time, in the person to whom I was writing. In his answer, dated Jan. 15th 1833, after saying much to persuade me that the hand of the Lord was manifest in bringing about this opening for me, he says, "Brother Trout you will receive a regular call from those churches, either directly from them or through me, whether you visit us or not, and the \$150, you took up, sent on at any time if necessary, and a place provided for your family by the first of May; *this looks like loosening*

your hands." In his next letter, dated Jan. 30th, he says, "Let us know how the \$150 can be sent on with safety." In his next letter dated Feb. 8, 1833, in which was enclosed the call from the Fryingpan and Mount Pleasant ch's., he again refers to the money thus, "If the \$150 cannot be transmitted through the Banks, perhaps it will be time enough to send it from Pleasant Valley, in May, by some of the brethren; I hold myself responsible for the \$150, at any time and at all times *till paid*, if you come on as we expect." Again in another letter dated Feb. 10 he says, "I told you the \$150 would be sent on at any time, if necessary, and a house and place got ready for your family, and when I read that part of the copy of my third letter to the brethren, I never failed to tell them that I had not made the pledge upon the faith of any person, other than myself, I had made it upon my own responsibility and intended to redeem it." He further adds, "What the brethren will do in it, I know not, I care not, I know it will be made right with regard to yourself." He also in his letter proposed my making arrangements with my sale Notes, so as to satisfy the persons from whom I borrowed the money, and remarks, "In that case, you can get the \$150 here." I afterwards wrote to him, that to save the trouble and risk of sending on the money, it would be better to let it stand until I came on, and I think I mentioned that probably I could do with something less than the \$150. The thing thus remained until at the appointed time, in April, I came on with my family. Eld. G. met me at the Fryingpan meeting; and while together he took me one side and told me he had the \$150 with him, and if I wished to *borrow* the whole or any part of it, he would let me have it; I merely told him that I would prefer letting the debt stand where it was, to contracting one thus in a strange place. I confess I felt much disappointed, in *the pledge to pay me* the \$150, having taken this turn. Had he mentioned one word in his letters about *lending* this money to me, or in relation to its ever being repaid, I should then have known what to expect;—I did infer, from what he wrote on the subject, that the design was to release me, altogether, from the debt which I had mentioned, as standing in the way of my removal; as I had given him no hint of wishing to obtain the money of him. Had it not been that a kind Providence made provision for me, in another way, that is, by a small legacy left me by a worthy Brother at the North, as a mark of respect, and one or two other special favours, all of which were independent of any influence of Eld. G., the effect of this disappointment, in the difficulty of finishing this disappointment, in the difficulty of finishing paying off the debt, I left behind, with the support of my family &c. would probably, in some measure, have lasted to this time. Whether the extracts given above, from Eld. G.'s letters, taken in connexion with the whole affair, justified my forming the expectations I did, I leave for others to judge. I know I was very far from being alone in entertaining such expectations it

being general among the many who had heard him read the correspondence between us, and from what I can learn, he published the whole, from the pulpit wherever he preached. But having confidence in Eld. G., as a gospel preacher, I was willing to put the most favourable construction, I could, upon his transaction in this affair; and that it might not be a means of marring our intercourse together, as Brethren in the ministry, nor be taken advantage of, by those who were ready to catch at any thing to reproach him, as I then thought, for the truth's sake, I let the whole affair pass, saying nothing about it; so that, as far as my recollection serves, there was not a single member of either the churches I serve, but what for months afterward was in the full belief that I had received the \$150.—And it must be generally known by the people in this part of Virginia, and by the readers of the Signs, during that period, that we continued to go, and act together, as Old School brethren, until on the last of the Sept. following, I received from members of the New Valley c'h. a detailed account of their grievances on account of Elder G.'s conduct among them, in relation to certain females; and at the same time from them, and others, a particular statement of other similar charges, which had been resting against him, for years, without ever having been cleared up. I had, in our frequent intercourse together, for the past few months, discovered things in his disposition and conduct, which I much disliked, but which I let pass, still hoping that he had the root of the matter in him. But when it came to such aggravated charges as those contained in the complaints of the New Valley brethren, I could not pass over them. And from the facts that Eld. G. stood publicly identified with the Old School stand, and that it was through his instrumentality I had been brought into Virginia; at the same time knowing that reports concerning his imprudent if not *wicked* conduct, was already abroad, I felt the necessity both for the honor of the Old School cause, as well as for the good standing of my own character, that he should be brought to clear his character, by a fair investigation of these charges, or that the Old School brethren should be cleared of the reproach of holding him in fellowship. I therefore determined to act decisively. My first object was to bring him to submit to an impartial and scriptural investigation. I pursued that course which I thought most likely to obtain this object, whether it was the most judicious course, or not, I will not pretend to say. Failing in every attempt to bring him to, or any of his churches to require of him, such investigation, as I thought the New Testament and the nature of the case required; I then determined to use my influence to prevent his continuing to be recognized, by the Old S. brethren, as standing in connexion with them; at any rate, to clear myself of any participation with him, in a seat in the Old School meeting, and of continuing to hold fellowship with him. As Paul said on a certain occasion, so I say in

this, "The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not," when I say, that these were the motives, from which I acted, and this the course, I marked out for myself to pursue towards Eld. G. in relation to those charges. Whoever may disapprove of these motives, and this course, I for myself, still feel justified in them.

To return to the \$150.—When the circumstance of my having taken a stand against Eld. G. began to be talked of, enquiries began to be made as to my having received that money, perhaps Mrs. Trott had mentioned our not having received it to one or two, and from them the thing got out, which led to these enquiries, and when they were made of me, I answered them according to the facts of the case. Having understood that Eld. G. had deceived some, by his statements, into the belief that I had received the \$150, and also, that several of his friends were making it a plea against me, that after receiving that money, I should be so ungrateful as to turn against him; in order to give me an opportunity to expose the false ground of the latter, and at the same time to show how little dependence was to be placed in his statements, I, at the investigation of Eld. G's charges against me, before the Fryingpan c'h., called upon Eld. Marvin to testify of Eld. G's having deceived him into the belief, that he had paid me the \$150. I wish it distinctly understood, what was the point, to which Bro. Marvin's testimony referred. It was not to Eld. G's having promised me that money, nor to his not having fulfilled that promise, but to his having led him to believe, I had received it. Eld. G., manifestly for the purpose of diverting the attention of the c'h., and others, from the testimony of Bro. Marvin, immediately enquired whether he ever promised to give the \$150. This produced some remarks upon that point. From this, he, and his friends, seem to have taken the hint, to charge me with turning against him, because I was disappointed of that money.

I have thus given a brief, but simple statement of the leading facts relative to this, altogether unpleasant affair. If any can bring forward proper proof to impeach the credibility of this statement, let them do so. Until this is done, I call upon those persons, baptists and others, who have been engaged in retailing this charge, to reflect whether they have not done me great injustice.

It is, I confess, mortifying, to be driven in defence of my character, thus to publish my poverty.

It is also mortifying to reflect that I ever stood so intimately connected with this man, as a baptist, who was not only capable of deceiving me in that which so much affected the temporal comfort of my family, but who also, is even base enough, to turn that very thing of my being deceived, by him, into a charge against me, in order to bury from notice his other disorderly conduct; it is more so, to discover that there is such enmity in the human heart against the simple gospel of the grace of God, as to lead persons,

professedly respectable, out of pure malice, to busy themselves in spreading a slanderous report, of such base origin, to injure me because I preach that gospel.

Another mortifying circumstance connected with this affair, is, that churches once respectable, should give themselves up to be so completely duped, after having themselves been led from hearing Eld. G. read his correspondence with me, to suppose that he intended, and did furnish me with that money gratuitously, and of his own voluntary offer, and after having afterwards known that I did not receive it, as to publish, under the sanction of their names, as churches, a pamphlet containing among other false representations, proved so, at the Fryingpan investigation, the following, viz: That I had *tried to cozen Eld. G. out of a \$150*, and in comparing me to the *frozen adder*, in that after *being taken by Eld. G. from extreme poverty and warned with prosperity, I had turned against him*. I have no complaint to make, upon this head, against the churches I now serve, but I cannot in justice to the church I left when I came here, or to other churches, I had before served, let such reflections upon them, as are contained in the above quoted, abusive figure, pass, without bearing my decided testimony to the falsity of the insinuation. I doubt whether there has been a moment since our first settlement in Virginia, when my family, in reference to the comforts of life, would not gladly have been back in the situation, we left, when we came here. In other respects, as feeling thus far, that I am in a station particularly allotted me by Providence, and a large field before me, that I could not apparently leave, without leaving it destitute of that gospel which I preach, I, with all the multifarious opposition, and slanderous reproaches I have to bear in view, still feel a partiality for my present station.

May the Lord pardon my weakness, if it be such, thus to try to evade the effect of these reproachful charges; if in the discharge of my duty, in giving this explanation of the circumstances out of which these charges were raised, may the Lord bless these letters, to the relieving of the minds of any of his children, who may have been disturbed by these reports.

I subscribe myself, Brother Beebe, yours in love,

S. TROTT.

Fairfax C. H. Va. Jan. 26, 1836.

For the Signs of the Times.
Number 1.

ANTINOMIANISM DEFINED.

"Long have I wished to see the subject of Antinomianism properly discussed and placed in its proper light. The name hath been too frequently used by men as a bug bear to frighten the Lord's little ones. By confounding Libertineism with Antinomianism, and blending them together as one and the same, many godly persons have been distressed and shrunk from the imputation of it, as considering it the greatest obloquy."—*Hawker*.

Before I enter into the immediate subject that I am about to consider, it will be highly proper that I should assign some more than ordinarily

plausible reason in justification of my undertaking. With a view to this, I need only refer the readers attention to the abominably nefarious falsehoods that have been, and still are propagated abroad by every religious demagogue concerning the religious opinions and general reputation of modern Antinomians. It is true, that in many instances, these pious cannibals (my foes came upon me to eat up my flesh, &c. Psalms xxvii. 2.) have carried their progressively sanctified spleen to such extremities, that the less inhuman among them have been constrained to acknowledge, that their fellows had wrought themselves to such a pitch of pharasaic phrenzy, that they had actually conceived and brought forth a man of straw, ascribing to it the properties of the most unrivalled demon, and then set up the hue and cry of Antinomianism! Antinomians make no more account, than a citizen, possessed of unbounded wealth and excellency of character, would make of a deranged pauper who would insist to all around him, that the worthy citizen was the most abject, insolvent, and arrant knave. But where the doctrines of christianity are impugned, and the character of God's saints are maligned, a different plan must be adopted. In such a case to be silent is to be criminal. My design, therefore is, as Mr. Calvin in his Institutes, states it, "To declare a confession to you, whereby ye may learn, what manner of doctrine that is against which those furious burn in so great rage. In the mean time no man steppeth forth to set himself in defence against such furies." Nor can I refrain from the self-gratification, of what will in fact be equally delightful to the Lord's dear family, and honoring to the memory of its ingenious author; I refer to an extract which enthusiastically introduce, as containing the best standard of decision for judging of what is truth, that I ever saw from an uninspired writer. "Paul," says Calvin, "when he willed all prophecy to be framed to the agreeableness of faith, hath set a most sure rule, whereby the expounding of Scripture ought to be tried. Now if our (Antinomian) doctrine be examined by this rule, the victory is already in our hands; for what doth better or more fitly agree with faith, than to acknowledge ourselves naked of all virtue that of God we may be clothed; empty of all good, that of him we may be filled; the bond-servants of sin, that of him we may be made free; blind, that of him we may be enlightened; lame, that of him we may be made straight; feeble, that of him we may be upholden; to take from ourselves all matter of glorying that He alone may be glorious on high, and in him we may glory. Again, "Of a true doctrine (as Christ teacheth) this is the mark, if it tendeth not to the seeking of the glory of man but of God." I am aware that it has been insinuated, that the execrable ignomeny, so profusely poured upon modern Antinomianism is just on account of their being, as they affirm, "no class of people that will answer to the name;" but the latter is not true, and therefore,

the assumption, founded thereon, must be false. I admit that there are certain ministers and churches, who profess to believe and espouse the doctrines of modern Antinomianism, who would fain elope from the odium cast on those doctrines and their adherents, by contending that the term Antinomian, is a nondescript. This, however, is not true as the etymology of the word will prove; but to this I shall have occasion to refer, when I come to write upon the law, on which account I shall proceed to observe, that several charges alleged, whether true or false, no matter, are strong arguments for my writing, at least defensibly on the subject, especially in disproof of that pious cunning, which designs the total overthrow of the doctrines and discipline of modern Antinomianism, by the under-ground insinuations, that "Antinomianism is a name so odious that it is disowned even by those who contend most for its peculiar tenets. It ventures not abroad without a mask. Surely such a statement, could it be proved true, would be enough to justify the vilest aspersions cast upon Antinomianism; for of what mischievous tendency must not these sentiments be capable, whose warmest votaries dare not avow that they are believers in them. I had much rather see the subject rescued from the sallies of unmerited slander, by the pen of a person more competent to the responsible undertaking than myself; but rather than suffer ignominy and falsehood to be heaped upon sentiments so worthy divine revelation, and the belief of men, unrivalled by their contemporaries, both for learning, orthodoxy and character. I say, rather than submit any longer to this, I will hazard my all in an encounter with the Antinomian's common foe, excusing myself for the foreseen charge of arrogancy, by the saying of a valiant veteran on a similar occasion, viz, *when officers refuse to fight the common soldiers must.*

SCRAPS.

For the Signs of the Times.

Hopewell, Feb. 10, 1836.

BROTHER BEEBE: In the second number of the Signs, I saw some remarks on the subject of Controversy, written by our bro. Barton. The object which he seems to have in view, is, to persuade brethren to desist from any further discussion of the subject of Ordination. Now I hope bro. Barton, and all my Old School bretheren whom I dearly love in the truth, will excuse me while I confess I must differ from him in some of his remarks. I admire the interest he manifests in the harmony of the Old School Baptists and the good of the common cause of truth, and sincerely hope that I feel the same. I am also aware of the evil and power of human nature, but I think that Grace has more power; and without Grace, we can do nothing to the glory of God or the profit of our own souls. I think, therefore, we ought to ask of God who giveth liberally and upbraideth not, and so enquire for the good old paths, even should it elicit discussion among ourselves.

The Signs, I understand with Mr. Barton, have for their object the support of the *Old School* cause, which we believe to be the cause of truth; then let us find this, if possible, in reference to Ordination, which in its present form among us, is either according to truth or according to error—it is either of heaven or of men, and its fruit must be according to its nature—it either belongs to the Old School or to the New; and to be plain, I have strong suspicion that it suits better with the character of the New School than the Old. My reasons for so thinking, brethren may see ere long, if God permit, and that thro' the Signs of the Times, if their columns shall be open for the discussion of the subject—a subject which I feel to be of great magnitude, so much so, that I am constrained to refuse to act with brethren in this matter, as was the case lately at Hopewell in the Ordination of Bro. Earle; and therefore, my name is not among those who composed the presbytery on that occasion, as the account given by bro. Harris will show. No more at present.

Your's, in Gospel Bonds,

C. SUYDAM.

For the Signs of the Times.

Iron Hill, New-Castle Co. Del. Dec. 31, 1835.

BRO. BEEBE: I have had the pleasure of attending the Salesbury Association, which met with the c'h. at Michongo. I found a greater degree of union in this Ass'n. than in any other of my acquaintance. Since my return, the Salesbury c'h. (with whom I had the pleasure of preaching when at the Ass'n.) has enjoyed a revival in feelings, and also in numbers; they having baptized two, and others are expected. At the request of the c'h., bro. Davis wrote for me to make them another visit; I accordingly went down, in company with bro. Meredith, by the way of bro. Wolford's. On this route we passed through nine churches, and tried to preach seventeen times. We found the brethren very anxious to hear the gospel, and I was much pleased to find that their senses were not deranged by the schemes and plans of men. They appear to love the gospel of Christ in its primitive simplicity, but have no desire for any of the *new-light* doctrine or plans. At Salesbury the brethren appear to be quite lively, and I think they will enjoy some ingatherings soon, the people appeared to be sensibly affected under the preaching of the word. May the Lord continue to comfort his children, and carry on the good work he has begun in that place, and elsewhere. The difference between those who look alone for salvation through the blood and righteousness of our Lord Jesus Christ, and those that are left to believe that they can affect it by their own works, and not only their own, but also the salvation of the whole world, by the power of money, and thus virtually deny the office work of the Holy Ghost in quickning from the dead, those for whom Christ died. The difference is so great, that I wonder how any that have ever experienced the life-giving and comforting influence of the Holy

Spirit, can put their hand to the new religious devices of the day.

When our Divine Master was on the earth, preaching the truth, many were offended. And when as recorded John vi. chap., "No man can come unto me, except my Father which hath sent me draw him, and I will raise him up at the last day, with other like expressions of his divine sovereignty; not only the open enemies, but nominal friends, and 'many of his disciples,' when they heard these things, went back and walked no more with him. Even so it seems to be now in many of the churches which have not yet divided; some among them wish us to preach *smooth* things, and great things—things which have emanated from Colleges, or some other great humanly invented institutions—and then they think the word will come with great power. But, brother Beebe, I have not so learned Christ.

You are at liberty to publish these lines if you think best. I remain yours, in Gospel bonds,

WM. K. ROBERSON.

For the Signs of the Times.

Trenton, Oneida Co. N. Y. Feb. 14, 1836.

ELDER BEEBE: Providentially I have had an opportunity of reading a few numbers of the third vol. of the Signs of the Times, and am much pleased with their contents. I have taken some pains to circulate them in this place, but I find, as yet, the Baptists here are too much engaged in the missionary and other benevolent institutions, so called, to receive or patronize them to much extent. I have lived in this place two years, and from my little acquaintance, learn that the greatest portion of the Baptist C'h. are inwardly opposed to many of the inventions of the present day, such as protracted-meetings, anxious-seats, &c. but have not the boldness to come out and take a decided stand against the prevailing errors which at present disturb the church of Christ.

In April last, a protracted-meeting was held at the public Square by the Presbyterians, in which some of the Baptists united; of their proceedings I can give you but little account, as I attended but one day, which was on Sunday. They succeeded, however, in getting up a partial excitement, which mostly subsided with the meeting. At the commencement of the discourse on the day above alluded to, the presiding priest—better known in these parts as a lawyer—with a loud and commanding voice, requested all who wished, or had any anxiety for religion, to retire to the *Anxious-Room*, and soon commenced his sermon; the amount of the discourse was merely mechanical; he stated that if we were to learn the trade of a mechanic, we would come out mechanics—if we read for a Physician, we came out a Physician—if we studied for a lawyer, we came out a lawyer; thus making use of these simple things as a means of acquiring the Christian Religion. Not one word do I recollect of being said concerning the Atonement, or application of the precious blood of Jesus Christ to

cleanse the spotted soul, or wash it from its sins; a few remarks to the professed christians, stating to them that there was more *feeling* on the subject than when they commenced, the c'h. had began to wake up, backsliders began to return, and sinners were converted! But, said he, there is still too little *feeling*, not half *praying enough*, or *labouring* with sinners, and then closed by pouring out a volley upon those that were present, because others did not attend the meeting, telling them that if they did not come on the week day, rain and storm not excusing, they would be called Sunday christians. These things I have tried, but cannot relish; they look to me like blasphemy; they bring no occasion of joy, but on the contrary, serious cause of regret, that the precious cause is perverted and made merchandise of, and the way of truth evil spoken of. It is indeed a day of darkness and delusion, but there is one consolation that should ever cheer the hearts of God's people, that is, they have a great High Priest who can be touched with the feelings of their infirmities, and whose electing grace, and dying love, will never permit one of his dear children to be lost. I will not assure you that the fallow-ground of my heart was ever broken up, or that I have tasted the pardoning love of Jesus; but one thing I know, is, that I enjoy sweet consolation in perusing the columns of your valuable paper.

Since the above was written, I have obtained subscribers for two copies besides myself, for which I enclose \$3, for as many copies of the fourth volume.

Yours, with much respect and esteem,
AARON RICHARDSON.

For the Signs of the Times.
Strikers Ville, Pa. Feb. 9, 1836.

BROTHER BEEBE: Please to correct an error in my last communication upon the subject of "Controversy." The error to which I allude, you will find on the 12th page of the present volume, and in the article over my signature headed "Controversy," 3rd paragraph and 7th line, where for "discussion" it should read, *division*. I would not trouble you with this request, did I not view the mistake as too important to be passed unnoticed; first, because it conveys an idea entirely different from what I intended, as I do not view the subject of "Laying on of hands," too trifling to justify a discussion. And again, it conveys a reflection upon those brethren who have engaged in the discussion of the subject, than which nothing is more foreign from my intentions.

Yours, in unabating esteem,
THOMAS BARTON.

As Bro. Bennett has copied Bro. Barton's article into the Primitive Baptist, he will be so good to insert the above correction.—ED.

DIED,

Suddenly, at his residence in Bloomingburgh, on the 2nd ult., Mr. GABRIEL H. HORTON, aged 55 years. In Mamakating, of Consumption, Mrs. HULDAH, consort of Mr. Smith Barrit, aged about 35 years.

SIGNS OF THE TIMES.

New Vernon, Friday March 11, 1836.

CONTROVERSY, ORDINATION, &c.—In this number will be found bro. Barton's correction of an error in his article on the subject of Controversy, published in our 2nd number; and on another page the reader will find a letter from bro. C. Suydam, in which he appears anxious that the discussion of the subject of "Laying on of hands" in the Ordination of Ministers of the gospel, should go on. We have on hand some communications from bro. Salmon in reply to bro. Trott on this subject. We have also the minds of many valuable and highly esteemed brethren, who are decidedly opposed to a public discussion of this subject in our paper. The arguments used both for, and against a discussion, are not without weight. On the one hand, however well satisfied some of us may be in our own judgment upon the subject, there are others whose minds are tried, and, as in the case of bro. Suydam, have been compelled from conscientious considerations, to refrain from acting in concert with brethren, with whom very probably he is agreed on all other subjects connected with the faith and order of the gospel. If by a temperate and friendly discussion of the subject, our brethren who are equally dear to us, can be brought into an union of faith on this point, such a result would more than make amends to the feelings of such as would be agrieved with the discussion. But on the other hand we may inquire, whether it is likely that a discussion would be carried on with such prudence, and be productive of such results; for if not, the sooner the subject be dismissed the better.

Brother Barton is right in his views of the "object of our paper." It is to maintain the Old School cause in opposition to the New School doctrines among the professed Baptists of our age. To maintain the doctrine, order, and institutions of the gospel, as established by the Great Head of the Church, and practiced by the Apostles and primitive saints, in opposition to the doctrines, ordinances, commandments and institutions of men and devils.

The formalities of designating, recognizing, or setting apart to the work of the ministry of the gospel, such individuals as the churches are satisfied are called by the sovereign Lord of the harvest, to that important work, has afforded matter for discussion, and even controversy, for ages past. Debates on this subject have been extended to the setting apart of Deacons, and in the enthusiastic zeal of the New School, Females and Mechanics, have been publicly ordained to go out as missionaries to the heathen, and if these have not received the imposition of hands, they have received what is called consecrating prayer, charge, right hand of fellowship, &c. to go as tract-pedlers, school-teachers, farmers, blacksmiths, &c.

Again we find among the New School, that the Ordination of a man to preach, is viewed as a mere temporary affair; for however sacred they may esteem their formalities, we find that if an ordained Elder removes from one church to another of the same faith, a new ordination or instalation is deemed expedient.

That there are those among the Baptist profession who practice the laying on of hands as an indispensable rite, by which the candidate or person ordained is made a minister of Jesus Christ, or that he is endowed with some additional gifts in consequence of the rites performed, we cannot deny; but among the Old School Regulars, we hope and believe such instances are but very few. For our own part, we have viewed the mat-

ter somewhat in this light: When he who "led captivity captive," whose province alone it is, bestows upon any one of the sons of Zion the gifts necessary for preaching among the gentiles the unsearchable riches of Christ, the gift so bestowed belongs of right to the c'h., and is not the property of the individual, to be disposed of by him independently of the church; nor has he a right to bargain, sell or rent out for hire such gift, as it is the property of the Church of Christ. The church of course must necessarily give an expression of their conviction that the brother is called to the work; when such an expression is made by the united voice or vote of the church, or whatever may be the formalities of such expression, the brother is by the voice of the c'h. called or separated to the work whereunto the Holy Ghost has called him. That each church has a right to perform all this, and to call into exercise the gift of the brother for the edification of the whole body, independent of ecclesiastical councils; we presume there are none amongst us will deny.

Here then it may be inquired, What then is the necessity of calling a Council at all on the occasion? We answer, inasmuch as the labours of the minister are not confined to the bounds of the individual church or branch of Zion with which he immediately stands connected, in order that he may enjoy the fellowship of sister churches, and for the mutual benefit of all parties it has been thought expedient in past ages among the Old School Baptists, to call on sister churches to send messengers or help—not to Lord it over God's heritage, but to set with the church in council, as part of the same for the time being—to unite with them in fasting and prayer, and when, in the combined wisdom of the churches thus represented, there is an union of judgment that the brother is called of God to the work of the gospel ministry, an expression of the result of their deliberations must be made in some form; and we believe that the churches have never been in the habit of dictating each other in regard to such forms.

We are aware that the general, and almost universal practice has been, to preach a sermon on the occasion; after which, in presence of the assembly, some Elder previously designated, prays, and one or more of the Elders lay their hands on the candidate for ordination; an exhortation or charge is next given, after which the right hand of fellowship is given in the name of the council, as a token of their satisfaction that the individual is duly set apart to the work of the gospel ministry. Arguments in favor of this method of ordination, are many and various. Objections, on the other hand, have not been wanting. The question seems to be, Shall we make this a test of fellowship, or shall we not leave every church to judge for themselves, and act accordingly?

We would heartily rejoice in an union of sentiment on this, and every other subject in which we, as christians, are concerned, nor do we object to a judicious, cool, and friendly discussion through our columns; provided, 1st, that all communications shall be short, and to the point—this is necessary, as we cannot devote much of our paper to such a discussion without curtailing matters of more general interest; 2nd, strife for the mastery must be avoided, and an honest inquiry after the truth on all sides be manifested; and 3rd, we shall reserve to ourselves the right, upon the first appearance of sarcasm, unfriendly epithets, or abusive language, to close the subject, in whatever stage it may be.

Our brethren who, like ourselves, are fearful that the discussion will not prove edifying, will bear with their brethren, and we will rejoice in receiving all the light on the subject which may be elicited in the manner proposed.

Agreeably to our promise in our last number, we copy from the Cross & Journal, some extracts from the documents of the Convention of Western Baptists—from which the Editor of the Cross has culled his scriptural authorities, as he styles them, for the benevolent efforts of the day. The reader will keep in mind the position assumed by Mr. Stevens, of the Cross, viz: "Have we any authority from Scripture, to do, as individual, christians, or as churches, the things which are contemplated in the operations of the benevolent societies, so called?" "In answering this inquiry, we shall draw freely upon the document contained in the proceedings of the General Meeting of Western Baptists, held in Cincinnati, in 1833."

"We are aware that it is a popular objection, and that many of our brethren for whom we entertain great respect have urged, that the New Testament affords neither precept or example for the organization of tract societies. To this objection we reply, that the New Testament was never designed to embrace, and in the very nature of things, it cannot possibly embrace, every minute detail of practical duty which is binding on the disciples of Christ throughout the world, in all their diversified circumstances and throughout the wide range of time.

Your committee believe that much misconception has prevailed, and much evil has resulted to the churches from a mistake on this important point; they, therefore, would state that they consider the Scriptures as a great body of doctrines and principles, including the positive ordinances of baptism and the Lord's supper, with some leading and prominent directions respecting the organization of the churches of the saints. Beyond this, the New Testament does not profess to go. Hence we shall search in vain for any special directions for the wide and innumerable and diversified details of Christian effort and benevolent action, which details are nevertheless as imperative on every individual disciple as if specially enjoined. Whenever, therefore, any course of action not expressly designated in the constitution, is proposed, the question is to be determined by the churches, whether it is in harmony with that constitution, and by this rule it is to be fairly tested, and received or rejected accordingly.

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

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

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

After the insertion of the above extract from his oricle, Mr. S. exultingly boasts of having succeeded in his attempts to bring scriptural authority for the support of the institutions in question. His croaking is scounded in the following words, with which he commenced his third number on this subject, viz:

"We have shown to the satisfaction of all par-

ties, that the benevolent efforts of the day are in accordance with the moral precepts of the New Testament. We have scripture authority for sustaining missionaries, circulating the Word of God, instructing children in the truths of the Bible, and publishing subjects of a religious nature in the form of tracts. We have scripture authority for abounding in every good work, and we may combine our individual efforts in societies, to accomplish the greatest amount of good, provided these combinations do not interfere with the arrangements which Christ has established in his kingdom."

THE PRIMITIVE BAPTIST.—We have already noticed that a paper bearing the above title has recently been started by our brethren in North Carolina. The Primitive Baptist is devoted to the Old School Baptist cause; its object is to contend for the primitive order of the Church of Christ, and to oppose every thing that is hostile to the faith, practice, ordinances, laws or order of the gospel—taking the primitive church as the standard, and the New Testament as the faithful and true record of the same.

This publication is in a form similar to that of our last Vol. We doubt not there are many of our subscribers who feel able and willing to patronize both papers. For the information of our brethren, we copy their advertisement, that they may know their terms, place of address, &c:

"The Primitive Baptist is published on the second and fourth Saturdays in each month, at One Dollar per year, payable on receipt of the first number. Six copies will be sent to one Post-Office or neighborhood for Five Dollars.

Communications must be *post paid*, and directed to the publisher, Tarborough, N. C."

Extraordinary Efforts of the Anti-Effort Baptists!—We copy from the Primitive Baptist, the following extract of a communication which has recently appeared in the Christian Index of Ga.:

"If we were to take as deep an interest in the circulation of the Index as our brethren do in the Signs of the Times, soon, very soon, should we see ignorance and superstition give way.—Brethren would cease their hostility to the best of causes, and a mighty host would come up to the help of the Lord against the mighty. And being fully persuaded of this, I call upon the good brethren of Georgia, and every other State, to be up and doing. And if we cannot get our brethren to take the Index, let us form societies through the State, or States, each brother paying for five or ten Indexes, to be sent to those who will read them. I have named this to several of my brethren, who feel willing to go into it."

How often, and how forcibly are we reminded by the patrons of the new inventions of the day, of the striking similarity between them and their ancient brethren—the builders of Babel. "Go to," said they, "let us build us a city, and a tower whose top may reach unto heaven!" But the Lord said, "Go to, let us go down, and there confound their language." The confusion of the language at Shinar, when the Lord brought to nought their vain imaginations, could not exceed the confusion of language now prevalent among the enemies of the ancient faith and order of the house of God.

"Go to," is the cry of the craftsmen of our day; "let us convert the heathen—evangelize the world—give to the Lord the heathen for his possession, and the uttermost parts of the world for a possession; and let us build us a tower (a system of works) whose top may reach to heaven," (save souls.) But it has evidently pleased the Sovereign Lord of life and glory to confound their language. The protestant daughters are jangling with their old mother Rome—the Sprinklers

and Baptists are at war in the Bible Society; they cannot understand each other. Mr. Stevens, of the Cross & Journal, essays to bring scriptural authority for the inventions of the day, and straightway quotes from his oricle the honest declaration that there is no authority to be found for these things in the scriptures. Pilate, Herod, the men of Israel and the Gentiles, unite to cry down the Old School Baptists; they declare them an *inert, anti-effort, do-nothing, lazy set*, and anon, as in the case above quoted from one of their journals, "If our party were as industrious as the anti-effort men are—if we were to take as deep interest in the circulation of the Index, as our brethren do in the Signs of the Times, soon, very soon, should we see ignorance and superstition give way." This appears to be an unintended compliment upon the industry of the anti-workers. So it seems we are not, after all, quite so droneish as we have been represented; but there still appears to be something wrong among us, according to the view of Mr. Hand; we draw well—we pull together, but we are hitched to the wrong end of the load! Only let the Old School Baptist leave the cause of truth and embrace error—cease their opposition to the systems of men, and join in opposing the Ruler of the heavens—let them discontinue the Signs of the Times, and patronize the Index, with all its rottenness and arminianism; and what then? Why ignorance and superstition be banished forthwith from the world, and a *mighty host*,—not "a poor and afflicted people, who trust in the name of the Lord,"—would go up to the help of the Lord; or, as the New School would construe the text, to help the Lord against the mighty.

What a glorious effort spirit this son of the bond woman is in possession of, having wisely hit upon the antidote against superstition—he will "lavish gold out of the bag," and pay for Five or Ten Indexes; and with so many *pointers*, this mighty hunter will banish ignorance and superstition from our land!

From the Primitive Baptist.

A good Example.—The church at Pleasant Hill, Edgecombe Co., in conference Saturday before the fourth Sunday in July last, unanimously adopted, and ordered to be placed on their church book, the following resolution:

"We will not countenance any preacher who shall travel within the bounds of our Association, establishing societies for the collection of money, or who may himself be collecting money to support any institution whatever. We will not fellowship any member or members of Missionary, Bible, Tract, or Sunday School Union Societies, nor advocates of Theological Schools, nor any person who does fellowship them: nor will we hold any such in our churches."

In all ages since there has been a true church in the world, alliances, often imperceptible, and, in some sense, unavoidable, have been formed between it and the world; consequently, corruptions have been introduced, and the Lord's ordinances have been abused. These have been sooner or later discovered by those whose hearts were right in the sight of the Lord, who have attempted at every sacrifice to correct them. The work of reform has seldom been otherwise than painful. The ties of kindred, the pleasure of long and intimate acquaintances, and the enjoyment of mingling in social and public worship, stir our anguish at the thoughts of parting. But when we *must* decide whom we will follow, God or Baal, if our hearts are divinely guided, we shall not hesitate at parting with the followers of Baal. When persons and principles, when the word of God and our nearest friends, are put in competition, we ought to maintain the word, and preserve our principles, though we be but a remnant, a handful, or stand completely alone. Those who have found that there is no agreement between the wild institutions of the day and the word of God, and that they are not authorised by the letter nor spirit of the scriptures; that there is no comfort in union, and no separation from them if the crusading missionaries can prevent it, will, we think,

enjoy more peace by following the example of Pleasant Hill church.

RELIGIOUS MISCELLANY.

RUSHTON'S LETTERS.

A Defence of Particular Redemption; wherein the doctrine of the late Mr. Fuller relative to the Atonement of Christ, is tried by the word of God.

LETTER III.

And, in the first place, if we attend to the meaning of the word Redemption, we shall find it furnishes a strong argument against the indefinite scheme. Our English word is derived from the Latin *Redimo*, to buy again, to ransom by price; and the words used in the Greek Testament to express our Redemption are, * * to buy, and * * to buy out of the hands of another, or to obtain something by paying a proper price for it. In Hebrew, to redeem, signifies also to separate or sever; either because a thing when it is bought is "separated" for the purchaser's use, or because the children of Israel were by redemption, separated to be a peculiar people unto the Lord. The very nature of redemption, therefore, comprehends something vicarious, something definite. This great truth shines in the types and figures of the law, in all which the definite nature of redemption by the death of Christ is constantly held forth. Thus, the ransom of a poor Israelite by any of his near kin, is a lively figure of the death of Christ for his people, who gave his life for their lives, and his person instead of theirs. "And if a sojourner, or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee; after that he is sold he may be redeemed again; one of his brethren may redeem him," &c. [Lev. xxv. 47.] The atonement money also was typical of the redemption by Christ, and of his giving himself a ransom for a given number of sinners. "When thou takest the sum of the children of Israel, after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them, that there be no plague among them when thou numberest them. This they shall give, every one that passeth among them that are numbered half a shekel after the shekel of the sanctuary. And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle." [Exodus xxx. 12-16.] &c. It was commanded also that the land should not be sold for ever, but should be redeemed or bought back; to signify that although God's elect have sold themselves for nought, yet they shall not perish, because they are the Lord's property being certainly bought again, not indeed with silver and gold but with the precious blood of Christ. "The land shall not be sold forever, for the land is mine; for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold." [Lev. xxv. 23-25.] In these instances we learn the meaning of the word redemption, and as they refer to our Lord Jesus Christ, we may also discern in them traces of the vicarious nature of his death. Indeed, whenever the atonement of Christ is spoken of in Scripture, this principle is always implied, and nearly always expressed. Accordingly we read, that he "laid down his life for his sheep;" that he "gave himself for his Church;" that he "gave his life a ransom for many." The prophet foretold that "Messiah should be cut off, but not for himself;" and another prophet informs us for whom, or in whose stead he should die: "but he was wounded for our transgressions, he was bruised for our iniquities, for the transgression of my people was he stricken." His blood, as the blood of the New Testament, "was shed for many." "He gave himself for us that he might redeem us." "He gave himself for our sins, that he might deliver us from this present evil world." And, in short, the objects of redemption, the church of God, are "purchased with his own blood," [John x. 15, &c.] "redeemed from among men," and therefore said to be bought with a price. Now all these Scriptures with a host of others, declare plainly that the death of Christ is not an atonement for sin abstractedly, nor a mere expression of the Divine displeasure against iniquity, nor an indefinite satisfaction of Divine justice, but a ransom price paid for the eternal redemption of a

certain number of sinners, and a plenary satisfaction for their particular sins.

Neither are those passages of Scripture which appear to favour the universal scheme, less to the point. It would be easy to shew that Such passages do not really favour universal redemption, inasmuch as they fully express the absolute satisfaction yielded to divine justice by the blood of Christ, and the certain efficacy of his death; but this is not our subject. The question relates not to universal, but to indefinite redemption: the question is not for whom Christ died, but did he die for any? is his death vicarious?

Now we read that Jesus "died for all." That he "tasted death for every man," i. e. in the stead of every man. "Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us. And indeed in every passage which appears to favour universal redemption this great truth is conveyed, that Christ died for, or in the stead of the persons referred to, and so purchased them by his blood. "Destroy not him with thy meat for whom Christ died." "Shall thy weak brother perish for whom Christ died." They shall bring in damnable heresies, even denying the Lord that bought them." "Who gave himself a ransom for all, to be testified in due time." [Rom. xiv. 15. 1 Cor. viii. 11. 2 Peter ii. 1. 1 Tim. ii. 6.] In this last-cited passage, the word translated "ransom" is very significant. It is not simply a ransom, but a correspondent ransom.* "It properly signifies," says a learned critic, "a price by which captives are redeemed from their enemies, and that kind of exchange, in which one person is redeemed by another, and life is redeemed by life." No one doctrine, therefore, is more opposed to another, than this scriptural view of redemption is to Mr. Fuller's indefinite scheme. I have called it by way of distinction, *indefinite redemption*, but it is, in fact, no redemption at all. The absurdity of the system may be further proved by the following arguments viz.—

Arg. 1. If Christ died only for sin abstractedly, and his death be not vicarious, then no sinner in particular can have any special interest or propriety in his death, and consequently Paul laboured under a mistake, when expressing his faith in the Son of God, he added, "Who loved me, and gave himself for me."

Arg. 2. An atonement for sin abstractedly, and an indefinite redemption, are both equally absurd. There can be no redemption where individuals are not ransomed; there can be no atonement where persons are not concerned. An atonement may be made for offences which one man commits against another, but an atonement for offence abstractedly is unintelligible; an atonement may be and was made for the offences of sinners, but an atonement for sin as sin, is an absurdity. Connected with atonement is reconciliation. Among men, when an offence is atoned for, the injured party is satisfied, and reconciliation ensues: so when Christ died for the sins of his elect, atonement was made, satisfaction given and reconciliation took place. [Romans v. 10.] But on the supposition that Christ died for sin in the abstract who or what is reconciled?

Arg. 3. This notion of indefinite atonement reflects on the wisdom of God: for if, as Mr. Fuller allows, it was the purpose of God to render the atonement effectual only to the elect, then this great object was accomplished by laying their iniquities only upon Christ; and thus according to particular redemption, Jehovah is of one mind, abounding towards his chosen in all wisdom and prudence. But indefinite redemption, coupled with personal election, represents our God as halting between two opinions, as though he had not fully determined whom he would save.

Arg. 4. The sentiment now under consideration, obscures the glory of the all-perfect work of Christ. All that it ascribes to that work is the mere possibility of salvation. In this respect the advocates of indefinite and of universal redemption agree. Both unite in denying that Christ made absolute satisfaction for the sins of men, and effected their real reconciliation to God; clearly perceiving that if Christ died for men absolutely, their salvation would be certain. [See Dr. Whitby, p. 105, 2d ed. 8vo.] Indefinite redemption does not ascertain the salvation of a single sinner; all that it pretends to effect is to place men in a *salvable state*, and render them *reconciliable*

* Significans proprie pretium, quo redimuntur captivi ab hostibus; eamque commutationem qua capite caput et vita redimitur vita. *Hyperius in Leigh's Critica Sacra.*

to God. It pretends to be sufficient for the salvation of all men, but secures the salvation of none. Now it is the glory of redemption that it does not merely render God *placeable* and sin *pardonable*; that it does not render God *reconciliable* to man, or man *reconciliable* to God; but that it hath "finished transgression, made an end of sin," [Dan. ix. 24.] "justified the ungodly, reconciled sinners to God, [Rom. v. 10.] and perfected for ever them that are sanctified." [Heb. x. 14.] Christ did not appear to render men *salvable* and sin *pardonable*; but he appeared to "put away sin by the sacrifice of himself." "In a word" says one of the valient of Israel, "either the death of Christ was not real and perfect satisfaction for sin, or if it was, then upon every principle of reason and justice, all that sin must be actually forgiven and done away, which his death was a true and plenary satisfaction for. But on the supposition that his redemption was not absolute, it vanishes into no redemption at all. Go over, therefore, fairly and squarely, to the tents of Socinus, or believe that Christ is the Lamb of God, who, in deed and in truth, beareth and taketh away the sin of the world." [Toplady's Sermons. Works, vol. 3, p. 31.]

Arg. 5. Mr. Fuller's view of the atonement destroys that beautiful harmony which pervades every part of the glorious priesthood of Christ. This harmony appeared typically under the law. Aaron, the high priest, was taken from his brethren, the children of Israel, to offer gifts and sacrifices. For the sins of Israel only, was atonement made, and not for the neighbouring nations, nor yet for transgression indefinitely. The high priest represented Israel only, when he bore their names upon his heart in the breast-plate of judgment, and when he entered into the holy of holies with the names of the twelve tribes upon his breast. He bore their judgment, and theirs only, before the Lord continually; for them he made intercession, and them he solemnly blessed. All this represented that great high priest who is passed into the heavens, Jesus, the Son of God. He took not on him human nature indefinitely, but he took on him the seed of Abraham, that he might be the *Goel*, the kinsman of the heirs of promise, and so possess a legal right to redeem them. As their high priest, he made reconciliation for the sins of his people; for them he appears in the presence of God; them he represents; for them he intercedes, and them he will finally bless. He saves none but those for whom he intercedes; he intercedes for none but those for whom he died; he died for none but those to whom he stands related as their kinsman redeemer. This glorious subject filled the soul of the apostle with holy rapture, when he exclaimed, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." [Rom. viii. 33, 34.] But alas, how does Mr. Fuller's doctrine disturb this harmony! If the great atonement be indefinite, every part of Christ's glorious priesthood, resting upon it, must needs be indefinite too. If Christ died for sin abstractedly, it will follow that he appears in the presence of God for no man particularly, that he represents sinners generally, and that he intercedes for men indefinitely; which doctrine, thanks be to God, is false, otherwise not an individual of the human race would be saved.

Thus Mr. Fuller's views stand opposed to the vicarious nature of the death of Christ, and are consequently subversive of one of the most important truths of the gospel.

SECOND. Another essential doctrine of the gospel, denied by Mr. Fuller, is the *transfer of Christ*. This great doctrine is not denied by him in an indirect manner; it is not denied consequentially or by inference; but he denies it boldly, and as plainly as language can possibly express. It is impossible to misunderstand the following quotations: "A voluntary obligation to endure the punishment of another is not guilt, any more than a consequent exemption from obligation in the offender is innocence. Both guilt and innocence are transferable in their effects, but in themselves they are untransferable;" (Dialogues, &c., page 209.) and again, "neither sin nor righteousness are in themselves transferable;" and again, "Debts are transferable, but crimes are not. A third person may cancel the one, but he can only obliterate the effects of the other; the desert of the criminal remains." (Morris' Memoirs of Fuller, 412.)

How cautiously soever Mr. Fuller has thought right to express himself on some subjects, he speaks boldly on this. Here we have as plain a denial of a great Pro-

testant doctrine, as words are capable of. But again, care must be taken not to misrepresent him. Mr. F. does not deny that it was transferred to him. What he means by the imputation of sin to Christ, we have in his own words; "the imputation of our sin to Christ, consists in the transfer of its effects," but the transfer of sin itself, he positively denies, as a thing impossible. Amongst men indeed, it is admitted that guilt cannot be transferred, but its effects only. It is admitted that among the sons of men, a third person may cancel debts but not crimes, which with mortals can only be transferable in their effects; but in the great affair of salvation, our God stands single and alone. In this most glorious work, there is such a display of justice, mercy, wisdom, and power, as ever entered into the heart of man to conceive, and consequently, can have no parallel in the actions of mortals. *Who hath declared this from ancient time? Who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me.* [Isaiah xiv. 21.]

TO BE CONTINUED.

P O E T R Y.

Fall of Anti-Christ.

Come all ye dear believers
Who wish to own the Lord,
Take up your cross and follow,
Directed by his word;
In all his institutions
With solemn reverence join;
Soon Jews and Gentile nations
In Zion shall combine.

Fear not the frowns of scoffers,
Nor tremble at the rage
Of those who, though professors,
Against the truth engage;
As scribes, and priests, and lawyers,
And mitred Bishops too,
Pope, cardinals and friars,
With all that they can do.

They talk of circumcision,
And ancient customs plead,
Observed by the Fathers,
A holy pious seed;
They talk of Christians' offspring
In covenant with God,
Though ignorant of Jesus
And his atoning blood.

O flee their schemes of priestcraft,
Those soul-bewitching snares,
That captive lead the simple
As sacred truth declares;
They keep their own traditions,
And gospel rites despise,
And of the poor and simple
Make shameful merchandise.

Reject their wicked counsels,
Their errors cast away;
Escape those chains of darkness;
O hear Jehovah say—
"Come out of her my people,
Nor of her crimes partake,
Before my dreadful fury
In storms of vengeance wake."

Behold the mighty angel,
And hear what he doth say,
While, lifting up the millstone,
He casts it in the sea:
"Thus shall proud Babel's kingdom
In utter ruin fall;
No more oppress God's people,
No more be found at all."

Rejoice ye saints and martyrs
That God hath visited
Her sodomy and witchcrafts
Upon her guilty head;
While awful vengeance seizes
Its long devoted prey;
Her glories are departed,
Her riches fled away.

See troops of mourning merchants,
And tradesmen stand aloof!
They wring their hands for sorrow,
And cry that awful truth:
"Alas! alas! she's fall'n,
And all our wealth is gone,
There's none to buy our purple;
We're utterly undone."

The Lamb now stands on Zion,
And saints around him bow;
Great God we own thy judgments
Are just and righteous too;
We shout in hallelujahs,
To thine eternal name,
"For now is the hour,
And marriage of the Lamb."

The bride adorn'd with jewels
All dug from gospel mines,
And drest in richest garments,
The rising sun outshines:
How like a glorious city,
Fair Zion doth appear!
Nor sun nor moon is needed,
The Lord himself is there.

Amen, loud hallelujah,
Let saints and angels sing;
For lo! the Lord Jehovah
Is now come down again:
A thousand years of triumph
The church on earth obtains,
Loud let the jub'lee trumpet
Announce that Jesus reigns.

Jeremiah Moore.

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*Paying his own subscription and that of Gen. S. Hendrick up to Jan. 1, 1837.

MARRIED.

At Loweville, Lewis Co., on the 31st. of January last, by Eld. E. J. Williams, Mr. Thomas P. Janee, to Miss Lodiska Buller.

NOTICE.—Are now in the press, and will be ready for the public in this month, two new works written by Elder James Osbourn of Baltimore, entitled, "The present dark and sickly state of the Church of Christ, deliberately considered." A fac similee of the religion of New England: to which is added a Journal of Facts.

NEW AGENTS.—James M. Higgins, Morganfield, Union Co. Ky.

Elder Samuel Jones, Sharpsburgh, Both Co. Ky.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. IV.

NEW-VERNON, ORANGE CO. N. Y. FRIDAY, MARCH 25, 1836.

NO. 7.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly: **GILBERT BEEBE, Editor.** To whom all Communications must be addressed. Terms: \$1 50 per annum; or if paid in advance, \$1 00. A current \$5 note will be received in advance for Six copies.

Communications.

For the Signs of the Times.

Utica, Feb. 20, 1836.

DEAR BROTHER: Enclosed I have sent you Fifteen Dollars, and in addition to directions sent you a few days since, you will please to send two copies from the commencement of the present vol., as below. We have received a copy of a letter written by Mr. Vessey of Woolwich, England, and I have been requested by several of our brethren to send you a copy of it for insertion in the Signs of the Times, if it meets your approbation.

Yours, in the Bonds of Love,

GARNETT JONES, Jr.

A COPY OF A LETTER WRITTEN BY MR. VESSEY, OF WOOLWICH, TO MR. JOHN ORLIFF.

Grace, mercy, and peace be multiplied!

This is to inform you that the elect Lady and her children expect to see you on Lord's day next, at her peceable mansion on Zion's fertile hill, to execute thy ministerial office; and I pray our gracious Bishop of souls may bestow on thee ten thousand talents of gold for thy hire; and as there are several useful things wanting for the use of her household, I will endeavour to stir up thy pure mind by way of remembrance to bring along the following serviceable articles, viz: A coat woven from the top throughout, without seam, that will cover a poor sinner from head to foot, and bear the test of strict justice and infinite holiness; for we have some in the house that are out of conceit of their own filthy rags, and are seeking a righteousness that will cover all their transgressions and make them all-glorious within, Luke xv. 22; it is called the robe of righteousness, the wedding garment. Bring also some other changes of raiment, such as the garment of praise, for we have some in heaviness: also the clothing of humility; but let it be such as is wove by the Spirit and produced from a feeling sense of nature's great depravity, and of God's everlasting love in Jesus. Likewise the cloak of zeal; for we have some who have not fortitude enough to withstand the world, nor vindicate the injured cause of Christ against the enemies of the Cross. Isa. lix. 17. Some shoes are likewise wanting among us; for some are longing to enjoy a solid peace between God and conscience, Isa. lii. 7; we then shall be enabled to say, "Oh!

how beautiful upon the mountains are the feet of them that publish peace and bring glad tidings of great joy." Eph. vi. 15. Also bring a girdle called Truth; for we have some weak in the loins, unstable as water, and in knowledge such shall not excell. You must also bring some good wholesome food; especially the paschal lamb, John vi. 55; for we have some who are perishing with hunger—and you know that Christ crucified is rich food for a starving soul that can no longer be satisfied with husks. But you need not bring the bitter herbs along with you, for them we have already prepared. 2 Cor. iv. 8—9; and be sure not to forget to bring some of the Lamb's blood in a bason with a bunch of hyssop, for some among us long to feel the blessings of a purged conscience, by having it sprinkled therewith. Also some bread that came down from heaven, or manna out of the golden pot, and tell the household that the corn by which it was made was bruised for their iniquities. Some strong meat bring also along with you, such as eternal election—absolute predestination—eternal unchangeable love—endless mercy—irresistible power—omnipotent strength—the unavoidable oath of Jehovah, and an eternal weight of glory at last; for we have some strong, hearty young men who you know require strong meat, because by reason of use they have had their senses exercised to discern between good and evil. You may also bring some milk along with you; but let it be sincere, for we have some who can live on nothing else; I would not have you bring much of that food. Heb. v. 13. Bring also along with you some flagons of wine—the blood of the grape—the wine of the Kingdom wrung out of the wine-press of God's wrath; do not let it be mixed with water, negus being too weak for those who are ready to perish, & others who are fainting and ready to halt. We must also have a repast of fruits; let a cluster of ripe grapes be brought from the promised land, for these will encourage the poor seeking soul that is still in the wilderness of Sinai, and within sound of that mountain's dreadful thunderings. Likewise, some apples from the tree of life; for some are saying, "Comfort me with apples for I am sick of love." Words fitly spoken, are like apples of gold in pictures of silver. And do not fail to bring some pomegranates from between spiritual Aaron's Bells; it is a sweet and savory fruit, and very strengthening to a weak stomach, and keepeth from fainting; this will refresh the weaklings, Isa. xxxv. iii. You must also bring some water out of the wells of salvation, which issued out of the rock of ages—the water of life, clear as crystal. Do not foul it if you can possibly help it, for we find these waters very salu-

tary: when parched with heat it cooleth us, and when our tongues fail with thirst it refresheth us, and sweetly allays our thirst after what this world calls good or great—honours, grandeur, fashions, maxims, applause, or good name. It also cleanseth us when defiled through the wanderings of the affections from their darling object. Bring also some oil from the true olive, such as is used at the anointing of persons to the sacred office of a Priest, or the dignified office of a King. This sacred unction is prepared by the amazing art of the Apothecary, or Physician of souls; and endeavor to bring it in a horn that the excellency of the power may be of God alone. Heb. vii. 17.

It may be that some among us may be anointed to the offices above mentioned. This oil is likewise to supply our lamps, Mat. xxv. 4; and as oil maketh the face to shine, it will be very useful to those who at present are cast down and are of a sorrowful spirit. Likewise being the alabaster box of very precious ointment, or unction from the Holy One to anoint the eyes with, for we have those that cannot see afar off, but are looking too much to the things that are seen; others are earnestly longing to see the King in his beauty, and the land that is very far off. This ointment when applied will enable such to look out of obscurity and darkness. I counsel thee to buy eye salve to anoint thy eyes that thou mayest see light. Eccls. xl. 7. Bring also some balm of Gilead from the tree of life, for some are wounded so deeply that nothing but that precious medicine will heal them; Oh! may the great Physician be present to heal! "I wound and I heal." You may also bring with you some purging draughts, for some are disordered by eating of forbidden fruit from a tree called self, 1 Cor. v. 7; and as we have several notorious villains infesting the house, especially in the night time, you must bring a sword along with you; but let it be a right Jerusalem blade, else it will not do, the rogues are so sturdy; he that leads the gang is unbelief; be sure, my brother—aim at him, for if he falls all the rest falls with him. I hope you will be enabled to cut and slay among the infernal troops without mercy; above all aim at the following, viz: doubts—groundless, slavish fear—mistrust—diffidence—desponding thoughts—shame—fear of man—carnal reason—worldly sorrow—pride—fleshly confidence—vain glorying—self-seeking carnal security and presumption; and as we have many in the house—and are called to the field of battle, and you know we have many potent enemies to war against, bring with you some armour of proof from Emmanuel's armoury; such as the shield that true faith lays hold of, as it was given

to faithful Abraham, Psalm lxxxiv. 11; for none but this will be proof against the fiery darts of the devil. Also the helmet of salvation, and for a breast-plate the hope of salvation; these will keep the judgment uninterrupted and clear from error, and support the soul under the sharpest conflicts that a christian soldier can be engaged in. Oh! that sweet heart-cheering promise. Romans v. 21. And bring also a sling and some sling-stones, for the promises in the hand of faith are sufficient to bring down all our foes, though gigantic as Goliath of Gath, Phil. iv. 13; and bring for yourself a bow that will not start aside arrows dipped in Immanuel's blood, and by drawing the bow at a venture it may enter into some poor sinner's heart, between the joints of his harness, Psl. xx. ii. And be sure let the banner of love come along with you, for when we have a clear view of that flag, and see it unfurled and waving over our heads, streaming from pole to pole—from everlasting to everlasting; then we can do valiantly—run through a troop or leap over a wall. Also bring some crowns for conquerors; particularly those of loving kindness and tender mercies, and he whom ye had them of shall receive them again. Rev. iv. 10. Bless his precious name, let him have all the glory. And be sure do not fail to bring the two-edged sword and the matchless shield of faith, above all things taking the shield of faith. Bring also some instruments of music along with you, such as the great jubilee trumpet; for we have bond servants and insolvent debtors in the house who long to feel a goal delivery from their long and tedious servitude under their merciless master Moses. Likewise bring the silver trumpet for calling together the assembly to the feast of fat things—the marriage supper of the Lamb; oh may they come in who are ready to perish! and bring another trumpet to sound an alarm—to warn of approaching danger—and the trumpets of rams horns; this blown forth is sufficient to overthrow the walls of mystic Jericho. Mark 9, 23. Moreover, bring with you a harp, not hanging on the willows if you can possibly help it, but sweetly strung and set in tune to praise Redeeming Love; for if we should drink pretty deep of the sacred wine we shall be disposed to have a dance, and I can assure you we have those who can foot it very well to a good shrill harp. Luke xv. 25. And do not forget to bring some good old songs, composed by spiritual Solomon, and let them be all love songs, and let us hear how melodiously you can sing, for we have some poor widows who have given up all hopes of having any survivor from their dead husband Moses, are sick of love, and long to make a match with my master Jesus, who they perceive white and ruddy—the chiefest among ten thousands—the altogether lovely. Remember also to bring Aaron's rod that buddeth and beareth almonds; it sprung from the stem of Jesse; its precious fruit is most sweet to our palate and regaling to our spirits, Cant. ii, 3; and besides, it is by this rod that the waters of tribulation are parted hith-

er and thither, while the ransomed of the Lord pass over. Likewise bring a golden censor with a live coal of frankincense therein; this will cast an odoriferous smell all around you, Luke vi. 45; and the fervent prayers of a good man availeth much. Bring also a scourge, not of scorpions, but of small cords, for no doubt you find buyers and sellers in the temple, John, ii. 15. Also bring a pair of snuffers with you, for some of our lamps burn dimly—rebuke them sharply that they may be sound in the faith; but take care how you use them, for you know that in snuffing a candle it may be snuffed too close, and then it burns more faintly and dimly than before, and is a good while ere it revives again, 2 Tim. ii. 24. But by no means bring an extinguisher, for there was no such thing used in the temple. May you be enabled to utter knowledge clearly, building up the saints in their most holy faith. You may also bring the two tables of stone, provided you bring them in the ark; for we cannot endure to see them any where else, Psalm xl. 8; and we his followers are not without law to Christ. Lastly, do not fail to bring along with you the parchments containing God's ancient records; likewise the precious legacies of our dear testator Jesus; for there are those that are very desirous of knowing whether their names are written in the Lamb's Book of Life, and longing to receive for themselves those durable riches promised to every legatee. "I will cause them that love me to inherit substance."

I have many more things to write for, but for the present would only add, as you will find these various articles too much for you to bear, you may be enabled to lay them on the shoulders of Him whose name is Wonderful, and hath told us to cast our burdens on him and he will sustain them. You will know him by the following marks: If you have sinned and consequently contracted guilt, laying heavy upon your conscience, he will appear as thy atoneing High Priest with mitre, breast-plate, girdle, shoes, and gold censor. Again, if your spiritual enemies are making head, and endeavouring to defraud you of your inheritance, He will appear your wonderful counsellor or advocate with your Father, who hath pleaded your cause against all the enemies of the Cross, Heb. 7, 25. Again, if you have gained a single victory over your foes, and overcome them through the blood of the Lamb, He will appear an eternal conqueror over death, hell and the grave, with scars of honour in his flesh; having all power in heaven, earth and hell, and the keys of the house of David upon his shoulders, 1 Cor. xv. 22. Thus my brother, you will know him, and you need not be afraid to venture your all in him, for he is neither an Arian nor a Socinian Jesus, but all the fullness of the God-head dwells richly in him; be sure my brother to intreat him to come with you, for without him we can do nothing, and to his tender care and protection, I shall now leave you with my earnest prayer for grace, mercy, & peace in all the Israel of God, through-

out all ages world without end, Amen and Amen.

This from thy Brother in the Everlasting bond of Love unchanging.

WILLIAM VESSEY.

For the Signs of the Times.

Butts Co. Ga. Feb. 4, 1836.

BROTHER BEEBE: According to my wish the Signs of the Times have been circulated throughout a great portion of this State, and the brethren who have been subscribers for the same, generally, are well pleased with the paper, and many profess to have been comforted by it; while on the other hand, it has been much abused by the friends of missions, yet it seems the more they abuse the paper and its patrons, the more it is circulated, especially among the Old School Baptists and their friends; and I hope that they will continue their subscriptions for the same, believing it has been a benefit to many of them. I have lived, brother Beebe, to see a denomination that I loved, torn to pieces by those missionary men in trying to force their plan of operations on the churches to get their money, under the pretence of sending the Gospel to the heathen, and for the conversion of the world; yet they deny this charge, and say that it is us—their opposers—that have made the division in the Baptist denomination. But, my brother, I lived in this world before this missionary plan of operation, of which I speak, was introduced, and the Baptists in those days were a very united people, and lived in peace and harmony; but as soon as the present plan of missions was introduced and contended for, it brought contention into the denomination—the legitimate issue of which, was strife, evil speaking, confusion, envy, lying, and a thousand other evils, of which I shall not now speak; all of which has ultimated in a division among the Baptists in this country; and those missionaries are yet going on contending for their institutions, such as they are pleased to call benevolent, and say that they are of God, and that he holds a demand on the churches for their money to aid the missionaries in sending the Gospel to the heathen &c.; and if any minister of the gospel, or member of the church, among the Old Baptists should happen to open their mouths by way of opposition to the doctrine or institutions of those wise missionaries, they are immediately advertised in some of their missionary papers, with a fictitious name to their advertisements, in which they pour out a torrent of abuse on such as dare oppose them, or their benevolent institutions as they are wont to call them, and all the while crying out, "It is you that make the division among the Baptists"—meaning the O.School and their ministers, whom they are pleased to call by the reproachful names of drones—antinomians—ignorant fools, &c.

Now Brother Beebe, these are some of the things that I have seen, heard, and felt, and when I am asked from whence came division among the Baptists in this country? I answer, the missionaries have caused it, do cultivate it, and

keep it up. I have been a Baptist for many years, and shortly after I joined the church I commenced trying to preach, and am yet trying to the utmost of my ability to preach the Gospel of Salvation by Grace, "Through faith and that not of yourselves; it is the gift of God, not of works lest any man should boast;" and in the performance of which I have travelled thousands of miles, and never have been under the necessity of asking for money at the hands of man, men or boards, to support me in my journey. If I had a purse, I took it—if I had none, I went without it; and I expect to continue to do so as long as I am able to travel, for I always have found a plenty to do me while abroad, and when I go home, me nor mine do not suffer there—for which blessings I hope I shall always feel to thank God. And when I hear men talk about occupying high seats in heaven, or shining brighter there than others, I think that if I can only get there it will do me.

Yours, in the Bonds of the Gospel,
JASON GREER.

For the Signs of the Times.

Monticello, Jasper Co. Ga. Feb. 23, 1836.

DEAR BROTHER BEEBE,—After my respects and best wishes for your health and prosperity, I will inform you that your paper—the Signs of the Times—is not worn out here yet; neither do I believe that its principles ever will, as long as God has a child on earth. I can recommend the Signs of the Times in preference to any religious paper that ever I read. I say, go on my dear brother, do not be discouraged; stick to the standard set up in your first No.; do not leave it for the old nor young. Jesus says, He that believeth on me shall never die—and I believe it. I send you five dollars, and in return I wish you to send the fourth vol. of the Signs of the Times, commencing with the first No.

I remain Yours, in the Gospel of Christ,
JAMES HENDERSON.

For the Signs of the Times.

Reading, Jan. 25, 1836.

DEAR BROTHER BEEBE: If I could write as well as I can talk, I should fill a number of sheets for your perusal; for men are as busy here as in any other place, crying, *give! give!* The salvation of the heathen has got almost out of fashion among us—sympathy is turned into fear, and the alarm is given, "*The Romans will come and take away our place and nation;*" and another attempt is thereby made to unite political and religious interests, and Congress, as well as the church and world, will no doubt be called upon to "help." If we would take a view of the religious prospects of this country, when the missionary farce commenced, and then look at the present confused state of society, with the rapid increase of Catholicism and Protestantism, and almost every other ism under heaven—notwithstanding all of Aarons calves, with their money and machinery—and compare the future by the rule of three direct, I fear that the product

would be very disheartening to the benevolent of our day.

If the Pope, dependent upon his own arm alone, can make proselytes faster than all the protestants together, aided by professors of all kinds—except the *Iron-Jackets*—and non-professors, and gamblers, together with seminaries, presses, money, stockings, mittens &c; and if an increase of numbers is a proof that God is blessing his *benevolent efforts*, and that they are the means of grace appointed by heaven for the salvation of the world; would not our liberal benevolent, New-School brethren, be wise as serpents to turn Catholic, or give up those?

One Old School church has lately been established in this section, and I think others will be in due time; multitudes are on the fence, and how many will take "both roads," is yet uncertain.

ALPHEUS CALVERT.

For the Signs of the Times.

Davisville, Pa. Feb. 10, 1836.

BROTHER BEEBE: It is doubtless gratifying to your feelings as Editor of the Signs, and probably more so as a lover of the doctrine and order of the King of Zion, that such of the servants of Christ, and of his c'h., as have not been bewitched like the foolish Galatians, not only thro' grace maintain their stability in opposing the current of corruption; but when whole churches openly protest against such imposing, specious, & subile schemes—sanctioned by a heated zeal worthy of a better cause—as the scientific gentlemen preachers, whose religion is truly what they say it is—a *science*—are imposing upon the people for religious institutions.

But again when the brethren whose unhappy lot it has been to be ensnared by this cunning craftiness, have been graciously delivered from the fowler's snare—after having served their earthly masters, viz, directors of the various societies—who are led by conscience and the word of the Lord to recant; and not only so, but are constrained to protest against such corruption, and cast in their lot among that sect that is every where spoken against, they certainly must have obtained like precious faith with Peter and Moses. See 1 Peter, iv. 12—14; Hebrews, xi. 26. Paul's testimony is, Moses by faith esteemed the reproach of Christ greater riches than the treasures of Egypt; for it is a very clear case that the money which sustains the new measures, are the treasures of Egypt. When stipulated sums for membership in a, falsely called, religious society is given, I must confess for my life I cannot see a shade of difference between that and Simon's proposal. For instance the enjoyment of the Holy Ghost alone, according to Bible laws, gives a title to religious privileges; and Simon's doctrine was, Give me this power and I will give you money. Will such as have come without money and without price, Isaiah, lv. 1, act the part of an ambitious Roman, With a great sum I obtained that for which they are born free? No sir, for they are not children of the bond woman,

but of the free, Galatians iv. 31. Again this case is similar to a case about which the Master and Peter converse, see Mat. xvii. 26, and hence it is much to be feared that they are strangers in Israel, notwithstanding their life membership. But alas! awful to think that when their term of existence ceases, if they have no better title to heaven than money, it must perish with them if the arm of the Lord be not employed for their rescue. O! my brother, should we not pity them and pray for them, even if they despitefully use, and persecute us? See Mat. v. 44.

Again, when churches are obtaining deliverance from this cruel yoke of bondage, which even the fathers, and much less their children, are not able to bear. See Acts xv. 10. What was it that made the children of Israel sensible of their bondage? Was it not that the yoke pressed them down until they groaned for deliverance? Then it was that their Father in heaven heard their cry by reason of their oppressors, Exodus iii. 7. Thus it is with Spiritual Israel, as in the case of the brethren at South-Westerlo, Albany Co.; according to their statement they have most nobly resisted these anti-scriptural societies. When the children of Jacob became most numerous, their opposers took the alarm, and pray what did they then say? Exo. 1. 9, Behold the children of Israel are more and mightier than we"—for worldly men always think numbers are might—and then they wanted to deal wisely with them, lest they should fight against them. Now the task-masters are to be increased, but how vain it is for the heathen to rage, Psalm xi. 1; for the wrath of man shall praise God, lxxvi. 10. The more they were opposed the more they multiplied; and if I mistake not, many of God's dear children are still in Egypt or Babylon, and will not come out until oppression drives them away. I am confident that this is the case in our region of country at least.

But to return to the oppressed brethren. If stated aright, an individual who had been active in causing a separation—nominated a committee to decide on their case, and then secretly got among that committee to direct their views; O! tell it not in Askelon! Allow me to say to them through your paper: Beloved think it not strange concerning the fiery trial which is to try you as though some strange thing had happened unto you, but rejoice &c. Bro. Gilbert, my heart is made glad when churches act thus; it looks so much like what the Holy Ghost says, Isaiah, lii: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money." Every days observation confirms an opinion that I formed when my mind was first

exercised in relation to the new measure men, and things: that wherever such preachers get into Baptist churches, they sow the seeds of discord, which is sure to grow, and which separate brethren. Are not these like the shepherds of which Ezekiel speaks, who scatter the flock in a dark and cloudy day, and by a means very similar? But let us rejoice in the Lord; the same prophet assures us the Great Shepherd will gather all Peter's brethren, who were Elect according to the foreknowledge of God, and had, like sheep, gone astray; but they shall be returned to the Shepherd and Bishop of souls, for there shall not be one of the flock of Christ left to perish amid all the commotions of men. This is the consolation of the saints of the Lord.

Farewell, J. B. BOWEN.

For the Signs of the Times.

Number I.

Harrisburgh, Pa., Jan. 25, 1836.

BROTHER BREEE: We are in a world of conflicting interests and contending parties. These act as causes, producing fudes and turmoils. These imbitter the sweets of social life, and blend their unhallowed influence in almost every circle of community. This bane of social harmony, not only infects the political and fraternal associations; but too often, like an evil genius, are seen exhibiting their many magic and enticing forms in the theological departments, alluring the weak and unwary, and thus producing division, in the ranks of that once united band, which like an army with banners, marching in the strength of the Lord, have struck with terror and dismay, every opposing foe, and filled the hearts of aliens with appalling consternation.

I have not been altogether an indifferent or idle spectator, while these tragical scenes have been passing before the ordeal of the public. I have seen much to admire, and much to deplore. I have observed truth and error in contrast, and while some of the partially concealed beauties of the former, and many of the partially covered deformities of the latter have been exhibited by the comparison; I have believed an increase of knowledge, under the divine controle, would be the result.

From the earliest ages of christianity, up to the present time, men, even christians, have been prone to be diverted from gospel simplicity, by will-worship, feigned words, vain philosophy, and worldly policy. Spacious displays of these, have perverted many, and the glossy and sophisticated covering, has so effectually consealed the deformity of the fraud, that for a time it was nourished as virtue, and extalld as holy benevolence. Under these expanded appearances of charity & disinterested philanthropy, many, no doubt, who love the truth, and wish to walk in it, have inadvertently been engaged with all their energies, not seeing the evil tendency of their course.

While we consider all these disguises, and the various seducing schemes in which error in-

trudes itself upon the child of grace, and our own weakness and imperfection; let us learn with meekness and patience to bear with each other. Have we always escaped the snare?—Have our feet well nigh slipped?—If not give God the glory; but if we have—and this is most likely—let us with patient forbearance, brotherly love and long suffering, endeavour to convince others of their error, from which we have but just escaped, and give them time to repent; yet while we thus act, let plain faithfulness mark every step, and a zeal for truth prompt all our actions. While we earnestly contend for the faith and order of the gospel, we shall not be crowned except we strive lawfully—let us endeavour so to run that we may obtain. The Baptist Church, as their history shows, was set up at the day of pentecost. Their history from that time to this, is correctly traced among the Waldenses in the vallies of Piedmont, and not through the Papal See, or in the church of Rome. Taking this for granted, as all Baptists do; it follows of course, that they are intruding on the privileges of the Romish c'h, when they claim those plans of which she is the proprietor. It will be vain to pretend that those schemes, which of late have so generally spoiled the peace and divided the ranks of the Baptist, was first invented by the c'h. of Rome: I well remember when the missionary plan was first put into operation among the Baptists of the west, the advocates of it, would argue that the c'h. of Rome subdued nations by this plan, and converted multitudes to her views in this way, and if error was so successfully propagated by this plan, truth could be spread with equal success. This, then, a scheme of Rome, which to say the least of it, the Baptists have seized upon in order to extend truth, by the same means which anti-christ had employed for the spread of error. There are two schemes exerted for the introduction of the millennial glory: one is to amalgamate all sects irrespective of any principles, and by this *modus operandi*, to destroy all party names, and so effect an universal harmony and communion, and then all party strife and confusion must die, and the millennial glories will blaze fourth in all its translucent splendour on every nation, expelling every shade of Papal and Pagan superstition from the religious hemisphere, & burn like a flaming beacon on every hill; and the benighted heathen will come from all the habitations of cruelty, and pay the tribute of their grateful hearts, at the shrine of the King of kings. Others with as much zeal and knowledge, suppose this latter day glory, with all its hallowed splendour, will be ushered in by a different policy. These have observed that wealth and learning give power—these being the two greater engines of human policy, and the possession of these gives influence, and facilitates enterprize; and knowing how the Pope extended his holy sovereignty and dominion by these agents, combined with a show of benevolence and divine philanthropy, they have seized upon the same combination, and with equal zeal

have engaged in a similar enterprize. To obtain learning, seminaries and theological schools for religious instruction are got up, to prepare men for missionary labours; and then send these to the heather and destitute, to instruct them; and to give children the proper bias in infancy, to patronize this plan after their maturity, Sunday Schools are employed; and as common school books, or the Scriptures, will not give these young twigs the proper bend to suit the plan, Tracts must be printed, suitable to effect this end; and a library of these be procured for the Sunday Schools.

To complete this well organized train of events, much wealth is indispensable; hence agents must be sent out to extall this benevolent enterprize; take up collections, obtain donations, establish auxiliary branch societies, and employ every other means compatible with the end, which may best secure the two great agents—*money* and *learning*. In this way children are deprived of the freedom of thought, and in their tender infancy, are made to subserve these plans. The votaries of this scheme of operation, form different societies, to conduct the affairs of the different branches of the scheme; all must have money—all must have agents and auxiliaries—all must have a share of power; thus room is made for their preachers: some as agents for some one of these societies—some as domestic, and some as foreign missionaries—some to conduct the different schools; and others to edit their journals, and all in their different ways, to enlist the youth in their enterprise, and obtain *money* and *learning*. The Pope subdued Africa by the plan of a monk, who sprinkled the children, and when these came to maturity; they were catholic subjects, and Africa was subdued. Now Sunday and Chatechism schools, are for the same end, and if all our children are taught to read and believe tracts, and admire the benevolence of these societies, who with half an eye cannot see, that the whole reins of government, of both Church and State, so far as human agency is concerned, will be in the hands, and at the controll of this great monopoly,—and like Africa, our freedom is gone, like a pleasing dream. The complete and universal success of this scheme, is what its friends are avowedly labouring for; it is what they are praying for, and it is what they are grasping wealth and learning for; and when they shall have accomplished their design, they expect the halcyon day to brake, with divine orb'd brightness, and lock the jaws, and palsey every arm and tongue, that would refuse a tribute to this hallowed flame.

Now, sir, suppose the first of these plans should succeed, and all parties with their names, should be forever lost in one great body, including all who now fill the ranks of the sects that now exist; and by this amalgamation, the millennium should be ushered in; in that case the catholics and all reformers and protestants of every grade, with all their diversity of opinions, would be combined—all would have but one interest, and

their numbers would be sufficient to control all nations. Why should we now hear the alarm sounded of Roman Catholic influence in America, and yet see without suspicion, the exertions now making, by many reformers, to identify themselves and their interests with the catholic church. Who cannot see what the glories of this millennium would consist of? and who does not know that Constantine established such an one long ago!! If either of these plans should succeed, our liberties are jeopardized, and the nation will be governed by the will of the c'h., if both should succeed, and this is most likely, for in the management of most of those societies, they are united already; and in doctrine and practice, they rapidly approximate each other: then wealth, learning, numbers, and minds inclined in youth, and well prepared to act in concert, our liberties are gone at their will. These plans may thus succeed, and just as sure as either, or both of them should; our liberties as a nation, and as christians, are lost. The Church of Christ have been a sect, as we have seen above, which have every where been spoken against, while Rome and all her daughters, have been inventing, and prosecuting these plans, and must suffer if ever they are consummated; and I believe that it is the spirit, and children of *mystery Babylon*, that is now working, and many of these have crept in among the Baptists, and under the specious pretext of benevolence, many lovers of truth are spoiled through this disguise. As a christian, as a politician, as a citizen of the world, or a friend of the Baptists; I stand pledged to oppose with religious firmness, all these plans; and as many of my old friends, have manifested a strong solicitude to know my views on these subjects, who live too remote to know by word of mouth, I send you this sheet for their perusal.

The plans above described, are not in vogue among us. I have not seen or heard of a missionary, or a tract, or a Sunday school, or known of any exertions in favor of them in this place, since we have lived in Indiana; our churches stand on the old predestinarian Baptist platform. We have, therefore, no divisions amongst us on these subjects, but stand prepared to oppose it if it should appear; and some of our churches have passed a resolution to prevent all hired agents, or missionaries from preaching in their pulpits. The above is at your disposal; if it should appear on your pages as No. 1, I shall wish to follow this subject with some future numbers.

Yours, &c.

WILSON THOMPSON.

SIGNS OF THE TIMES.

NEW-YORK, Friday March 25, 1836.

The following communication and remarks, we copy from the American Baptist and Home Mission Record:

Jan. 13th, 1836.

Dear Brother Going,—I wish to make you acquainted with a case which recently occurred, and which I think important to be known, as favourable to the Mission and Fact cause, and a solemn warning to the opposers of these things. In the State of _____, (1)

in the vicinity of a small Baptist Church, a year or two since, there came to reside a Licentiate from a neighbouring sister church, who seemed to delight in dealing out his invectives, in the most unqualified manner, against all the present Missionary operations. He discredited all the statements of the beneficial results of the Missionary and tract operations. Of him it might be said, almost, as Saul said of himself, before his conversion; "he was exceeding mad against them." (2) Such was the length to which he carried his opposition, that it was thought necessary by the Pastor of the church to preach a sermon on the subject; in which after endeavouring to show from the New Testament the validity of Missionary effort, the audience were presented with the evidence of God's approval of this work, in the conversion of the heathen and others; and they were invited to investigate this testimony, and see if the evidence was not as conclusive, as testimony could be made in any case; so that if we admit that there is evidence of conversions by the instrumentality of the gospel in any case, we must admit the testimony of the Missionary, when he testifies of the grace of God in the conversion and salvation of the Hindoo and the Karen, who have left the world triumphing in Jesus. (3)—The man was present, and at the close of the service observed to a prominent member of the church, that there was not one of the church that had any sense, or they would not sit and listen to such stuff, and that he could take his bible and refute every thing that had been said; but he never made the attempt though requested to do so. He also stated as his settled opinion, that the representations of Missionaries with regard to the beneficial results of their operations were false. [4]

A few weeks after this he was laid on a bed of sickness, and after about three weeks of suffering, his mortal existence closed. But, a few days before his death he requested that the member of the church to whom he had most freely expressed himself against Missions, would attend him, as he had something important to communicate. His request was complied with,—when the almost dying man, said, that the course he had pursued against the Mission cause and against the Church, now filled his mind with deep regret; and that he wished it distinctly to be understood that if he died he would die in the faith of the Church, and approving her practice in supporting the benevolent Christian objects of the day. (5)

Query, did not his opposition to Missions plant his pillow with thorns? From what principle did his opposition proceed?

REMARKS.—The preceding communication is from a respectable minister, and is entitled to unqualified credence. (6)

The narrative itself fully answers the former query. To the latter one, we reply in a few words. Probably the opposition to Missions felt by this man and many others, arose from several causes combined. He lacked information on the subject; he had not unlikely imbibed an unhappy prejudice from some real or supposed pecculation or exaggerated statement of success, on the part of some engaged in Missions; or he might be worldly minded, and through the deceitfulness of the human heart, adopt objections to Missions as an apology for not contributing to them. It would seem in this case that he was probably a christian. There are, however, others opposed to Missions, who we fear, are not pious, and their objections to Missions is only a part of their natural opposition to God and to all holiness. (7)

An enlightened and devout christian must perceive that the gospel was originally established in the world, and has been ever since, especially in heathen lands, propagated by measures substantially Missionary in their character; and he will find and feel the same motives for aiding Missions, which he does for any other christian duty.

1. This circumstance is said to have occurred in the State of _____, which is the place where the greater portion of the mighty works of the Missionary fraternity are done. Why not name the place and individual? We believe the reason to be, because there is no credit to the statement.

2. The simple fact of any individuals doubting the divinity of the schemes and contrivances of men, and of bearing a faithful testimony against the impositions of the modern popular, money-loving priesthood, is, it appears, sufficient to brand any such individual with all the invectives which can be thought of. They must be mad! And so said Festus to the Apostle, when the latter declared to him words of truth and soberness.

3. This testament, from which the preacher proved the validity of *missionary effort*, is altogether too new to answer the minds of Old School Baptists. "The pastor," we are told, in his sermon, "endeavored to show from the *New Testament*, the validity of missionary effort." Now let the reader mark well what portion of the New Testament is brought to the aid of the laboring pastor? To what chapter and verse did this reverend advocate of Missions refer his hearers? "The audience were presented with the evidence of God's approval of this work, in the conversion of the heathen and others." And again: "We must admit the testimony of the Missionary, when he testifies of the grace of God in the conversion and salvation of the Hindoo, and the Karen." Now all must admit that these passages were altogether in point, and if they prove any thing, they prove the very thing that the pastor intended to prove by them; but unhappily for the pastor, his Testament was too new by about 1800 years; it is not so written in the Old School Baptist Bible—in either of the Testaments which bear the infallible seal of Zion's King—and therefore the pastor and his modern Testament, are classed with those "Things which are shaken, as things which are made." See Heb. xii. 27.

4. Awful scepticism! What! a mere ignorant *licentiate* dare stroll into the State of _____, where the modern missionaries are doing such wonders; and in the vicinity of a small Baptist church; and even dare to question the authenticity of the Missionary Testament! and after hearing such a sermon in support of missions, avow a settled opinion that the Testament was spurious!! We do not wonder they said he was mad; or had they added—He hath a devil, or he blasphemeth, or he turneth the world upside down; we would not be astonished beyond measure.

5. This part of the statement may possibly be true, It is quite possible, that, in the relaxed state of his mind, the dying man, like Solomon and others, might have acted foolishly; but the statements of the pastor—withholding the name of the individual, and State, and artfully evading all information which would be likely to lead to an investigation of the circumstances; plainly indicates to us that the whole story is a fiction.

The Editor of the "American Baptist," so called, (who by the bye, has his wealth by the craft advocated by the pastor in question,) gives us his word for it, that this same pastor is "respectable," and that "he is entitled to unqualified credence." Dare the Doctor mention his name?

6. We feel somewhat interested in the probable causes, assigned by the titled Editor, of opposition to the Missionary Efforts of the present day—the first of which is *Ignorance*. And now we know that a bountiful share of this article belongs to the despised followers of the lowly Lamb of God; for it was his sovereign pleasure to make choice of the ignorant and unlearned for his disciples, apostles, pastors and teachers; and as he remains "of one mind, and none can turn him, he still continues to

"Call the fool, and make him know
The mysteries of his grace;
To bring aspiring wisdom low
And all its pride abase."

And this too explains the secret why the primitive saints did not, in faith and practice, patronize the modern missionary plan. They were ignorant and unlearned, and so much so indeed, that had they not been with Jesus, they could never have preached among Jews or Gentiles, the unspeakable riches of Christ.

We recollect reading a tract some three or four years since, to the author of which the American Tract Society awarded the premium of \$50, in which the author gave it as his opinion, that if the Sa-

viour should come again upon the earth to set up and organize his Kingdom, he would specially instruct his Apostles to apply themselves principally to the Sunday School cause, as the most efficient means for the salvation of sinners. We do not pretend to give the above as the precise words of the tract, but we do affirm that they are the substance of the remarks, according to our recollection. Now we of the Old School, do profess ignorance of any reason why the blessed Saviour—the all-wise God—should be induced to abandon his Eternal purpose, and alter the thing that has gone forth from his mouth; but we are not so very ignorant as not to perceive that the above language, although adopted by the American Tract Society, is a tacit acknowledgment that, first: Christ gave no such instructions to his Apostles, or primitive saints, and secondly, that the Apostles patronized no such institutions. We will not pretend to say that it is not our ignorance that prevents our being classed with the respectable advocates of Missionary Efforts, but one thing is somewhat remarkable, that, either on account of our own stupidity, or the unintelligible manner of the communications of the New School, we have read their publications, arguments, essays, and explanations hundreds of times; but yet we remain totally ignorant of any authority to sustain the modern mission contrivance, or any of its kindred institutions in the word of God. And notwithstanding our frequent appeals to them to point us to some passage in the word of God, which either directly authorizes, or even countenances these inventions; we are likely to live and die altogether ignorant of any such scripture. True, Mr. Stevens, of the Cross, has given us for scriptures, copious drafts upon the documents of a Convention of Western Baptists; and in the above article, a pastor, no body knows who, or where, has presented us with the *new testament* of the Missionaries; yet here we are—fixed in the old track, and no wiser than what is written.

The second probable cause of opposition to Missionary Efforts, the Doct. attributes to "Prejudice." We confess we have a very strong 'prejudice,' if the learned Doct. is pleased to call it by that name, against the doctrine and inventions of the popular N. School Baptists of the day; and the reason of our prejudice is, that we have not so learned Christ.

The third cause assigned by the Doct. is 'Covetousness.' What a powerful incentive this must have been with this licentiate, just entering the ministry: by joining with the New School, he could be gratuitously educated in a College or Theological School, after which he could command the highest wages as an agent in the begging business, or as a foreign or domestic missionary, or perchance as an officer in some unscriptural worldly institution, and live in affluence all his days; while on the other hand, this ignorant, prejudiced, covetous man, preferred to go forth and preach without purse or scrip—without the gratuitous polish of the college—without participating in the funds plundered from the unsuspecting public, by a cunningly devised system of religious mendicancy. The Doct. admits that this man might have been a christian; but he evidently doubts whether others who are opposed to the Mission system, are friv-
ous. Thus he incorporates the whole new fangled system, with the faith of the gospel, as essential to the salvation of souls; and more so, it would appear, in the Doctor's estimation, than the doctrine of God our Saviour; for while he cordially extends to his Methodist, Presbyterian, Episcopalian, and other brethren the hand of Christian fellowship as CHRISTIANS, he cannot allow himself to hope, that those old-fashioned, iron-sided Baptists, who stand precisely where the Baptists of past ages have stood, and refuse to leave the ancient footsteps of the flock; can be christians.

A LONG PUSH! A STRONG PUSH! AND A PUSH ALTOGETHER!! or the grand design of Missionary labor in the West.—The following extract of a letter to Doct. J. Going, Corresponding Secretary of the Am. Baptist Home Mission Society, is from one of their hirelings in Illinois:

"It is true we have not had as great additions to our churches in the west this year as the three former years, yet I think more good has been done by instructing the people and bringing about effort and union, than in any former season.

"The time has been that the sound of money would drive all good feelings from a church or an association; but now it produces a different effect, (I mean among the *effort Baptists*.) for many as they draw down their hand from voting to support a good measure, put it directly in their pocket for the means. Upon the whole, I think a missionary and benevolent spirit is increasing, and will ere long, like the current of the great Mississippi, push every thing before it. The time has been in this region, when one begging sermon (falsely so called) would have used up a preacher; but now they hear with most thrilling sensations, of the great moral destitution of the world, and the amount of men and money wanted; and often when hearing of the wants of the poor heathen portrayed by the missionary, I have seen tears of sympathy stealing from the eyes of many. On a particular occasion, at Bethel C'h. after brother Davis, the agent of the Bible Society, had delivered a feeling discourse about Burmah and China, he took up a subscription of near 179 dollars! A good sign in the west. The success with which brother Baily meets, is beyond our most sanguine expectations, for all churches that he has visited, have agreed to contribute something for the support of the Gospel. Should my health return, I will give some more particular account in my next.

Your humble brother,
in the bonds of peace.

MOSES LEMAN.

The ostensible object of sending Missionaries into the Great Valley, is to build up the churches; but it seems by the above extract, that they have something better still in view. The church has not increased as formerly, but yet MORE GOOD, something of greater importance to the Mission interest has been affected! The people have been inducted into a system and spirit of effort and union, or Union of Effort, alias, Armioianism; and through the industry and zeal of this writer, the people whom he found so wild that they could not endure the clink of money in divinity, inasmuch that it had become even hazardous for a devoted son of Mammon to preach a begging sermon among them, lest he should be used up; has succeeded so far in taming these wild fellows, that they can hear begging sermons with "thrilling sensations," and that they have also learned to vote for "good measures, alias, Missionary measures, and to put their hands into their pockets for the *Sine que non*. Who will pretend to say, that this ready cash business is not better than the building up of Zion? The time has been when these churches would hear no preaching but Jesus and him crucified, but now, O halcyon day! they are taught to hear with "thrilling sensations," the loud appeal for cash. But let no sensorious bigot, or ignorant blockhead call these touching discourses BEGGING SERMONS; no, let them be called by some other name to take away their reproach. "A missionary and benevolent spirit is increasing"—i. e. a pushing spirit, a spirit that has been wont to 'push with its horns,' is gaining, and bids fair, like the great Mississippi, to PUSH all before it! It has already pushed away the ancient landmarks, set up by the Apostles and primitive saints; it has pushed with side and shoulders until the lame are turned out of the way; it has pushed and scattered the sheep and lambs of the flock in all directions, and now with a mighty push they are endeavoring to push from the walls of Zion, every remaining

witness for God and Truth. Is not this doing better for the Home Mission interest, than the ingathering of the ransomed of the Lord would do?

RELIGIOUS MISCELLANY.

RUSHTON'S LETTERS.

A Defence of Particular Redemption; wherein the doctrine of the late Mr. Fuller relative to the Atonement of Christ, is tried by the word of God.

LETTER III.

The question then is simply this; whether, in the great economy of salvation, the sins of men were transferred to Christ, or the effects only. If the former does not appear from Scripture, then Mr. Fuller's reasoning is correct; but if the word of God plainly teaches that not only the tremendous consequences and effects of sin were transferred to Christ, but also *sin itself*, then all his reasonings on the subject are words of falsehood. It is freely and joyfully admitted that Christ did bear, as the surety of his people, the effects of their sin, the punishment of their guilt; but to teach that he bore this only, and to deny the translation of *sin itself*, is another matter, and is, as I shall attempt to prove a grievous error, and contrary to the plainest declarations of the word of God; as for example,

(1.) *The translation of sin itself to Christ, was clearly taught under the law.* It was prefigured by the sinner laying his hands on the head of the animal intended to be sacrificed. Thus when Aaron and his sons were to be hallowed, they were commanded to "put their hands upon the head of the bullock," which represented typically the transfer of their sins to the animal which was thereby counted worthy of death; for it is added, "And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation." [Exod. xxix. 10, 11.] Still more striking is the atonement of the scape goat which is a lively figure of the transfer of sin to Christ, and of his bearing it away for ever. "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities into a land not inhabited, and he shall let go the goat into the wilderness." [Lev. xv. 20—22.] Here, then, we have in a figure, first, the real transfer of *sin itself* to Christ; secondly, the transfer of the sins of a *peculiar people*, even the children of Israel; and thirdly, the transfer of *all* their iniquities, all their transgressions, and all their particular sins. In corroboration of this, it is worthy of notice that the word which in the law of Moses is used for the *sin offering*, properly means *sin itself*; so that the victim, in consequence of the typical transfer of iniquity to it, was considered a mass of sin e. g. Lev. iv. 21, and al. freq. where the bullock is called a sin offering of the congregation, but the animal is in the Hebrew called *sin itself*. And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock, THE SIN OF THE CONGREGATION IS HE." Also the word which is translated *trespass offering*, properly signifies *guilt*; because the animal typically bore the *guilt* of the transgressor who brought it for an offering. Lev. v. 6, 7, 18, and al. freq. "The victims and expiations offered for sins," says Calvin, "were called * * a word which properly signifies *sin itself*. By this appellation, the Spirit intended to suggest, that they were vicarious sacrifices, to receive and sustain the curse due to sin. But that which was figuratively represented in the Mosaic sacrifices, is not archetypal or the figures. Wherefore, in order to effect a complete expiation, he gave his soul that is, an *atonement sacrifice for sin*, as the prophet says; so that our guilt, and consequent punishment, being as it were, transferred to him, must cease to be imputed to us." [Institutes, Book 2, chap. xvi. v. 6.]

(2.) *The transfer of our sins to Christ is discovered not only in the law of Moses, but also in those parts of the prophets and of the Psalms which testify of him.* In these Scriptures it is most clearly and distinctly revealed, not only that he bore our sorrows, and all the

consequences of our transgressions, but also that he bore our very sins themselves; and not only so, but that his bearing our sorrows is the effect of his bearing our sins. Mr. Fuller positively denies that our sins themselves were, or could be transferred to Christ. The effects of them, he says, might, but not the sins themselves. "A voluntary obligation to endure the punishment of another," says he, "is not guilt, any more than a consequent exemption from obligation in the offender is innocence. Both guilt and innocence (or sin and righteousness, as he elsewhere expresses it,) are transferable in their effects, but in themselves they are untransferable." Thus Mr. Fuller teaches; now we will see what the word of God teaches. The fifty-third chapter of Isaiah is allowed to be a prophecy of the Messiah, his deep sufferings, and subsequent glory. In this portion of the divine word, the Messiah is represented as a despised and rejected person, as a man of sorrows and acquainted with grief; but it is more clearly taught that he was so, not on his own account, but on account of his people. Their transgressions wounded him, their iniquities bruised him. It is indeed more distinctly revealed that the effects of their iniquity were transferred to him. *Surely he hath borne our griefs and carried our sorrows;* but it is not less clearly ascertained, that our sins themselves were transferred to him. *All we, like sheep, have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.* v. 6. The Messiah could not have borne our sorrows, unless they had been transferred to him; neither could he have borne our sins, unless they also had been transferred to him. Accordingly we are taught, that he bore our sins as well as their effects: "by his knowledge shall my righteous servant justify many, for he shall bear THEIR INIQUITIES." v. 11. "Therefore will I divide him a portion with the great—because he hath poured out his soul unto death, he was numbered with the transgressors, and he bare the sin of many."

In these solemn transactions, our Lord Jesus stood as the great Surety of many. "It was exacted and he became responsible; and he opened not his mouth." [See Lowth's translation of Isaiah liii. 7.] As debts are transferred from the original debtor to the surety, so were the sins of many transferred to the spotless Redeemer, and he bore them: and as the surety smarts for the debt which by transfer becomes his own, so Christ was stricken for the transgression of his people. Hence it is that he calls their sins his own, as he often does when speaking in the Psalms. In the fortieth Psalm, the speaker, beyond all doubt, is the Messiah, as the apostle assures us in Heb. x. 5. In this Psalm he calls the distress into which his covenant engagements brought him, a horrible pit; and though he foreknew the consequences, yet in v. 7, he declares his readiness to assume a body, and to accomplish his Father's will in the salvation of his chosen, agreeably to the ancient settlements, written in the Volume of the Book, saying, "Lo! I come, I delight to do thy will, O my God." Then in verses 11 and 12, he prays for deliverance from his deep distresses, saying, "Withhold not thy tender mercies from me, O Lord, let thy loving kindness and thy truth continually preserve me. For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head, so that my heart faileth me." And to this exactly corresponds the evangelical history of the sufferings of Christ. "Now," said he "is my soul troubled, and what shall I say? Father, save me from this hour, but for this cause came I unto this hour." [John xii. 17.] The true cause of all his sufferings was this, that God the Father laid on him the iniquity of us all; and if our iniquity, consequently its effects. Indeed Christ could not have borne the effects if he had not borne sin itself, because one part of the punishment of sin is a sense of guilt and wrath. Therefore, when our sin was upon him, his heart failed him, and he was not able to look up, but cried out in infinite grief, "My God, my God, why hast thou forsaken me?" [Matt. xxvii. 46.]

In the sixty ninth Psalm also, which in various places of the New Testament is applied to Christ, we find the Messiah calling the sins of his people his own; inasmuch as he and they constitute one body. "Save me, O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me." And in v. 5, he ascribes his sufferings to their proper cause. "O God, thou knowest my foolishness, and my sins are not hid from thee." How could the spotless Redeemer speak of his sins in any other sense than the one

in question? How could they be his otherwise than by transfer, as debts are transferred to the surety? But thus it is written, and thus it behoved Christ to suffer: (Luke xxiv. 46.) and since he became voluntarily responsible, "ought not Christ to have suffered these things, and to enter into his glory?" (Ibid. v. 26.)

(3.) *This great doctrine is fully attested in the apostolic writings.*

All the expressions of the New Testament writers in relation to this subject seem to have a reference to the legal sacrifices. As the animal offered in sacrifice was called sin, because it typically bore transgression, so Christ, who knew no sin, "was made sin for us, that we might be made the righteousness of God in him;" (2 Cor. v. 21.) Yea, "he was made a curse for us;" (Gal. iii. 13.) and he was so, because he was "once offered to bear the sins of many." (Heb. ix. 28.) This one offering was not typical, like the sacrifices of the law, but real expiation of iniquity; nor was the imputation of sin to Jesus of a figurative or improper nature, but an imputation connected with a real transfer of our iniquities to him, as is clearly comprehended in those forcible words of Peter, "Who his own self shall bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness." [1 Peter ii. 24.]

If there be a doctrine of the gospel with which we should desire to be acquainted, a doctrine on which our salvation and comfort depend, it is that of the translation of our sins to Christ. If we would know Christ, and the fellowship of his sufferings; if we would look on him whom we have pierced and mourn; if we would die unto sin, and bring forth fruit unto God, we must have the gift of the blessed Spirit to reveal to us this great mystery, that the Father hath laid on Christ the iniquity of us all. Why did the holy redeemer go mourning to the grave? Why did divine justice pursue him? Only because he bare the sin of many. From this fountain the streams of free salvation flow: we die unto sin, we live unto righteousness, only because his own self bare our sins in his own body on the tree. O mysterious transfer! O wondrous secret! which eye hath not seen, nor ear heard, nor ever entered into the heart of man to conceive, but which thou, O God will reveal to thine elect by the Spirit!

I shall only add, in further confirmation of this fundamental doctrine, the following arguments:

Arg. 1. If sin itself be not transferable, but only its effects, then it is not true that Christ bore our sins. Their consequences in part he might bear, but our sins themselves he could not bear, unless they were transferred to him. "He shall bear their iniquities," saith the prophet: for the original word signifies to bear, as a porter carries a burden. The Old Testament saints were well acquainted with their God, as a sin-bearing God, and considered this the glory of his character. "Who is a God like unto thee, that beareth iniquity; and that passeth over the transgression of the remnant of his heritage?" [Micah vii 18.] But because it is impossible among mortals that guilt should be transferred, Mr. F. argues that it is impossible with God!

Arg. 2. If sin itself be not transferable, Christ could not have borne all the effects and consequences of our iniquities. The shame and pain which the undefiled Redeemer endured from the Jews, the Roman soldiers, the cross, the nails, and the thorns, were a very small part of the reward of our transgressions. The principal part of the punishment of sin, consists in a sense of guilt, and of Divine wrath: but neither of these could Immanuel have endured, unless he had borne our sins themselves.

Arg. 3. If sin be not transferable, then infinite justice still finds guilt upon believers and glorified saints, and will do so for ever; in which case, justice would require to be satisfied, and mercy would be displayed at the expense of righteousness. But, contrary to this, the Scripture represents it as the glory of salvation, that the guilt of sin itself is done away in the blood of the Lamb. In this consists the glory of his righteousness, not only that the curse is removed, but the cause of the curse also; "for as far as the east is from the west, so far hath he removed our transgressions from us." Our sins were so transferred to Christ, that if he had not conquered and destroyed them, they would have destroyed him. His resurrection was a proof that sin was on him no longer; and the apostle confirms this by a remarkable expression in Heb. ix. 26, where, after teaching that Christ bare the sins of many, he says, "he shall appear the second time without sin." "Mark it well," says a holy man, "there was a time that Christ did not appear without sin; for

he bore the sins of many: but there is a second time when he shall appear, and then he shall be without sin; so that believers have no sins upon them, and Christ hath none either." [Dr. Crisp—Christ alone exalted, vol. i. p. 423.] A glorious truth, and worth more than a mountain of gold!

Arg. 4. If the sins of men were not transferred to Christ, then his sufferings were not of a penal nature, nor could infinite justice be satisfied with them. Justice requires that iniquity should be punished, but the sufferings of Christ were not punishment, unless our sins were transferred to him. An innocent person may suffer, but an innocent person cannot properly be punished; nor can justice admit that an innocent person, considered as innocent, should suffer in the room of the guilty. But divine justice is satisfied with the sufferings of Christ; because he bore both iniquity and its consequences, and thus God hath "condemned sin in the flesh."

'Penalty,' says a judicious author, 'is suffering under a charge of offence, and without a just imputation of guilt, punishment cannot in equity be inflicted on any subject. It is a most unrighteous thing to punish any one considered as innocent; and therefore, if it was not possible with God to impute sin to the innocent Jesus, neither could he inflict punishment on him; and if Christ did not endure proper punishment, his sufferings were not, nor could be, satisfactory to the law and justice of God for our sins, and it is in vain to hope for salvation through his sufferings and death.' (Brine's Sermon on 2 Cor. v. 21.)

What a serious thing it is that any professed friends of Christ should be found opposing this foundation principle of the gospel!

THIRD. Intimately connected with the foregoing, is the doctrine of JUSTIFICATION; which important article, although it seems to have been acknowledged with one consent by all the reformed churches, is entirely set aside by Mr. Fuller. Justification is a judicial term, and means an acquittal from guilt; it stands opposed, not to punishment, but to the desert of punishment. When a man, charged with any crime, is tried according to the laws of his country, the crime is either proved against him or it is not. If it be, he is then pronounced guilty; but if it be not, he is declared to be not guilty, or in other words, he is justified from the charge. But if a man be really guilty of a crime, he may be pardoned, but he cannot be justified. Pardon is merely an exemption from punishment, but justification, is freedom from its desert. If mercy be extended to the criminal, he is pardoned, but no created power can justify him. But what is impossible with men is accomplished by our God. Wonder, O heavens! be astonished O earth, Jehovah not only pardons, but justifies the ungodly! He not only remits their punishment, but removes their sins also; so that heaven, earth, and hell are challenged to bring one fault against the ransomed of the Lord, if they be able. "Who shall lay any thing to the charge of God's elect? it is God that justifieth. Who is he that condemneth? it is Christ that died." (Rom. viii. 38.) Now that this great doctrine is wholly set aside by Mr. Fuller's principles, can be scarcely doubted by any person who reads and understands the following quotations. 'Debts are transferable but crimes are not. A third person may cancel the one, but can only obliterate the effects of the other: the desert of the criminal remains.' And again, 'neither sin nor righteousness are in themselves transferable. And again; 'That the Scriptures represent believers as receiving only the benefits or the effects of Christ's righteousness in justification, is a remark of which I am not able to see the fallacy: nor does it follow that his obedience itself is not imputed to them. Obedience itself may be, and is imputed, while its effects only are imparted, and consequently received.' If this be really the case, then there is no such thing as the justification of a sinner, except in the same sense which the Papists themselves allow, which indeed is not justification but pardon only.* And although Mr. Fuller uses the term justification, because it is found in the Scripture, yet it is evident he means no more by it than an exemption from punishment, or treating the sinner as though he were righteous. [Memoirs, 412.] He positively denies that sin itself is or can be transferred from the sinner, or the desert of punishment removed, or the righteousness of Christ imparted; which doctrine, if the Scriptures be true, I will prove is utterly false.

* The Papists teach that justification consists in pardon of sin, and the habit of inward righteousness.

Poetry.

Experience of Eld. J. Hart, Eng.

Come hither, ye that fear the Lord,
Disciples of God's suffering Son;
Let me relate, and you record,
What he for my poor soul has done.

The way of truth I quickly miss'd,
And further stray'd and further still:
Expected to be sav'd by Christ;
But to be holy had no will.

The road of Death with rash career
I ran; and gloried in my shame;
Abus'd his grace; dispis'd his fear;
And others taught to do the same.

Far, far from home on husks I fed,
Puff'd up with each fantastic whim.
With swine a beastly life I led:
And serv'd God's foe instead of him.

A forward fool, a willing drudge,
I acted for the Prince of hell:
Did all he bade without a grudge;
And boasted, I could sin so well.

Bold blasphemies employ'd my tongue,
I heeded not my heart unclean;
Lost all regard of right or wrong,
In thought, in word, in act, obscene.

My body was with lust defil'd,
My soul I pamper'd up in pride:
Could sit and hear the Lord revil'd,
The Saviour of mankind deny'd.

I strove to make my flesh decay
With foul disease, and wasting pain.
I strove to fling my life away,
And damn my soul—but strove in vain.

The Lord, from whom I long backslid,
First check'd me with some gentle stings;
Turn'd on me, look'd, and softly chid;
And bid me hope for greater things.

Soon to his bar he made me come
Arraign'd, convicted, cast, I stood,
Expecting from his mouth the doom
Of those, who trample on his blood.

Pangs of remorse my conscience tore,
Hell open'd hideous to my view.
And what I only heard before,
I found by sad experience true.

Oh! what a dismal state was this;
What horrors shook my feeble frame!
But, Brethren, surely you can guess:
For you, perhaps, have felt the same.

But O the goodness of our God!
What pity melts his tender heart!
He saw me well'ring in my blood:
And came and eas'd me of my smart.

While I was yet a great way off,
He ran, and on my neck he fell.
My short distress he judg'd enough;
And snatch'd me from the brink of hell.

What an amazing change was here!
I look'd for hell; he brought me heaven.
Cheer up, said he; dismiss thy fear;
Cheer up, thy sins are all forgiv'n.

I would object; but faster much
He answer'd peace. What Me?—Yes Thee!
But my enormous crimes are such—
I give thee pardon full and free!

But for the future, Lord—I am
Thy great salvation—perfect, whole.
Behold! thy bad works shall not damn,
Nor can thy good works save thy soul.

Renounce them both. Myself alone
Will for thee work, and in thee too.
Henceforth I make thy cause my own;
And undertake to bring thee thro'!

He said. I took my full release.
The Lord hath sign'd it with his blood.
My horrors fled; and perfect peace
And joy unspeakable ensu'd.

I only begg'd one humble boon;
(Nor did the Lord offended seem)
Some service might by me be done
To souls that truly trust in him.

Thus I, who lately had been cast,
And fear'd a just but heavy doom,
Receiv'd a pardon for the past,
A promise for the time to come.

This promise oft I call to mind,
As thro' some painful paths I go;
And secret consolation find,
And strength to fight with every foe.

And oft-times, when the tempter sly
Affirms it fancied, forg'd or vain,
Jesus appears; disproves the lie;
And kindly makes it o'er again.

I am the Way, and the Truth, and the Life,—John
xiv. 6.

I am, saith Christ, THE WAY,
Now, if we credit HIM,
All other paths must lead astray,
How fair so'er they seem.

I am, saith Christ, THE TRUTH,
Then all that lacks this test,
Proceed it from an angel's mouth,
Is but a lie at best.

I am, saith Christ, THE LIFE.
Let this be seen by faith,
It follows without further strife,
That all besides is death.

If what those words aver,
The Holy Ghost apply;
The simplest Christian shall not ERR,
Nor be DECEIVED, nor DIE.

Hart

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DIED.

At the residence of her son, Wm. Carpenter, in Wall-kill, on the 15th inst. Mrs. HANNAH CARPENTER, aged 83 years.

MARRIED.

On Thursday evening the 18th ult. by the Rev. Mr. Clark, Mr. AMBROSE S. MURRAY, Cashier of the Orange Co. Bank, to Miss FRANCES, daughter of Henry G. Wisner, Esq. of Goshen.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. IV.

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NO. 8.

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Communications.

For the Signs of the Times.

Judge not.—Matthew vii.

I have been led to the following reflections from a knowledge that the above words are used from the very worst motives, viz: to deter the saints of God from determining the true character of their subtle enemies; but I think it must be apparent to every spiritual mind, that the words are used by our Saviour for a very different purpose; it was to condemn the practice of passing judgment upon others while we are guilty of the like conduct ourselves. The Pharisees and all that class of self-justiciaries, have ever been harping about the law, insisting upon its observance, either in whole or in part, as a condition of salvation; and with the greatest assurance condemn all who do not observe its precepts, while they themselves are the farthest off from complying with its demands. Indeed, instead of our Lord wishing to deter his people from scrutinizing and coming to a point as it regards their true character, he lays down in this same chapter some infallible marks whereby ye may know them. "Beware of false prophets," saith he, "which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits; do men gather grapes of thorns, or figs of thistles?" Did our blessed Lord intend to say—I merely ask the question—that the work in which these false prophets are engaged, is to produce righteousness and holiness in a state of unregeneracy? As well might they expect to gather grapes of thorns or figs of thistles. If such was his meaning, how marvellously applicable to our own degenerate times—to all that system of human effort comprised under the head of Missionary, Theological School, revival and front bench machinery, which is now prostrating Zion in the very dust.

Now let us mark some of the fruits; where shall we begin? Shall we go to India? Alas! conversions to God are always in anticipation; ever expecting, but no grapes or figs. Or suppose we look nigher home; it would be only reasonable to expect an Eden in this land of mighty effort—who are compassing sea and land to make proselytes. But our souls sicken at the sight of such awful delusions. The greater part

are setting in the region and shadow of death; and in the very midst of Zion, what pride, malice, jealousies and divisions rankle within; such evil fruit every where abound, insomuch that we are constrained to take up the prophet's lamentation: "Be astonished O ye heavens, at this, be ye horribly affraid; be ye very desolate, saith the Lord, for my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water." From the above warning of our Divine Master, I think we may safely conclude that it is our undoubted privilege to investigate the character of our adversaries, and try every spirit whether it be of God. Now I am aware that Satan plays a double game: the legalist he puffs up with pride of his supposed holiness, and urges him not only to judge, but to condemn; while on the other hand, he endeavors to prevent the child of God from exercising his judgment for fear of exposing his craft, and that of his ministers to view.

It was a true saying of T. Uprcraft, that he believed that Satan made more ministers than he did sorcerers, conjurers or witches. It is against that the Apostle exhorts us to incessant vigilance, 1 Peter 8, 9: "Be sober, be vigilant; because your great adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist steadfast in the faith." Now mark, the Apostle not only exhorts to vigilance in detecting, but adds, whom resist: if there should be any doubt as to what he meant by resisting, he has left us his own example on record, Acts viii. 18, 23; see also xii. 9, 10. But some one might say that they were Apostles, and were specially qualified so to act. At first sight this objection might appear plausible, but if we look into the Charter of Grace, I think we shall soon arrive at a different conclusion; and perceive that all the saints having the same spirit, are equally qualified more or less for this important work. "All thy children shall be taught of the Lord," Isa. liv. 13; and though the Lord give you the bread of adversity, and the waters of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers," 30—20: "And thou hast tried them which say they are Apostles, and are not, and hast found them liars," Rev. ii. 2. I might multiply texts, but I think these will suffice. I would here remark, that the children of God by nature are as incapable of judging as the men of the world are; but as soon as regeneration takes place, he becomes at once a spiritual man, and is endowed with a perception and taste for the knowledge and enjoyment of spiritual things; and is led to see that all his former

stock of wisdom, however large, is, as the word declares, carnal, sensual and devilish: but that the wisdom that is from above, is directly the reverse, James iii. 17; hence with an Apostle, he counts all things but loss and dung for the excellency of the knowledge of Christ Jesus his Lord.

Thus far the Christian's experience tallies with the word; but in this happy transition from death to life—from darkness to light, and from sorrow to joy—he is very apt to err in his judgment, and Satan tries to confirm him in this error, viz, that the work of Sanctification is imperfect and progressive, and it is to this point his principle efforts are directed; hence his ministers are continually urging on the church a progression in holiness, or in other words, a going on to perfection, (to use their own lingo;) and it has its effects—it feeds the pride of the hypocrite, but at the same time it casts down and entangles the christian, so that so far from being able to detect his enemy, he can scarcely at times form a correct judgment as it regards his own state before God. As to this fleshly sanctification which is in so much vogue among the great body of professors, I believe it to be as great a cheat as the prince of darkness ever attempted to impose upon the Church of God. And whenever a believer hears a minister urge upon the people this fleshly work, he will not go far wrong should he pronounce such an one a minister of Satan, although in other respects his appearance may be that of an angel of light, so far is it contrary to all christian experience, and every part of the divine testimony. Hear the Great Head of the Church proclaiming an everlasting line of distinction between the flesh and the spirit: "That which is born of the flesh is flesh, and that which is born of the spirit is spirit," John iii; and should the believer live to the age of Methusalem, he would find it still true; the flesh separate and distinct: the first remaining carnal and corrupt, a very tinder-box for the devil to fire his darts into, while the latter, created in righteousness and true holiness, Ep. iv. 24, is by a living, vital union (which is the fruit and evidence of secret and eternal union) made one with Christ, and a partaker of the divine nature, and of all that spotless and unsullied holiness that dwells in his glorious and immortal head. Happy, happy believer in the Lord Jesus, your sanctity is unalterable, it needs no increase however conscious you may be that it is so. "You are complete in him." While penning these lines my soul melts, and my eyes trickle down with tears when I reflect on my abounding corruptions, my daily and hourly imperfections, together with all my dying circumstances, that my poor sinful soul stands

perfect and complete in my most precious Saviour; all that I could wish, or infinite purity require.

But it will no doubt be asked, is there no progress in the christian Life? I answer yes, truly; he grows in grace and in the knowledge of his Saviour; he learns something of the lengths, and breadths, and heights of the love of Christ which passeth knowledge; also he gets a little insight into the depths of iniquity that is within him, and lastly he learns more and more of his adversaries, both how to detect and how to resist them; but at last he will acknowledge his progress is but small, "that he knows but in part." I once asked a preacher, who I believe was trained at the Newton Factory after he had preached a sermon on progressive sanctification, to tell me as in the presence of God, whether he was any holier than when he first made a profession of religion. He was completely confounded: his own conscience would not suffer him to say yes, and his self-consistency would not admit of his answering no. I fear much that if grace prevent not, that when before the great tribunal he will not only be speechless, but will find his portion among hypocrites and unbelievers. It may be thought by many of my brethren, that the course here marked out would make a congregation too critical, censorious and dogmatical as it regards a sound ministry; but I never knew such to be the case. A true minister of the cross will rather be encouraged, his object is not darkness but light; he will rejoice in preaching to a people to whom he can appeal in the words of the Apostle, "I speak unto wise men, judge ye what I say." And should he err so far as to draw a frown from any of his brethren, (and who does not err?) he will not be offended. Shortly after I was called to the work of the ministry, while preaching to a distant congregation, I misquoted a text, a brother who sat opposite evinced his disapprobation by making what we used to term a sour face, (perhaps a little too sour for the occasion;) I stopped and corrected myself, but the circumstance I shall never forget. It was of great benefit to me; and instead of feeling offended with the brother, I do now most affectionately thank him for his vinegar face; and would pray the Divine Majesty that he would give unto his people the spirit of wisdom, so to discern between truth and error, as to shew ever by their looks their detestation of every evil work, and never suffer any fleshly considerations, especially such as consist in high sounding titles—Ambassadors—Evangelists—Doctors or Presidents, to blind their judgment or beguile them of their right to try every Spirit whether it be of God.

Satan is now a holy devil; a great stickler for good works, yea, tenacious for the law, and is ever contending for the sanctification of the flesh; but hates the Antinomians, (slandrously so called,) the blessed of God, who have taken shelter under the shadow of his Almighty's wings, and who make their boast all the day in the reign of free, rich and unmerited Grace. May it be ours

my beloved brethren, not only to detect, and resist, but under the influence of that precious text with which I shall close these remarks, separate ourselves from the unfruitful works of darkness: "Wherefore, come out from among them and be ye separate, 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."

In the dust,

CHARLES POLKINHORN.

Washington City, March 2, 1836.

For the Signs of the Times.
Associations.

For a right and proper constitution, and regulation of the Gospel Church, no reference can be had to any authority whatever, but that laid down in the New Testament by Jesus Christ and his Apostles in its native simplicity. All human wisdom and invention is, and must forever be excluded, in the organization and government of his body—the Church, of which he is the head and husband. The subjects of which she is composed, are believing men and women: gathered together by the saving operations and influence of this holy Spirit, they become visibly united, from a principle of love implanted in their hearts, to Christ and to each other in one body—in one Lord, one Faith, and one Baptism, and grow together in him with the increase of God; and when thus constituted and governed, is the pillar and ground of truth—the highest tribunal he has authorized or set up on earth, and from which there is no appeal—but to the throne of his holiness in the heaven of heavens, where he dwells in light inaccessible and full of glory. For a full, perfect decision, angels and men must necessarily wait the judgment of the great day, when the secrets of men will be made manifest; when God will judge the world in righteousness by that man whom he hath ordained.

But so it is: from supposed causes—necessity, convenience, utility, vain glory, or to be like other people in the world, the standard has been laid aside; and from time immemorial the Gospel Church has adopted something the word of God does not authorize or justify—called by men, for want of a thus saith the Lord, *Associations*; and the custom so long continued, now sanctions the deviation from the rule of right—as being necessary and best; but certainly some of the chosen people of God amongst the Old School Baptists—who ought to be, and I trust are tenacious of the truth in faith and practice—are not so entirely left in the dark, as not to see some of the evils attendant on this unauthorised invention of men. Have they not seen and felt by woeful experience, and do they not know the dire effects of this departure from the good and the right way of the Lord?

It is not my intention, nor will I presume to enumerate all the evils attendant on Associations that to human appearance might have been avoided; but the fact of assuming authority to constitute a religious body not known in the New

Testament; is an evil, and in itself anti-christian; and many have been deceived thereby, supposing the custom scriptural, inasmuch as the Baptists who have professed to be very tenacious of a thus saith the Lord for all they do in religious matters, justify Associations by their practice. But this is not all; if Associations originated from pure intentions, that is, for brethren coming together for worship and edification, which I am not prepared to deny or affirm—but hope the latter—how shamefully have they been prevented, by many of those who are in the ministry (some of them nominally so) taking advantage of the occasion, have exerted all their ingenuity in displaying their gifts and acquirements—in arguments to support some principle or practice not contained in the Bible, nor belonging to the c'h—with apparent design to gain proselytes and popularity. Witness the three last years of an Association in Virginia. Others elsewhere might be referred to were it necessary.

Further, as it has become the fashion of the day to become religious, each sect seems to be trying who shall excel in their exertions to save the world, or proselyte the greatest number to their religious opinions; consequently there are great parades and gatherings from different quarters of almost if not quite all sorts of people—professor and profane, some for one purpose and some for another—but generally a majority not for the best purposes; and upon the whole, to human appearance, there is more harm than good done, at these religious parades not authorized in the word of God. And last but not least: those who meet together professing to be of the same faith and practice, views, sentiment and order, in the conducting this nondescript meeting, it becomes manifest there is but a nominal union amongst them; contentions ensue—the unsanctified passions become excited, and instead of the professed union, a division of faith and practice &c. is manifest. Now would it not be better that the messengers belonging to the several churches, if they are united in sentiment with their churches, that they remain together and unite or correspond with those who they can fellowship, or remain alone as best suits themselves?

It may be said if people come not together, how is the gospel to be preached to them? I answer, there is as many people at the same period of time, if they were distributed to each place of worship in their own immediate neighbourhood, as there are when collected together in one place; and if they were willing to hear the gospel in its purity and simplicity as they are to collect at the kind of fair they go to at Associations, they would make it convenient to attend those places for worship in their own vicinity, at the stated times of preaching there. The truth is, it is not the gospel that attracts those large congregations; the popular errors, novelties &c. have the effect, and those popular doctrines and benevolent institution men are advocates for such crowds and parade; and on these occasions their

mighty efforts are put into full operation, and they have their views and interest in so doing. But Old School baptists, some of them, do know and believe better—they know that many or few does not, nor cannot frustrate God's purpose of grace, and they believe those whom he has chosen will be called in his own appointed time, and his own good and right way; and though man may arrange and appoint, he can and does disappoint; when he works none can hinder, and when he shuts none can open.

Some may ask the question, and affirm also: Has not God blest preaching at such times and places, when there was large congregations? I admit it, but answer, it was not because of its being thus and thus as you state, but it was of his own sovereign pleasure to bless his own word in his own time, and in his own way, and according to his own predestinating will; and not because of men's arrangements and exhibitions. But if it be urged it is necessary to continue any unscriptural practice because God has condescended to bring good out of evil; I say no: God is under no obligations to condescend to the plans and performances of men that are in direct violation of his revealed will, contained in his word. Therefore as he has not authorized associations, and they are the inventions of men, it becomes the Old School baptist brethren to discard them, and strictly adhere to the only rule of faith and practice for his church; and those who are called and qualified to preach the gospel, preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine, and the c'h. of Christ exercise patience, and wait his own appointed time in faith and practice & Christ will add to his c'h. in the good and right time, such as he will have to be saved; for be assured any brought into his c'h. thro' natural excitements, whether by the ministry or the laity, they will be a burthen and a hindrance to the well being of the c'h. Thus it is now we are harrassed, and our peace and quietness is disturbed by the heresies and lies of the present day of darkness and delusion. The fault is measureably and mostly with ourselves, because of the universal charity and hope we have manifested towards many that are without, and some of those that have crept in amongst us, and a careless indifference in not having a more single eye to the declarative glory of God, and to ourselves and to each other, and to those who have come in amongst us. There is as much necessity and propriety, nay, perhaps more for watchfulness, than there is for prayer; perhaps we have been too remiss in both, but certainly too much so in watchfulness.

As it respects my opposition to Associations, they are not of recent date. Not long after I gave myself to the Regular Baptists, which is more than 34 years, after attending a few Assa's. I felt objections to them on various accounts, and discovered they were of human origin, and concluded to have nothing more to do with them; but during the last three years I have become

more opposed to them than ever, and from my present views I do not see any probability of ever becoming reconciled to them again, inasmuch as they are unauthorized by the word of God; and I see, or I think I see, the evil consequences attending them, and the combination of the popular doctrine and benevolent institution party among the baptists, to introduce error in doctrine and practice into the c'h. of Christ; therefore I discard them in toto. If the Lord will, it is my purpose during my short stay in this world of tribulation, to contend earnestly for the faith once delivered to the saints; to follow righteousness, faith, charity, and peace with them that call on the Lord out of a pure heart, and abstain from all appearance of evil; to take up my cross and follow my blessed Lord and master thro' good and evil report—in prosperity or adversity; to cultivate peace, love and harmony with my brethren at home and abroad, and run with patience the race set before me, looking unto Jesus who is the author and finisher of faith; and pray, Lord come quickly—I wait for thy salvation, to be delivered from this body of sin and death and be ever with the Lord, and give praise which is due to Father, Son, and Holy Spirit, in another and better world without end. Amen.

I. CHRISMAN.

For the Signs of the Times.

Burdett, Jan. 28, 1836.

BROTHER BEEBE: It is said by the popular religionists of the day, that the *exigencies of the times* demand a thoroughly educated Ministry, and without such a ministry we have not an efficient one. Perhaps I do not know what they mean by the *exigencies of the times*, but I have supposed that they meant that the present generation is so much more enlightened than the past one, that a minister cannot be useful without a liberal or theological education; but if a minister of the past generation could be useful in his day, without a theological education, because that generation were not so well informed, I cannot see why a minister of the present *enlightened generation* cannot be useful; for certainly he is as capable of teaching now as the minister of the past generation was. The illiterate fishermen of Gallilee were sufficient to teach the learned Rabbies of Jerusalem, when the went in Christ's name; and indeed the success of the minister of Christ never did, nor never will depend upon his learning.

I recollect a few years ago, when the ministry was not quite so corrupt as it is now, that the missionary board of this State acknowledged in their report, that the returns of those missionaries who had not been educated, were more favorable than those of their learned missionaries; and the reason is obvious: those who have learned how to preach can get along without Christ to help them; but the children are not fed like those who sat under the ministry of those who could not preach except their Lord was with them to help them. I am aware that the popular clergy of the day speak very light of ministers

who go in Christ's name—depending on him to give them a text, and enabling them by the influence of his spirit to preach from it. They have told me that they would not go to meeting so, but that they would know before they went what text they were to preach from, and have it well studied; but such a minister is a curse to any church in my judgment. I know not why Christ should promise to be with his ministers unto the end of the world, if he would not so much as direct their minds to the text that he knows is most suitable to the occasion, and grant them the influences of his spirit to enable them so to deliver it, that the sheep and lambs can be fed, and the sinner warned of his danger.

I have thought that another thing included in the *exigencies of the times* is, that it is a time when false doctrine, error and delusion abounds to a very great degree, and we need ministers that are thoroughly educated in order to overcome it. I judge so because I hear them talk so, and I read it in their publications; which proves that they do not depend on Christ to build up his church, but think they shall accomplish the work by might and by power, and not by his spirit; that the race is to the swift, and the battle to the strong. But I ask, Where has the flood of error come from if not from the learned clergy? Certainly they have been the propagators of the greatest share of it. Who were the false teachers in primitive times but the learned doctors and judaizing teachers? Where has the Catholick heresy, and the error which is propagated among the Baptists come from? I say with boldness, From learned ministers. It was from learned ministers that I first heard it said, that the sinner had natural ability to repent and perform evangelical obedience to God, if he had a mind to, and that without the agency of the Holy Spirit—that a sinner had as much ability to come to Christ and believe on him, as a natural child had to come to his father when he called him; and it was a learned minister who said that there was no hope for Pennsylvania, other than thro' an educated ministry—and these were Baptist Ministers too. I ask, Where has infant sprinkling come from but from the learned? there is not a particle of Scripture for it! And where have all the other anti-scriptural institutions come from, whose constitutions or articles give membership for money instead of grace? From the wise men of this world, whom we have reason to fear do not possess much of that wisdom which is from above; for if they did, they would not tell us as they now do, that a c'h. can have a reformation whenever they have a mind to.

Another reason why the New School folks think we need an educated ministry is, they profess to be much engaged in spreading the gospel to all nations within a short time, and it is but reasonable to suppose, at least to carnal reasoners, that those who are prepared for the ministry, as it is called, would be more likely to be ready at a minutes warning, and go with greater speed than those who are not thus prepared. But ex-

perience and observation has taught us better. I have known several instances, and heard of others, where educated ministers have been called upon to preach, but could not because their notice was so short that they could not be prepared; but I never knew or heard of one of the Old S. ministers refusing to preach on that account; they are ready in season and out of season—a dispensation of the gospel is committed unto them; but the theologians of the day want time to study and write their sermons, and commit them to memory, or at least the heads of them, or placed so that they may read them. From all this the children of God get but little, if any good; for such sermons are not only dry, but many of them false; so that I cannot see that there is any thing gained from theological schools. I have lately visited a protracted meeting, and while there heard several sermons and addresses, but all of them seemed to run in the same channel; and if I should express an opinion relative to what I heard, it would be, that they preached as tho' there was no Holy Ghost—or at least as if they had not heard that there was any—but that all depended on the power and ingenuity of their own arguments. I could not learn that any thing was gained by their discourses, unless a few individuals perhaps discovered something more of the corruptions of the times, and others became more deluded than they were before, and more opposed to the doctrine of Sovereign Grace. This is the general effect of such meetings, so far as I have been acquainted.

I have noticed in the writings of the new order, that those only who have a theological education are considered *efficient* ministers. *Efficient* signifies causing effects, this properly belongs to Christ, who only is efficient; and Paul says: "Our sufficiency is of God, (not of the Seminary,) who hath made us able ministers of the New Testament." However, I will grant that the learned clergy of the day, as before observed, have caused an effect;—yes, and a lamentable one too! They have been the means of corrupting the churches—racking them to the very centre, and separating chief friends—and guilty of charging it upon those who wish to continue in the good old way, and maintain the primitive order of the house of God.

Much is said of the benefits of an education, and that the more learning a minister has, the more useful he can be. It is strange that God should not be wise enough to know it—that he should have called such into the ministry, instead of choosing the "foolish to confound the wise, and the weak to confound the mighty!" Certainly if his thoughts had been like the thoughts of the wise clergy of this day, he would not have sent such characters as he did to preach to the citizens of Jerusalem; for we see by their preaching "that they were ignorant and unlearned men," Acts iv. 13. Why did he not send *efficient* ministers—men who could have had some influence on the popular characters of that place, and

not have had so many of them reject the counsel of God against themselves? Why did not Paul take advantage of his learning when he preached to the citizens of Corinth? He tells us why, and it was, "that their faith should not stand in the wisdom of men, but in the power of God." 1 Cor. ii. 4, 5.

But much stress is laid on the passage in 2nd Tim. ii. 15: "Study to shew thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth;" as tho' a man in order to answer that requirement, must study in a seminary. But when I apply it to myself, I think there must be an application of my mind to the Book of God, and be satisfied 1st, that I have passed from death unto life; 2nd, that I am called to preach the gospel; 3rd, that I go in his name; and 4th, that my eye is single to his glory. And if I rightly divide the word of truth, I shall divide law from gospel—grace from works—children's meat from dog's &c; and I shall not shun to declare all the counsel of God. But if to obey the above text I must obtain a theological education, I have not obeyed it; or if it means that I should know what text I shall preach from a day or two beforehand, that I may have it written and committed to memory, and so deliver it to the congregation; I confess that I have been altogether disobedient. Yet I have had sore trials on the subject; I have never suffered much for Christ's sake, but have suffered much from the wickedness of my own heart. When my mind was first impressed with the duty of preaching, I thought that it could not be from God; I thought that he would never call such a creature as I was to preach. I saw in some degree not only my unfitness, but my unworthiness to be in such a station. I also saw the awful responsibility of those who stood between the living and the dead, and concluded that I was not sufficient for these things, and that I would never preach if I could possibly avoid it. In this situation I lived many months; the heavens were sealed up; I could have no correspondence with him who is the portion of his people; and I could say with Jonah, "out of the belly of hell cried I." No mortal knew my trials as I developed them to no one; the teachers of theological schools knew not that I wanted to prepare for the Ministry! No, the grave was chosen in preference to the pulpit. But I could not die; and when I could no longer secret myself, because the word of the Lord was like fire shut up in my bones, I spake in his name. But in the former part of my ministry I would frequently resolve after I had been trying to preach that I would never try again; but necessity was laid upon me, and woe was unto me if I not only preached not, but if I preached not the gospel.

I have passed through many trials on account of my illiteracy. The pride of my heart being such, I did, in the early part of my ministerial labours, make some attempts to study and fix upon something before hand, in order to be a little more correct; and perhaps half a dozen times

in the course of my life I tried to use notes, or rather to depend on something that I had committed to memory; but I could compare myself to nothing better than a fettered ox treading out the corn. Since I have gone so far, I will inform you how I have finally got along in reference to studying my sermons, and also what I consider to be my duty; which is not only as a minister, but as a christian: to live to God, and strive to enjoy a correspondence with heaven; search the scriptures carefully, prayerfully and perseveringly—endeavoring to understand them, and to have the system of the gospel well rivited in my understanding—and when I have an appointment to preach, where I do not know the state of society, to submit the case altogether to God to direct my mind to a subject suitable for the occasion; and if any text is in my mind, meditate upon it—endeavor to understand it; and if it continues with me until the time of meeting, preach from it. But if my appointment is where I am acquainted with the situation of the people, I endeavor to consider what will be the most suitable for them; and, as in the former case, make it a subject of prayer to God to give me a suitable subject. He often gives me the privilege of preaching from a text that I have had in my mind for several days, and sometimes he does not; yet I have suffered no loss by studying on the text I did not preach; from it good may come another time; at any rate it is good to study the Scripture. But I never know what text I shall preach from until I read it to the assembly; for it is common with me to have the text that I have meditated upon, taken from me after I get into the desk, and another given me that perhaps I have not thought of for a week or a month; and I am willing that it should be so. Often after I rise from my seat to record my text, I give out the one I did not expect to when I rose, and the sermon is as likely to be numbered by my brethren among my best discourses, as any other.

I have sometimes lamented that I had not the ability, either natural or acquired, that I could preach when Christ did not help me; and at other times I think that I have been thankful that I could not, for such preaching would be of no use either to saint or sinner. I am now settled in a place which is much like one that I have formerly lived in; where there are but few who love to have the whole counsel of God declared unto them; and I sometimes feel, if I am not deceived, as Paul did when he said, "None of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify of the gospel of the grace of God."

REED BURRITT.

For the Signs of the Times.

Zoar Meeting-house, Chesterfield Co. Va. }
Feb. 7, 1836. }

This day was introduced, as a part of the business of the Church at this place, the prescription of Eld. Samuel Dorsett against Eld. Edmund

Goode (our pastor) and others, component parts of this c'h.—contained in the Herald of 11th December last.

On motion, unanimously agreed that a Committee be appointed to wait upon Elder Dorsett at their church meeting in February, and enquire his reasons for such calumination as appears in the document referred to above, viz: 1st, that Bro. Cyrus Goode has subscribed the production of another person; 2nd, that Elder Edmund Goode; (when preaching from a certain text of scripture) understood Tekel to be something like the Tacle of a ship to hoist us up to the Lord, &c; 3rd, that he, Eld. Goode, indirectly offered to serve Skinquarter C'h.; all of which is denied, and the church sanction the denial. There are contained in Eld. Dorsett's proscription, other references designed to stigmatize others; two at least, members of this c'h., who are not willing to notice any part of the aforesaid proscription which is designed for themselves for reasons, viz: 1st, that they have business which demands their attention; 2nd, that the notice of such intentional deviations, would add nothing to their moral or religious standing.

We shall now notice, briefly, the incidents which transpired during the interim, spoken of by the aforesaid Eld. Dorsett, also prior and subsequent. The revival of which he speaks as commencing in 1833, commenced in 1831. Eld. Goode, resides within 2 miles of Skinquarter Meeting-house, and has never resided more than 5 miles distant from the said place. In 1801 the said Eld. Goode was received as a member of Skinquarter c'h., and immersed by Eld. Forsee. In 1806 he was ordained as a minister of the gospel, then a member of said c'h., and has been laboring amongst them with their former pastor ever since. In 1820, he, Eld. Goode, with other members of said c'h., was dismissed to unite with others of the same faith and order who resided in the county of Amelia—but were considered as an arm of Skinquarter c'h.; by, and with the consent and advice of these members, a c'h. was organized, and Eld. Goode was called to serve them, which he did; but living still in the neighborhood of Skinquarter, visited them on the fourth sabbaths. The two churches held prayer meetings together—the pastors of the two c'h's continued to preach together as yoke fellows, and with the many dreary winters spoken of by Eld. Dorsett they were well acquainted. When the Lord commenced the work adverted to by Eld. Dorsett, Elders Forsee, and Goode agreed that the two churches should sit together as one to hear experiences, and that the candidates, for baptism, consult their own feelings and convenience as to which c'h. they join, whether Zoar or Skinquarter. This is the c'h., viz, Zoar, to which Eld. Goode's son-in-law, and nephew belong; here they were ordained as preachers, yet residing near Skinquarter where Eld. Dorsett joined as a private member.

After some years the aforesaid Eld. Dorsett began to exercise a gift in some degree in public,

and at length was ordained, viz. in 1829. When the Lord was pleased to pour out his spirit, and sinners were begging for mercy, there was too much noise for this "efficient preacher," (so called by "Justice" Herald;) consequently he was displeased, and publicly expressed his disapprobation, not remembering the words of our Saviour, that if these should hold their peace the stones would immediately cry out. This course laid the foundation for coolness between Elder Dorsett and some of the members, and by which his influence was considerably lessened in the church.

In August, 1833, Elders Baptist and Mason lectured on temperance at Skinquarter without the approbation of the pastor; after services it was requested that those who wished to subscribe to a Temperance Society come forward, and do so—this also without the consent of either c'h. or pastor. This is the formation of the Temperance Society of which Eld. Dorsett speaks. Eld. Forsee has now become infirm; he requested the c'h to discharge him from the duties of pastor, which was done at the meeting for this purpose, at the request of Eld. Forsee before he resigned, Eld. Goode acting as Moderator.

At this meeting Eld. Dorsett was present, yet he says, he was credibly informed that it was here that Eld. Goode offered his services to the c'h. The c'h. after a few weeks agreed to appoint a day for the selection of a pastor. The day arrived; Eld. Goode did not attend; Elder Dorsett did, and spoke to some length on the subject. The next day one of the deacons visited Eld. Goode with a list of the votes, and a request that he would serve them as pastor. Upon examination, Eld. Goode finds twenty votes for Eld. Dorsett, and forty-four for himself. He determined not to accept the call without the consent of Zoar c'h., which was obtained.

Signed, by order of the Church,
ELIJAH GRESHAM, Clerk.

The Committee, as above stated, of Zoar C'h., after having discharged their duty, reported as follows: That the Mount-Hermon c'h. (of which Eld. Dorsett is a member) refused to hear the views of this c'h. read before them; and that the c'h. after having been more fully acquainted with the nature of our business, by a committee appointed for that purpose, seemed more disposed to sustain Eld. Dorsett in his allegations, than otherwise—that Eld. Dorsett exhibited no disposition to have the matter amicably adjusted.

Signed, in behalf of the Church,
ELIJAH GRESHAM, Clerk.

For the Signs of the Times.

Sullivan, Tioga Co., Pa. March 7, 1836.

BROTHER BEEBE: By request of a number of Old School Baptist brethren, assembled with the Sullivan Church, I forward to you for publication in the Signs of the Times, the following minutes:

A Council of Elders and Brethren from the Chemung and Allegany Associations, having, by request, assembled for the purpose, proceeded to hear from brother Zopher D. Pasco, a recital of his christian experience,

views of scriptural doctrine, and of his call to the work of the Gospel Ministry, with the design of setting him apart to that important office; and having thus obtained a full and unanimous satisfaction; on all the above named particulars, did on Lord's-day March the 6th. inst. proceed to ordain him in the following order: A Sermon was preached on the occasion by Eld. John Sawyer from Mark xv. 15, 16. Prayer by Eld. Eli Gitchel. A charge founded on 2d Timothy, iv. 1—6, was given by Elder George Spratt; right hand of fellowship by Eld. Consider Ellis; concluding prayer by Eld. B. G. Avery, and Benediction by the candidate. The season was pleasant, the assembly numerous, and we hope profitable to the brethren.

N. B. I am desired to say, in reply to a suggestion made through the 3d No. of the Signs, by the brethren of Stryckersville N. Y., that if they think proper to appoint a meeting in June next, and give us notice thereof through the Signs, as soon as convenient; several of the ministering brethren from this section, will, if the Lord permit, meet with them.

Yours, in the Gospel,
GEORGE SPRATT.

SIGNS OF THE TIMES.

New Vernon, Friday April 8, 1836.

The Editor of the "Cross & Journal," has, in a late No. of that paper, once more called the attention of his readers to the Signs of the Times. He appears somewhat alarmed to find that the Old School Baptists are much pleased with our paper, and in order, as we suppose, to convince them of their wrong, he has made a few extracts from us—embracing our declaration of war against the Mother Arminianism, and her entire brood of institutions; and a part of an article from the editorial department of the first No. of our progressing volume, together with a part of bro. Charles Polkinhorn's letter; all of which he has interspersed with remarks of his own. We are unwilling to condescend so far as to notice the low, vulgar, and scurrilous manner in which he commenced this attack upon us; nor would we reply to him at this time, had he confined his remarks on us to truth; but this, as we intend to show, he has not done.

In regard to our declaration, we expected no less from Mr. S. and his brotherhood, than that they, as dutiful children, would stand forth and defend the old lady. Indeed we were enabled at an early period to predict that her whole family would take up arms in her defence. Mr. S., however, is not satisfied to come out against us in her name alone, but would call to his aid a reinforcement, by giving a very wrong version of our declaration; and so rendering our language as to make us mean not only the Mother Arminianism, and her brood of institutions, but also all such as are engaged in labours of benevolence—with all who adhere strictly to the confession of faith republished by the Philadelphia Baptist Association many years ago. To this version of our language we can by no means agree. Our warfare is not against any who adhere strictly to the doctrine and order laid down in the Philadelphia Confession of Faith, although we claim nothing short of the Scriptures of eternal truth as our standard; yet we believe that the Philadelphia Confession, with perhaps a very few exceptions, is in accordance with the Scriptures. And let it not be forgotten that that document gives not the least countenance to the various moneyed institutions of the present day. That summary was drawn up by Old Fashioned Baptists, and was originally written centuries prior to the existence of any of the

modern money begging schemes which at this day overwhelms our denomination. It is very true, as Mr. S. insinuates, we claim no allegiance to John Calvin; nor does the mere profession of any person—whose doctrine and practice are Arminian—of being Calvinistic, or of attachment to the doctrine of the Philad. Confession, or of the Bible itself, shield the hypocrite from our strictures.

Again, Mr. S. seems to flounce because we quoted Titus i. 13, to show our authority for *rebuking them sharply*. The force of this Scripture he seems willing to evade. He thinks it not applicable to those whom we denominate the Family of Arminianism, because spoken of the heathen—who were said to be "Incessant liars, evil beasts, slow bellies, &c. and to every good work, reprobate. We were perfectly well aware that such was the character given by the Apostle of the Cretians, of whom he was then writing, and equally well satisfied that the same language with equal force applies to all who occupy the same ground on which the ancient Cretians stood. The Cretians, heathen though they were, did, like those against whom our war is waged, profess to know God; but in works they denied him! Could the pen of divine inspiration command more appropriate words to express the true character of the nominal, popular, lying, unruly, disobedient, slow-bellied, defiled, abominable characters who at this day fill the ranks of Arminianism and her brood. If the Editor of the Cross can point out one of the above characteristics, which is not visible, and indelibly marked in the forehead of her anti-christian highness, and which may not be found in the right hand of her entire brood; we shall rejoice to hear from him. Do not the class of whom we speak *always* prove themselves liars, when they tell the people that the Lord has sent them to collect money to replenish his treasury? or, that the Lord's treasury—which is Christ, for in him are hid all the treasures—is exhausted? Do they not incessantly lie when they represent that they are Old Fashioned Baptist Predestinarians, and just what the Baptists have been in ages long gone by? Say, Mr. Stevens, do they tell the truth, when, for the sake of extorting money, jewels, &c. from the females of our country, they affirm that "some, yea many precious souls might have been saved from the quenchless fires of hell, where now they must perish eternally, had you (the American ladies) not been afraid of being thought unfashionable, and not like other folks?" And if they are guilty of constantly affirming these things, with many others as destitute of truth as were your words, when you represented us at war with *benevolence*, or with those who are laboring in *any* work of *benevolence*; are they not *incessant liars*?—*Evil beasts*, like those with whom Paul, after the manner of men, fought at Ephesus, including no doubt the *Strong Bulls* of Bashon which gaped upon David with their mouths, Psa. xxii. 12—"the Boar out of the wood," Psa. lxxx. 13, together with the He-Goats which Daniel saw—the sleepy, dumb, and greedy dogs of whom Isaiah says they can never have enough, and which the Revelator tells us, are without the city, & of whom Paul says, "beware, these are all evil beasts, slow bellies." They have been feeding upon the fat of the flock ever since the days of Ezekiel, Ezek. xxxiv. 3, and are not yet satisfied, but remain as craving as ever. They are also *defiled in mind*; corruption breaks forth therefrom continually, and in *conscience*. Paul tells us of some of this class whose conscience are seared with a hot iron—*disobedient*; "Being disobedient whereunto also they were appointed," and unto every *good work, reprobate*. "Who can bring a clean thing out of an unclean? Not one." They profess that they

know God." Very little injury would they be able to effect, were they not professors of religion; but in works they deny him. It is a remarkable truth, that no man can know the Lord in reality, and remain ignorant of the fact that it is virtually denying him, when by their work they pay no respect to the supremacy of his laws; but like Israel, when they had no king—do every man that which seems good in his own eyes. And like carnal Israel again, who, while professing a knowledge of the true God, caused their children to pass through the fire to Molech! which service, *ardently pious* as it was, did not please the Lord, for God had never required it at their hands; hence it could be viewed in no other light than that of a denial of the God whose they professed to be, and whom they pretended to adore. See Jer. xxxii. 35. When the Editor of the Cross will prove to us the existence of a race of heathen to whom the distinguishing characteristics of the Cretians will more appropriately apply, than to Arminianism and her brood; then we will be prepared to admit that we were in error in applying the apostolic charge where we did.

Whatever might have been the object of bro. Polkinhorn, in his use of the words quoted from the dutch anecdote—whether to exhort us to vigilance in our calling, or to describe, as Mr. S. insinuates, our *childish frightening* manner of conducting the publication of the Signs, by *crying* boo! boo! &c., instead of manly reasoning and scriptural arguments; one thing is very evident that our childish cry has had the effect to frighten the *old beast*, and to alarm his riders—who, like their ancient brother Balaam, have seated themselves upon his back to go and curse Israel for the wages of unrighteousness.

In our next we intend to notice "The Christian Village," in connexion with some of Mr. Stevens' editorial remarks on that subject.

On another page will be found a communication from bro. I. Chrisman of Va., on the subject of Associations. We are willing that the subject of Associations should be investigated, and that which is found attached to them, for which we have no authority in the sacred Scriptures, should be fully brought to light, exposed and abandoned. The children of God are social beings, and their associations together, in some form for edification, is certainly scriptural. The saints are forbidden to forsake the assembling of themselves together, as the manner of some is; and while they are therefore exhorted to meet or associate together, there are certainly ample directions as to the object, manner, and end of their coming together. That there is much wickedness carried on in, and iniquity by the name of Associations, we do not deny. May we be endowed with wisdom from above that we may "prove all things, and hold fast that which is good."

ALEXANDRIA CHURCH.—We have received the report of the Council which were called by the majority of that church to investigate the matters of difficulty existing between them and the party which have attempted to sustain Eld. Cornelous, and to prevent the investigation of the several charges which were laid before the church against that individual.

The facts disclosed in the investigation, as reported by the Council, goes fully to sustain the majority as the Church of Alexandria, and to show great corruption in the course pursued by Eld. Cornelous, the minority of the church, and those reverend gentlemen from the Columbian College, who urged their services upon the church at their several meetings on that business, to plead the cause of Eld. C. Hereafter we may publish the Report.

RELIGIOUS MISCELLANY.

RUSHTON'S LETTERS.

A Defence of Particular Redemption; wherein the doctrine of the late Mr. Fuller relative to the Atonement of Christ, is tried by the word of God.

LETTER III.

The ideal meaning of the word to *justify*, is expressed by justice in weights and measures: it is derived from a correct beam, just weights, a righteous balance. "Ye shall do no unrighteousness in judgment, in mete yard, in weight or in measure. Scales of justice weights of justice, an ephah of justice, and a hin of justice, shall ye have." [Lev. xix. 35, 36.] A just or righteous man, therefore, is one who, when weighed in the balance, is not found wanting; one whose obedience corresponds with the holy law. "Judgment also will I lay to the line, and righteousness to the plummet." But that obedience which is in any way lighter or shorter than the holy law of God, is not righteousness; for "justice and judgment are the basis of his throne." [Ps. lxxxix. 14.] When Jehovah, therefore, is said to justify a man, he does more than pardon him; and as his judgment is always according to truth, he never condemns the innocent, nor deals with any as though they were righteous, who are not really so.

Nothing is more common amongst men than the *pardon* of offences, but the *justification* of an offender, consistently with truth, is with them impossible. All that created power can righteously do, is to *justify* the innocent, and *condemn* the guilty. But it is the glory of Jehovah's character, that he is a just God, and the justifier of him that believeth in Jesus. In this stupendous work he brings to nought all the wisdom and disputing of this world. [Is. xxviii. 21.] In this his masterpiece of wisdom and of power, he accomplishes that which with men is impossible, viz, a transfer of sin and righteousness, and thus obliterate not only the *effects* of sin, but *sin itself*. And in answer to all the objections of carnal men, as to the possibility of this great event, it is thus written, "Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise shall perish, and the understanding of their prudent men shall be hid." This marvellous work, if we are to believe an inspired apostle,* consists not in destroying the wisdom of the wise, but in that great event by which this effect is produced. It is no great achievement with our God to destroy the wisdom of this world, but to save and justify the ungodly by his precious blood of the cross is an amazing work indeed. This is God's marvellous work, this is God's wonder; by which he "destroys the wisdom of the wise, and brings to nothing the understanding of the prudent."

If we attend to what the Scripture says relative to the great blessing of justification, we shall find the term used in its strict and proper meaning, and also in a more extended sense. This has given occasion to many Protestant writers to teach that justification consists of two parts, namely, remission of sins, and the imputation of Christ's perfect obedience.† Justification, in its strict and original meaning, is that act of God's abounding grace, whereby he takes away the guilt of his elect, and constitutes them faultless and spotless in the eye of infinite justice, through the death and resurrection of Christ. In this sense believers are said to be *justified from sin*, and to be "justified from all things." In this sense the word is used in that triumphant exclamation of the Apostle, "Who shall lay any thing to the charge of God's elect? It is God that justifieth;" so that a justified man is one, against whom no charge can be righteously brought; and in this respect, justification is ascribed to Jesus' blood. But as the humiliation, sufferings, and death of Christ were not only an expiation of iniquity, but also a solemn act of obedience to the law of God, so our righteousness consists not only in deliverance from guilt, as in Psalm, li. 14, and Rom. iv. 6, 7, 8, but also in our standing complete in the perfect obedience of Jesus Christ. "For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous."

Having thus attempted an explanation of terms, I now

* 1 Cor. i. 18, 19, compared with Isaiah xxix. 14.

† So Witsius, Econ. of the Cov. Book 3, viii. 43.

proceed to prove that Mr. Fuller's doctrine, as above stated in his own words, is utterly false, being directly opposed to the word of God.

1. The Scripture teaches, as plainly as words can express, that God, in the justification of his people, not only obliterates the effects of their sins, through the blood of the cross, but sin itself; not only does he exempt them from the consequences of their transgressions, but takes away the guilt of their transgressions also.

It has been proved that the iniquity of the people was transferred to Christ; and laid on him, so that it will of course follow, that iniquity is no more to be found upon believers, since it was all transferred to Jesus. It is only in this sense that God "hath not beheld iniquity in Jacob, nor perverseness in Israel." [Num. xxiii. 21.]

To indicate this all important truth, the Holy Spirit has been pleased to employ many very strong expressions and figures, of which the following are a sample.

(1.) Believers are said, in reference to their justification, to be made free from sin. Rom. vi. 7. The principal part of David's petitions in Psalm li. relate to this blessing. He does not seem so much concerned to be delivered from the punishment of his sin, as from the guilt of it. But if he had believed that guilt was not transferable, he would never have prayed for deliverance from it. He had, indeed, murdered Uriah the Hittite, and the guilt of this action distressed his soul. But as the Lord had declared, by the prophet Nathan, that Jehovah had "put away his sin," he was encouraged to pray, v. 14, "deliver me from blood guiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of thy righteousness." In this petition, David expresses his conviction that the righteousness of God could take away his guilt, and, although his soul was stained with the foul murder of an innocent man, yet he knew that God his Saviour could wash him clean, and render his polluted soul whiter than snow, v. 7. To this agrees the language of the Apostle, when describing the blessedness of believers, he says, the "blood of Christ purges their conscience from dead works;" and accordingly they have "no more conscience of sins," but are become perfect for ever, in the eye of the law. [Heb. ix. 14—x. 2, 4.] This judicial freedom from sin is confirmed and illustrated at large by Paul, in his epistle to the Romans, chap. vi. He begins by repelling the charge of licentiousness brought against the doctrines of grace, and by establishing the holy tendency of this very truth; "How shall we, that are dead to sin live any longer therein?" He further illustrates the subject, by the holy ordinance of Baptism, and the believer's union to Christ, in his death and resurrection; who, as the surety of many, became free from their sins in his death. "For he that is dead, is freed from sin," or rather is justified from sin. He then proceeds to prove that the believer is dead with Christ, and justified with him; and after shewing that this blessedness, so far from leading to licentiousness, is the spring of all true satisfaction, he thus concludes, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

(2.) Believers receive not the remission of punishment merely, but also the remission of their sins. This blessing, so often spoken of in Scripture, involves pardon, but comprehends more than pardon merely. It implies that sin is put away; 2 Sam. xii. 13. Heb. ix. 26. Accordingly, they whose sins are remitted stand no more in need of atonement; for "where remission of these is, there is no more offering for sin." [Heb. x. 18.] Even as David also describeth the blessedness of the man unto whom God imputeth righteousness, saying, "Blessed are they whose iniquities are remitted,* and whose sins are covered, blessed is the man to whom the Lord will not impute sin." And again it is written, "Whosoever believeth in him shall receive the remission of sins," [Acts x. 43.] And again, "This is my blood of the new testament, which is shed for many, for the remission of sins." [Matt. xxvi. 28.]

(3.) The sins of believers are blotted out. To blot out, is to obliterate; Mr. Fuller, however, says, that the effects only of sin can be obliterated; he denies that sin itself is, or can be so. But what saith the Scripture? "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." And, because this is impossible with men, and peculiar to Jehovah himself, it is added, "Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: for the Lord hath

redeemed Jacob, and glorified himself in Israel." [Isa. xlv. 22, 23.] Agreeably to this, the Psalmist prayed; "Hide thy face from my sins, and blot out all mine iniquities." (Psalm li. 9.) And again it is written, "Repent ye therefore, and be converted, that your sins may be blotted out." (Acts iii. 19.) No figure can more strongly express the entire obliteration of all the sins and iniquities of the people of God, than this. As the debt which has been discharged, is obliterated from the creditor's books; or, as the sun dissipates for ever the thick cloud, which, in the morning, appears in an eastern sky, so Jehovah obliterates the sins of his chosen, when he justifies them by his grace. "I, even I, am he that blotteth out thy transgressions, for my own sake; and will not remember thy sins. Put me in remembrance; let us plead together; declare thou, that thou mayest be justified."

(4.) The sins of the Lord's people are said to be removed, or taken away from them, and that in reference to the guilt thereof. This like every other gospel blessing, is taught in the law of Moses. Aaron was commanded to lay his hands upon the head of the scapegoat, to confess over him all the iniquities of the children of Israel, putting them upon the head of the goat; and he was commanded to send all away, by the hand of a fit man, into the wilderness. It is then added, "And the goat shall bear upon him all their iniquities, into a land not inhabited; and he shall let go the goat into the wilderness." (Lev. xvi. 22.) This was a lively type of the 'Lamb of God, who taketh away the sin of this world.' (John i. 29.) He taketh away not the punishment of sin merely, but sin itself; 'For, as far as the east is from the west, so far hath he removed our transgressions from us.' (Psa. ciii. 12.) And without doubt, it is in reference to the Messiah, the Branch, and to His death, as the surety of the guilty, that Jehovah said by the Prophet, 'I will remove the iniquity of that land in one day.' (Zech. iii. 5.) for we know, that 'he was manifested to take away our sins.' [1 John iii. 5.] How, then, can any man who believes the Scripture say, that 'sin and righteousness are not in themselves transferable?'

(5.) The efficacy of the blood of Christ is such, as to annihilate the iniquities he bore, which comprehends the destruction of sin, in its guilt, power, and awful consequences. Hence the lofty language of the prophet, when predicting that Messiah should be cut off, declares, he should 'finish the transgression, make an end of sin, and bring in everlasting righteousness; which is thus explained by the apostle, 'when he had, by himself, purged our sins, sat down on the right hand of the majesty on high;' or, in language still more similar to that of the prophet, 'but now once, in the end of the world, hath he appeared to put away sin by the sacrifice of himself.'

Although the Messiah was crucified through weakness, yet his death is always represented as a glorious victory over our sins, which were his chief enemies. How often is he said to come with vengeance, &c. In Isaiah lxiii. he appears returning from the enemies territory, with garments dyed in the blood of his foes, declaring at the same time his righteousness and ability to save, having conquered our sins and overcome the world. In Micah vii. 19, the triumphs of Messiah are related, in terms referring to the destruction of Pharaoh and the Egyptian host in the Red Sea. 'He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.' For as Pharaoh and his host were destroyed in the deep, so the Messiah, it is foretold, would conquer our sins, and annihilate them forever. In the faith of a triumphant Saviour, holy Zacharias spake, saying, 'That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness,' &c. And in the enjoyment of this great salvation, the Apostle exclaims, 'But now, being made free from sin, (i. e. from the guilt of sin, as in v. 7.) and become servants to God, ye have your fruit unto holiness, and the end everlasting life.'

If, then, believers are made free from sin; if their sins are remitted; if they are blotted out; if they are removed from them; if they are finished, obliterated, and put away; in fine, if believers are so justified, that neither heaven, earth, nor hell, can righteously lay any thing to their charge—then, that doctrine is false which asserts that sin and righteousness are not transferable, but only in their effects.

2. The Scriptures clearly teach that the righteousness of the Lord Christ is transferred to believers, imparted to them, and received by them. This indeed is so clearly and unequivocally declared in the divine

word, that it is marvellous any Protestant should be found denying it. Many of Mr. Fuller's admirers would refuse to believe, on any other evidence than their own senses, that so excellent a man would assert that 'righteousness is in itself not transferable, but only its effects;' that believers, in justification, receive 'only the benefits or the effects of Christ's righteousness, and these only are imparted and consequently received.' He has indeed admitted that Christ's obedience is imputed, but we have before learned what he understands by imputation of righteousness; he means nothing more by it 'than the transfer of its effects, or treating the sinner as though he were righteous.' [Memoirs, page 412.] But, alas! what corruption of the gospel is this! what a lamentable instance of handling the word of God deceitfully! How plainly does the Scripture declare that the righteousness God is unto all and upon all them that believe; which cannot be true in any sense, unless this righteousness be transferred to them. With what rapture does the redeemed church express her triumphant faith in this sublime truth when she exclaims, 'I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.' In this Scripture the church expresses the ground of her rejoicing, which is not that the effects and benefits merely, but the righteousness of Christ itself, was transferred and imparted to her, as really as the best robe was transferred to the Prodigal son and received by him. 'To her was granted that she should be arrayed in fine linen, clean and white.'

So far is it from being true, that God, in the justification of a sinner, treats him "as though he were righteous," that the Scripture declares, in so many words, that he constitutes him righteous. And to assert that believers in justification receive only the effects or benefits of Christ's righteousness, amounts to nothing short of a verbal contradiction of the word of God. The apostle, in an inspired treatise of justification, in Rom. v. illustrates the subject at large. He introduces the first Adam as a figure or type of him who was to come. He contrasts the offence of the first man and its abounding, with the gift of righteousness through the second Adam and its abounding. He declares that, as in Adam's one offence, all his seed are guilty; so in the one righteousness of Christ are all Messiah's seed justified. And although the offence hath abounded in the awful reign of death, yet the free grace of God in the gift of righteousness hath much more abounded, unto everlasting life. Here we discover that the righteousness of Christ is called the free gift, the gift by grace, and the gift of righteousness: we also learn that it hath abounded unto many, that the many receive it, and that it comes upon them. These expressions, if they mean any thing, mean that the righteousness of Christ is transferred for justification, and that the obedience of Christ is imparted to the believer, and received by him, as a robe is imparted by the donor, and received by the wearer. "Therefore as by the offence of one, judgment (i. e. the offence) came upon all men to condemnation; even so by the righteousness of one, the free gift (i. e. righteousness) came upon all men unto justification of life. For as by one man's disobedience many were made, or constituted sinners; so by the obedience of one shall many be constituted righteous." According to Scripture, therefore, God first constitutes his people righteous, and then treats them as such: he first transfers to them the righteousness of Christ, and then the effects necessarily follow.

"For this thy boundless favour,
We thank thee, Lord of heaven;
'Tis through thy love we daily prove,
Thou hast our sins forgiven.

Ten thousand thanks we render
To thee, the Lord Jehovah;
For thou dost bless with righteousness,
Thy bride, the favour'd Beulah."

3. The Scriptures speak abundantly of the glorious state of believers even in this life, considered as justified persons in Christ, which they would not do if believers received only the effects of Christ's righteousness. They are often spoken of as persons who possess a righteousness, and a perfect one; and this righteousness is the cause of their glorious state and exalted character. 'No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me,

* So the Greek word signifies in Romans iv. and also the Hebrew in Psalm xxxii. 1.

saith the Lord.' It is in reference to her union to the Lord Christ, and her participation of his glorious righteousness, that it is said to Zion, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.' The word *e relates to the rising of the sun, and hence, in the revelations, the church is said to be 'clothed with the sun,' to express her union to the Lord our righteousness, and her justification in him: 'for the Lord shall arise upon thee, and his glory shall be seen upon thee.'

The lofty description which the word of God gives of believers, is scarcely short of blasphemy in the eyes of a natural man. Amidst all their sins and sorrows, and doubts and fears, and weaknesses and failings, they are perfect in the eye of the law; they are clean; they are whiter than snow. Christ calls them his love, his dove, his undefiled, and says, 'Thou art all fair, my love; there is no spot in thee.' Even in this life they have a completeness in him, so as to appear in the court of God without spot. He hath loved them, and washed them from their sins in his blood, and therefore he calls them his 'undefiled.' Hence they are exalted to be priests and kings, through the blood of the Lamb; and shall trample upon sin, and death, and the world, and the curse of the law; as it is written, 'in thy righteousness shall they be exalted.'

4. The Scriptures represent believers as possessing a TITLE to eternal life, in consequence of their justification in the righteousness of Christ. Now this could not be the case if they were not constituted righteous. If God merely treated them as though they were righteous, they could possess no title to life, nor could it be demanded on the footing of justice. John xvii. 24. Yet we find the Lord Jesus claiming eternal life for his people, not merely on the ground of his Father's promise, but on the ground of his own righteousness. Indeed this is the foundation of all his intercession for them. Romans viii. 34. He appears in the holiest of all, like a lamb newly slain, and every request founded upon his righteousness is irresistible. The power which the Father hath given him, to bestow eternal life upon his chosen, is nothing but the reward of his righteousness. 'I have glorified thee on the earth, I have finished the work which thou gavest me to do' And as he who sanctifieth, and they who are sanctified, are both one in the eye of the law, his title to eternal life becomes their's also. Accordingly he uses the language of confidence, when asking their salvation; 'Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory.'

One design of the apostle, in his dissertation on this subject in Rom. v. is to shew, that as death is the wages of Adam's offence, so life is the reward of Christ's righteousness. He even ascribes much more efficacy to the latter, than to the former, and argues, that if death reign over all them to whom the offence is imputed, much more shall life attend the imputation of righteousness. 'For if by one man's offence death reigned by one; much more they who receive abundance of grace, (i. e. who are the objects of abundant mercy,) and of the gift of righteousness, shall reign in life by one, Jesus Christ.' Here the apostle assures us that believers receive righteousness as a free gift, flowing from abundant grace, and that, through this righteousness, they are justly entitled to live and reign eternally with Christ; or, as he elsewhere expresses it, 'That being justified by his grace, we should be made heirs, according to the hope of eternal life.' Hence the heavenly bliss is called 'the hope of righteousness;' and to this agree the words of Isaiah, 'And the work of righteousness shall be peace; and the effect of righteousness shall be quietness and assurance forever.' Indeed, eternal life is represented in Scripture, as the just reward of Christ's righteousness, freely given, and freely received, as much so as, yea and much more than, the reign of death is the just reward of Adam's offence; "where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord."

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MARRIED.

At Wilna, Jefferson Co. N. Y., on the 14th ult., by Eld. E. J. Williams, Mr. John Reed of Loweville, to Miss Ann Graham of the former place.

Poetry.

Put on the whole armour of God.—Eph. vi. 11.

Gird thy loins up, Christian soldier,
Lo! thy Captain calls thee out;
Let the danger make thee bolder;
War in weakness; dare in doubt.
Buckle on thy heav'nly armour:
Patch up no inglorious peace:
Let thy courage wax the warmer,
As thy foes and fears increase.
Bind thy golden girdle round thee,
Truth to keep thee firm and tight;
Never shall the foe confound thee,
While the truth maintains thy fight.
Righteousness within thee rooted
May appear to take thy part;
But let righteousness imputed
Be the breast-plate of thy heart.
Shod with gospel-preparation,
In the paths of promise tread;
Let the hope of free salvation,
As a helmet, guard thy head.
When beset with various evils
Wield the Spirit's two-edg'd sword:
Cut thy way thro' hosts of devils,
While they fall before the word.
But when dangers closer threaten,
And thy soul draws near to death;
When assailed sore by Satan,
Then object the shield of faith:
Fiery darts of fierce temptations,
Intercepted by thy God,
There shall lose their force in patience,
Sheath'd in love, and quench'd in blood.
Tho' to speak thou be not able,
Always pray, and never rest:
Pray'r's a weapon for the feeble:
Weakest souls can wield it best.
Ever on thy Captain calling,
Make thy worst condition known;
He shall hold thee up when falling,
Or shall lift thee up when down.

For the Law was given by Moses; but Grace and Truth came by Jesus Christ.—John i. 17.

Is then the law of God untrue,
Which he by Moses gave?
No: but to take it in this view,
That it has pow'r to save.

Legal obedience were complete,
Could we the law fulfil:
But no man did so ever yet;
And no man ever will.

The law was never meant to give
New strength to man's lost race.
We cannot act before we live;
And life proceeds from grace.

But grace and truth by Christ are giv'n,
To him must Moses bow.
Grace fits the new-born soul for heav'n,
And truth informs us how.

By Christ we enter into rest,
And triumph o'er the fall;
Who'er would be completely blest,
Must trust in Christ for all. *Har's Hymns.*

Nor has he spent his life badly, who, from the cradle to the grave, hath passed it in privacy.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. IV.

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COMMUNICATIONS.

For the Signs of the Times.

"Associate yourselves, O ye my people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread.' 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.'" Isa. 9—13 & 20.

Brother Beebe: Having a little leisure, I have concluded to pen a few of my thoughts for your perusal; if you think them worthy, you may give them a place in the Signs. Some of the brethren here seem to like the doctrine contended for in the Signs, but say they do not like this levelling of artillery against the popular doings of the present day, without making any propositions as to what should be done. I think it is quite possible that they do not read all the papers; if they did, it is possible they might learn some things they have not thought of. I had some thoughts of making a few propositions, but if I should I do not believe they would be willing to follow them. The first is this: that all such as believe the Scriptures of the Old and New Testaments to be a sufficient rule of faith and practice, and have covenanted with their brethren to take them for their rule, should live up to their covenant, and eschew all plans and schemes which they acknowledge they cannot find in the rule they have agreed to walk by. Some to whom I have made this proposition begin at once to say, "Why how many things you have that you have no 'thus saith the Lord' for; for instance, the building of meeting-houses, meeting every sabbath for preaching, or praying every night and morning;" just as though these things were of no older date than the modern manner of forming Missionary, Tract and Bible Societies.

Now I had thought of pointing them to one or two examples in the word of God for the first-mentioned things; perhaps they may not think them exactly to the point, but if they will bring as good examples of the latter from the same source, I will cease my opposition at once. The first I shall bring is the Temple built by Solomon. If

they will look at 1 Chron. xxvii. 11, 12, and 2 Chron. iii. 3, they will see that Solomon was instructed by his father David how to build the house, and his father David had the pattern by the Spirit; and whatever this house might represent typically, I consider that literally it was a meeting-house, or house where the people of God met for public worship, for the purpose of offering those sacrifices which the law required of them. And I find, by searching the New Testament, that the Jews had many places of public worship, called Synagogues, in places remote from Jerusalem, and the Saviour and his Apostles were in the habit of going into the temple and into the synagogues to preach the gospel; and as I do not find any place where this practice is forbidden, I see no reason why christians should not have houses for public worship at the present day.

As to meeting every Sabbath, although there are many examples on record, I will give but two; one may be found Acts xvii. ii: And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures; the other, Acts xviii. 4: And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. As to praying night and morning, David says, Psalms v. 3: My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up. Ps. lv. 17: Evening, and morning, and at noon will I pray, & cry aloud: and he shall hear my voice. Luke, xviii. 1, informs us that the Saviour "Spake a parable to this end, that men ought always to pray, and not to faint." For myself, I consider these examples sufficient; but I will mention, Daniel, who notwithstanding the king's decree, "kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Dan. vi. 10.

Now it appears by the above examples, that meeting every sabbath for worship, praying night and morning, are not among the new inventions of the present day; but were practised by the saints in olden times. One other proposition which I have to make, is this: That all who say they do not fellowship the New York State Baptist Convention, should cease to advocate its measures for spreading its papers & begging money for its funds, and saying 'God speed' to those who are in its employ. I propose that they should follow the direction of the Apostle: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such, serve not the Lord Jesus Christ, but their own belly; and by good words

and fair speeches, deceive the hearts of the simple," Rom. xv. 17—8. I propose that they should follow the instructions of another Apostle who says, "My brethren have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that wear-eth the gay clothing, and say unto him, sit thou here in a good place; and say to the poor, stand thou there, or sit here under my footstool; Are ye not then partial in yourselves, and are become judges of evil thoughts?" James ii. 1—4. Now I enquire if this is not something like the practice of the leaders of the modern missionary, tract and bible societies? Do they not say to the rich man, who has 50 or 100 dollars to give them, sit here on a high seat, be a director for life; and to him who has not been quite so fortunate in obtaining the good things of this life, and cannot spare them quite so much, but is able to come up next to the highest sum—take the next seat lower, be a director for one year; and to the next, who is less fortunate than him, they say—take a lower seat, be a member for life; and to another, who is still less fortunate, they say—take the lowest seat, be a member for one year only! This looks to me like a practice which the Bible condemns; it looks like giving the rich the whole control in religious affairs; it looks like making the kingdom of Christ like unto a kingdom of this world—where the rich lord it over the poor.

If I have wrong ideas concerning these things, I would thank any brother who will convince me of my error. I cannot say, as one has frequently said to me, that he did not wish to be convinced; no, I can truly say, that if I am in an error, I want to be convinced of it. But I have one more proposition to make and then I have done for the present. It is this: That when they read an article in the Signs, which conveys truth in such glowing colours that they cannot deny it, they should not try to do away the force of that truth by calling the writer a blackguard. It looks too much like the practice of the ancient scribes and pharisees, who, because they could not deny but what the Saviour cast out devils; said that he cast them out by Belzebub the prince of devils, in order to keep the people from following him.

I have some more propositions which I should like to make, but, lest I weary you, I will wait until I see whether they incline to follow those that I have made.

I am, yours, in bonds of love,

CLEMENT WEST.

TO THE EDITOR OF THE SIGNS OF THE TIMES: Dear Sir, Having had a general knowledge of the reception your periodical meets with through our region, I have thought good to advise you thereof for your encouragement. You, like your Master, are a wonder to many; some say that you are a good man, others say, nay, but you are deceiving the people. The doctrine you advance is so very unfashionable in this age of superior light, that many stand astonished at your presumption; not that you are charged with violating the Gospel of Christ, but the Tradition of the Elders. Nor do they insinuate that you are seeking popularity or money; no, for the course you pursue, abstractly considered, forbids all such imputations.

One of the atrocious crimes with which you stand charged, we believe, is, a disposition to accede to our Lord Jesus Christ the high prerogative of saving sinners by his own free grace alone, without the intervention of human wisdom in forming so many societies, and irrespective of them all. Such doctrine as this is supposed to be calculated to drive people to despair of ever being saved by all the exertions they can make, or can be made for them; and hence they will be driven to look to Jesus Christ, as the way, the truth, and the life, "And no longer pay their money for that which is not bread, and their labour for that which satisfieth not." Such a charge as this, in the moral world, would strike a death blow to the power of Anti-Christ, and deliver multitudes, who, through fear of him, have been all their life time subject to fashion!

The Gospel of Jesus Christ was never calculated to raise up a set of Rabbies, Reverend Doctors, and Popes, until it was religiously perverted by pious intrigue. Since that time, men have generally acted under the inspiration of darkness, supposing it to be light; and hence the professed Church of Jesus Christ, with a few exceptions, have been under the control of Anti-Christ for fifteen centuries. No one will dispute our position who takes into consideration the various orders and denonations which have existed in our world, together with persecutions, tortures, and deaths, which have marked all their movements down to the destruction of the Quakers in Massachusetts, or to the present day. This same kind of religion existed in the days of Cain, and has always been under the control of free will. Abel fell before it; so did the prophets and apostles, and so did Jesus Christ himself; and Sir, if it had the civil law on its side now, we should much rather insure any kind of property against fire, than to insure you. Some there are who breathe out threatenings and slaughter against you and your paper, as devoutly as ever Saul did against the primitive saints. Wherever your tract goes, we believe it has a similar effect to that of Jesus (going) among the Gadarines "We know thee who thou art, &c. torment us not before the time." But few we fear among professors, ever try the merits of your doctrine by the Standard of Eternal Truth. They had rather

presume it false than to suffer a fair investigation. The whole natural world, with all its diversified forms, together with the providence of God, which pervades and governs all, will rise up in the judgment with those who oppose the doctrine of God's Electing, everlasting love, in the salvation of his people, and condemn them; for they speak a language not to be misunderstood.

Notwithstanding all that God has done in the natural and moral worlds, millions will sleep on till the general judgment; the voice of the archangel and the trump of God, will be the first to awaken them to a sense of the value of that truth they now despise. While the wise and prudent are forming their benevolent plans to convert a lost world, they prove themselves ignorant of these things; for God the Father, Son and Spirit, with all the holy angels, are persuing quite a different course. They are all engaged for the salvation of the Elect—the chosen of God; chosen out of the world, that they should be holy and without blame before him in love—being predestinated according to the purpose of Him who worketh all things after the counsel of his own will. In their eternal salvation, Jesus Christ will be completely satisfied; for these he prayed, John xvii, and not for the world.

However valuable scientific knowledge may be in the world, yet we discover the sad effect of it on the Church of God, in those numerous delusions which have crept in unawares. Never was Jesus and the Spirit turned out of doors until this goddess entered our Baptist Churches; here she soon gave her hand to Anti-christ, and they have produced a progeny as dangerous to the Spiritual growth of the saints, as ever could be found in the box of pandora. The doors were immediately shut against the improvement of gifts, the only precursor of life; without which, the line of demarkation between the Church and World can never be maintained. High salaries must next be levied—reading sermons introduced—extempore preaching derided—the finger of scorn pointed at extempore gospel preachers—the doctrine of Arminius exalted—salvation by grace defaulted—predestination and election perverted—worldly singing, fashionable societies, protracted meetings, and anxious-benches, highly applauded. In short, every thing calculated to counteract the doctrine of the Cross, is hailed with extatic delight. While others are looking for a millennium of universal holiness, I never expect to see but few who will follow the Lamb withersoever he goeth. To these the text will be applicable: *Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.*

It is now something more than twenty years since christianizing the world became universally popular; and never did the world degenerate faster than it has for about the same period. Instead of reforming, the world is growing worse and worse. The most intelligent of our citizens testify that iniquity never so abounded as at the present day. What will be the result, God only

knows; we hope he will appear in mercy and build up Zion, and with the sword of his mouth, and by the brightness of his coming, bury the dregs of anti-christian power and worship in eternal oblivion.

To conclude, dear sir, we hope you will continue to keep your place a little behind Jesus, at his feet; but few know the safety of being there. What an excellent shadow he is from the heat, and refuge from the storm—when the blast of the terrible ones is as a storm against the wall. Methinks if the allied powers, who are marching on before Jesus, knew the safety of your hiding place, and that no weapon formed against you would prosper—that every tongue rising against the truth you will condemn; they would soon throw down their arms, and become loyal subjects to the King of kings. ELIHU.

Westfield, Mas. March 16, 1836.

For the Signs of the Times.

Lexington, Ky. March 2, 1836.

BROTHER BEEBE: Your being so much in the habit of receiving letters and communications, almost deters me from writing at all; still I feel as though I wanted to let you know something about the Baptists in this place. There are a few, Bro. Beebe, that heartily concur with the doctrine contended for in the Signs of the Times. There is no c'h. of the Old Order of Baptists in this place, and there is but very little truth indeed preached in this place. Hardly any, save what we hear from Bro. Dudley; and what we hear from him is as "Apples of Gold in pictures of silver."

We are sometimes favored with a visit from such as a Trott and a Reise, but the visits of such "are short and far between." O! that they were more frequent, for such preaching is as much more excellent than the doctrine preached by most of the baptists in this region, as the wheat is to the chaff. And what is the chaff to the wheat, saith the Lord? There is a Baptist C'h. in this place of the new order. The reason I say new order, is, that they have a new preacher as I am informed, at a fixed salary of 5 or \$700 per annum. He is also in favor of the many new inventions of priest-craft, so popular in the professing world at this time.

They have even gone so far in this church as to fix a pool under their meeting-house floor, and there descend and administer the Holy Ordinance of Baptism; all of which I believe to be a perversion of gospel order, and the invention of man to gratify the pride of the sinful heart of carnal professors. Yet the C'h. of Christ has nothing to fear as to her Eternal Salvation, for she was chosen in Christ Jesus before the foundation of the world. But this date seems too ancient for most of the Baptists in this place and surrounding country, but not too ancient for me, Brother Beebe; for if I was not secured in the Covenant of Grace, before the worlds were, I know that I am forever gone. The existence, or non-existence of Missionary Societies or Sunday School Unions, is not to effect the Lord's purposes in

the salvation of His Church and people. Neither is the fullness nor emptiness of the Lord's *Treasury*, as by them called, to be the means of converting the heathen; for all that is the invention of men, and the Lord has not transferred his power to mortals to convert the heathen. But we are informed by divine writ, that He will have the heathen for a possession, &c. Heaven and earth may pass away, but my word it shall stand, saith the Lord. The Arminians will put this interrogatory to the above sentiments: If this be true, why oppose the benevolent institutions of the present day? The answer is at hand: They are unauthorized by the Scriptures. Moreover, it argues bankruptcy on the part of the great I AM; and these are sufficient reasons for us.

The above named church has Silas M. Noel for their pastor, formerly of Frankfort Ky. He is one of the D. D's. I saw bro. Dudley a few days since, he was in usual good health. Old bro. Corban is now in this place, and looks better than he did twelve months ago. We should be pleased, many of us, to see you in Kentucky, and I trust that bro. Ries' letter will have some influence in directing your mind and attention this way. Pardon the length of this scribble, and believe me to remain,

Yours, with due respect,

MOSES HEADINGTON.

For the Signs of the Times.

Tyrone, Steuben Co. Dec. 26, 1835.

ELDER BEEBE: I have been a reader of the 2nd and 3rd Vol. of your paper, and although it is despised by many of the Baptist name, yet if I know what truth is, it is contained in it—bearing the everlasting Gospel of Truth. I think I can truly say, I have been comforted in reading what has been written by brethren in different parts of the country. I am not capable of writing equal to my brethren, but in my weak way will endeavor to write something which, perhaps, may be edifying to them to hear from a weak brother. I might say, I am as one brought in at the eleventh hour. I will relate the dealings of God with me: about twenty five years ago I was like others, I thought that if I lived an honest upright life, it would be as well with me as with those that made a profession of religion. One night as I went to see to my cattle and was returning to the house, all at once it pleased God to shew me what I was. I viewed myself a sinner justly condemned by the righteous law of God, and that he would be just had he sent me to hell with all the race of Adam; but something said to me, Christ died for sinners; this gave me some relief. I went into the house, but I was a sinner—I wanted some brighter evidence that he died for me; but I cannot relate all my troubles.

Thus I was left to work for about twenty-two years—sometimes reading the word of God, and seeking to find some promise to relieve me; but it was a sealed book to me, and thus I continued until the year 1832. In that year it pleased the

Lord, through the foolishness of preaching, to shew me what I must do. I went to the church-meeting, told my experience, and they were willing to receive me. Previous to the day I was to go forward in baptism, as I was walking by myself, thinking of my unfitness to join the c'h., these words came to me: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls," Mat. xi. 28, 29; and although I had often read them, they never come with such a sweet invitation before; I was now made willing in the day of God's power; my trouble was all gone. On the 12th day of August I was baptized, being in the sixtieth year of my age. Like the Eunuch, I could go on my way rejoicing; but to add to my joy, my wife being in trouble of mind, was led to behold the Lamb of God, which taketh away the sin of the world. Four weeks after she was baptized; now we could rejoice together, and we can say with Paul, "It is not of him that willeth nor of him that runneth, but of God that sheweth mercy."

When I hear of those who preach up that any one can get religion as easy as to turn the hand over, such religion I fear will not stand the test on the day of trial; none but the religion of Jesus will stand the test for he will own no other. I believe that God has a chosen people whom he hath called from darkness into his marvelous light, and he has given them a rule of laws in his word for them to follow; our Saviour when he called his disciples, said unto them, "Follow me," and if we profess to be his followers, we ought to follow his rules, and not to forsake the holy commandments nor follow the traditions of men. Such as have forsaken the rules or commands of Christ and turned after the traditions of men, have forsaken their first love, or rather, I fear, have never known what it was really to love Christ; but I firmly believe that God will keep his children, (those who have kept the word of his patience) from the hour of temptation which shall come upon all the world, to try them that dwell on the earth, Rev. iii. 10; and is not this the hour of temptation?

In the best of Bonds,

SETH CLARK.

For the Signs of the Times.

Brother Beebe: Last month, after I had done writing and preparing for the press, I applied myself to the examination of the manuscripts composing the *five letters* which I wrote to you about last August from New England, and which you, in the Signs, kindly accepted; and have found those manuscripts, though written more than eight years ago, to be so much like one of my treatises written and printed last winter, that I feel bound to relinquish the idea of preparing them for your paper; and hence in their lieu I transmit to you the Minutes of the "Country-Line Baptist Association," held in Caswell Co., North Carolina, last August, in which there is a

letter of mine, and which you are at liberty to insert in the Signs. This letter perhaps will be all in season for our Baltimore Association, next May; for you know the old proverb says, "That which is sauce for the goose, is also sauce for the gander." Please, therefore, to bring forth the highly seasoned sauce as soon as possible, and with as many new ingredients added to it as you may deem to be necessary; or if you think an abridgment needful, then take your pruning knife and spare not. But above all, if you think I have erred in writing the letter, correct me before all; or if you are of opinion that my sauce is too highly seasoned for your gentle readers—i. e. if you think there is too much asperity in my odium, do pray scatter a handful of *mellioration powder* over it, lest your correspondent should be disgraced in the streets of Zion.

But, in reference to the Baltimore Association, permit me here to observe: Things in this body have for a long time gone on immethodically, and when they will become more orderly I am not able to say. I know there are different sentiments and views indulged in by men composing that body; but things ought not so to be, nor can there be much gospel peace and love where these things exist. A corporeal body only appears graceful when there is a just symmetry in all its parts; and the same is true in reference to a political body; nor is it any less true in a religious body: if there be not a sameness of views, sentiments and feelings, there can be no real gospel tie, no holy affinity, no divine brotherhood, no heavenly harmony. When a body thus becomes disjointed, and like a lute with all its strings broken, is not a division necessary, since harmony cannot be restored, owing to there being so many wild and outlandish notes crept in among us? And also, ought not such a division to be effected quietly and without strife and war? I do not mean by this last question, that the difference of sentiments among us, is of a small moment, for I know it to be otherwise; the difference is great, and leads on to very serious and weighty matters.

As it regards myself, I am free to confess, tho' indeed it seems unnecessary here so to confess, since all my writings and preaching prove the same thing; yet, I say, I confess that I am, what is now days called, of the *Old School Order*, and that too all through the chapter; and I am this from principle, and have been so ever since the year 1800, as the history of my life amply testifies. Hence I feel no sort of delicacy in saying, what years ago I said from the press, viz: That the points of doctrine on which the Old School and the New School split, and what is commonly called *Fullerism*, I believe are pernicious, and subversive of the whole gospel system; and I for many years have been so firmly rooted and grounded in this belief, and the subject in all its various ramifications, I have viewed so closely; that I am free to acknowledge, that of all I have read or heard on those points for many years past, have afforded me no new light on them.

This scheme, though with all its native and legitimate errors, baneful concomitants, and destructive vestiges, has formed a new epoch in theology; and all who fall in with the same, are bound by the rule of congruity, to acknowledge that the gospel of the Son of God is by it brought under a new bias, and the whole religious hemisphere more or less changed—seriously changed; changed so as to suit a carnal mind and an unsanctified heart. But those persons who wish to know my views on this subject, at full length, let them consult my late publication, entitled, *A Fac Simile; or the Religion of New England Pourtrayed*. Price 25 cents.

With this, and the minutes, I send you two other letters for the Signs, and all in the place of the five letters. I am now in Old Virginia, even in Southampton county where the Hagarenes have lately been mightily disconcerted—almost to madness; priest and people all alike; for my name and writings among them is worse than jalop. Poor things, how they do fret and foam. I am an eye-sore to people both abroad and at home, and it effects my mind to that degree, that it makes me laugh. Adieu,

JAMES OSBOURN.

March 22, 1836.

A LETTER OF CONGRATULATION TO THE COUNTRY-LINE BAPTIST ASSOCIATION, NORTH CAROLINA,

Beloved in the Lord:

I conceive that so far as a body of professed christians, conscientiously act for the honor of God, and with a marked regard to divine truth, they manifest their warm adherence to, and unfeigned love for, the present languishing interest of Gospel Zion, and also identify themselves with those who are "not ashamed of the Gospel of Christ," Rom. i. 16. All right-hearted men in the cause of God and truth, have got at this time a fair opportunity of signaling themselves assuch, by being more than ordinarily courageous for the pure principles of the gospel, and also by boldly protesting against the errors, lies and delusions which now pass current among most people for genuine christianity. And that the servants of the Lord ought so to signalize themselves whenever circumstances render it necessary, the holy scriptures amply testify; and that such circumstances are now before us, is too apparent to be denied by men who love and fear God.

When men in the frivolity of their minds, can treat with contempt the soul-comforting, and God-glorifying doctrine of Eternal Election and Predestination, and the union of Christ and his c'h. and the final perseverance of all the saints to ultimate glory; and then in the place of these evangelical truths, preach what Paul calls "another gospel"—a gospel made of doctrines and sentiments pleasing to a carnal and depraved mind, and also aim in preaching to work on the fleshy feelings of a hypocritical auditory, merely in order to see how many proselytes they can make to their pernicious system of theology;—

I say when men in the pride and ambition of their hearts, can thus perfidiously act, it is high time for God-fearing men and lovers of precious truth, to turn their backs on them, and try to vindicate the abused honors of Deity. And as I verily believe that you acted correctly, and conscientiously, and with a view to the honor of the Lord Most High, and with a marked regard to divine truth, and to your own peace and comfort, when you took the ground you now occupy, is the reason why I send you this congratulatory epistle; and I wish the Lord, whom we serve and love, may make it a blessing to you all. And you, beloved, as well as I, know that our glorious Lord is able to render this mute of mine of use to you.

I hope, beloved, you will be enabled by the grace of God, to maintain your post, and to "abide firm in the apostle's doctrine and fellowship, and in breaking of bread, and in prayer," Acts ii. 24. I also hope you will display much gospel zeal and magnanimity of soul, in behalf of Zion's cause—in "This day of trouble, and of rebuke, and of blasphemy," Isa. xxxix. 3. I confess that this most precious cause of Zion is at this time under a most shameful impeachment from Judaizing teachers, and others; for they are now openly denying that very interest which they once pretended to vindicate. Saying and unsaying, and doing and undoing, are unequivocal characteristics of double-minded men, who are unstable in all their ways, James, i. 8; and of such men we must be aware, for they are deceitful workers, and corrupters of the word of truth, and lyers in wait to deceive. These men have a show of godliness and pretend to great things, and deep things; but not I think, "the deep things of God" of which Paul speaks, 1 Cor. ii. 10; for it appears to me that they are at war with those "deep things of God," and hence they say they are dangerous things, and ought not to be preached.

Brethren, we have arrived at the point of time which was alluded to by an ancient servant of God when he said, "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," Acts xx. 29, 30. Surely you can see around you just about such men as Paul here speaks of; and if indeed they are such, you then most assuredly have done right in declaring non-fellowship with them and their doctrine, though some people may think otherwise. Also some may be of the opinion, that the difference of views and sentiments in religious matters, between you and those whom you have shut out of your connection, is of too mild and inoffensive a character for so serious a schism to be the result; but, indeed, I am of a contrary opinion, for I am verily persuaded that the disparity of sentiments between you and the churches, and the associations which you of late ejected from your fellowship, is of vast magnitude; for it reaches not only to the letter of

truth, but even to the very spirit and essence of the gospel. That is to say, you and your opponents, are neither of one judgment nor of one heart; but differ you do, as do fire and water. And from hence I congratulate you on the event of having become two bands. The brotherhood is broken, and the poor of the flock, who are waiting upon God, shall know that the thing is of the Lord, Zach. xi. 10—14.

And now, beloved, as you are clean—disjoined from those people who are in constant search for the body of Moses, to the total neglect of the soul of the gospel; I hope you will never more seek for an affinity with any of them, while they continue under the old covenant, and are so diligently seeking for the sepulchre of Moses. And you may always know who those are that are thus assiduously engaged in this fruitless toil, by the blindness of their minds; for even unto this day, when Moses is read, the veil is upon their hearts; but when any of those sepulchre-hunters shall turn to the Lord, the veil shall be taken away, and then you may form an alliance with them for ever; and then also you will be able to live in gospel peace and love together. But you know very well, that you feel no going out of soul, nor any spiritual tie with men who have got on the ancient veil, and who are in love with "another gospel," and another system of religion than what Christ and his apostles taught.

And you also know, that the things now in vogue among us, under the name of religion, do exactly form a new *Diana*, which mighty goddess you have no gospel love for. You must likewise be sensible of how vain the attempt would be, to try to establish christian fellowship where there is a most palpable want of congeniality of religious views and sentiments; and there is this want between you and the great bulk of professors in this day of lies and delusions. And also you do most assuredly know, that this serious want of congeniality of religious views and sentiments, has always existed between the c'h. of Christ and the anti-christian party; and exist it always will, for they are two, and the dividing line is drawn with great precision in the word of God. Now again I say, that as this wide difference does actually exist between you and the people whom you have put away from among you; it must be confessed by all honest men, that you have acted in a way perfectly consonant with your own intestine peace, and the declarative glory of God.

Besides, you wanted not for example in this matter: for the Kehukee, Little River, Contentna, Fish River, Bear Creek, Mayo, Pig River, Abbott's Creek, Union, and the New River Baptist Associations, occupy the same ground as you do; and I commend you all for doing as ye have done in this very thing; for I believe that the *Interest* which ye have all taken so decided a stand against, is but a *Diana*: and it seems to me that its life, health, strength, support, fame, beauty and credit, is wholly suspended on MO-NEY. It also looks to me as if worldly men,

graceless professors, and carnal preachers, were its abettors and admirers. The doctrines, views, and sentiments, inculcated by those devotees of Diana, are at war with the whole genius of that gospel which Paul was not ashamed of, and on which you and I feed, and of which we make our boast, and under the blessed influence of which, we hope to live and die. These are the sentiments of my heart, and I have good reason to believe they are yours also: and with such views of the gospel as you possess and maintain, it was not meet that you should have any longer countenanced the corruptions which the generality of churches and associations are at this time overrun with, nor any longer have lived in strife, as is sure to be the case wherever, and whenever conflicting sentiments are found together. Fire and water on the same hearth, will not accord, for these elements run transversely; and just so transverse are your views and sentiments, to the views and sentiments of those people from whom you have separated yourselves; and hence I again say that I congratulate you on that event.

When Abraham of old found that the herdmen could no longer live together without strife, he deemed the most prudential step for him and Lot to take, was for one to take to the left hand and the other to the right, Gen. xiii. 8, 9. Abraham well knew that the "beginning of strife was as when one letteth out water," Pro. xvii. 14; and hence he resolved on a separation. Also the contention between Paul and Barnabas, "was so sharp that they departed assunder," Acts xv. 39. And in very deed and truth, no society of people, whether civil or religious, can live together in harmony without a congeniality of views and sentiments; and hence I do insist upon it, that as soon as ever a conflict here takes place, either in churches or associations, and it cannot be speedily obviated, prudence dictates a separation.

From the commencement of my ministry, I declared, from the pulpit and press, non-fellowship with an abundance of people and things, which were then by most folks thought to be full of good religion. As then, so now—I have no gospel fellowship with them; for one or the other of us must necessarily be the disciples of Moses, for we are of different views, feelings and sentiments; we are also actuated by two different spirits, under two different covenants, and in two different pathways. But although I declared non-fellowship with them at the beginning of my ministry, and do the same to this day; yet I did it then, and do it now, without any sort of animosity in my breast against those Baptist people, and others, from whom I have all along declared myself disjoined. They indeed may reproach me, and slanderously publish me in their vehicles, as long as they please, it will place us no wider apart than we were at first; for we were two then, and we are but two now—and a unit we shall never be, until God by his grace and truth, effects a radical change in one of us twain.

Thus, beloved, the matter stands between me and the Ishmaelites of the nineteenth century. As

they and I are in heart two, and in views and sentiments two, the same also is true between those very same people and yourselves; and hence you, as did Abraham, have well done in taking to the *right hand*, while they are pursuing the *left*. All the scandal, ignominy, and scurrility, that have been or may be heaped upon you for doing as you have done, I hope you will take patiently, and consider it as a badge which strictly belongs to the gospel of Christ, and an honor to all right-hearted men who wear it. When David was suffering reproach and slander from scornful men, he said to his soul, "let them curse, but bless thou," Psa. cix. 28. And I would here say the same to you all, and I do hope that you will bless the Lord with cheerful hearts, and in your words and actions honor his most holy name, and then shall ye be honored, for the Lord will honor those who honor him, 1 Sam. ii. 30. I hope you will never at any time, nor under any pretext say a confederacy to men who have departed from the soul-supporting and self-debasing doctrine of the cross, and the truth as it is in Jesus. All to a man, who have acted thus, have taken refuge in falsehood, and are now "rejoicing in a thing of nought," Amos vi. 13. Yes, beloved, as sure as you are born, those very men to whom I now allude, are amusing themselves with what Paul calls "another gospel," Gal. i. 6; and they also try hard to impose this same spurious gospel on poor simple-hearted people for the genuine gospel which Paul preached. I do hope you will stand aloof from all such religious dissemblers and hypocritical mockers; and at the same time I warn you to act discreetly, and with an eye single to the glory of God, and in this way to edify each other. And also be sure to strive together for the faith of the gospel; and at the same time, you must not fail to protest against the delusions and false doctrines of the day; and in doing these things, seek help and direction of God, and then fear the face of no man.

I also must here advise you to set a double watch at the door of the Lord's house in these perilous times, in order to keep out of your pulpits, false teachers and 'another gospel,' and to keep out of your fellowship mere carnal proselytes. If the Lord gives you children, they will be children of promise, and living children, and they will live forever, and they of course will be well worth your having; but all the rest will be just a dead weight on your hands, and a trouble to you without yielding to you any soul profit; and hence never covet base-born children, but rather study to keep them on the outside of the door until they can speak a more pure language than what was ever taught at an ISHMAELITISH CAMP, or in a STRAW PEN.

I would also wish you to bear in mind, that the bold stand which you have lately taken in the defence of the Gospel of Christ, lays you and all your measures open to the animadversions of the *Diana party*; and you may be sure that they will not be very lavish with their mercy on you and your measures, because they know that it is from you and such as you, that their 'goddess Diana,' is in danger of being exposed and defaced; and hence it behooves you to act conscientiously in all things, and not to give occasion for reproach to those who may

seek occasion. And be sure to try to live near to the Lord, and to walk humbly before him, and to possess good gospel feelings, and very highly to extol our most glorious Prince of Peace, who is exalted at the right hand of his Father, where he is now interceding for his people here below.

I should be glad to be with you all at the Bush Arbour, where you next month expect to be together in Session. Many of you have there heard me preach Christ Jesus and him crucified, and in the same ye have rejoiced and been very glad. But instead of my being there with you, I expect to be in, or on my way to the state of Maine, and there again to 'testify the gospel of the grace of God,' Acts, xx. 14. The Lord, as you very well know, is pleased to make my writings and preaching of signal benefit to the sons and daughters of men in the southern States; and the same is true in many of the northern and eastern states, and also in the western states, my writings are much blessed of the Lord to many souls. My life also, is taking a very wide range, and is more called for than any other book I ever wrote.

May the God of our fathers, and the Angel of his covenant, be with you in all your straits and difficulties, and constantly guide you in the way of life, and at last bring you safe home to glory, is the sincere desire of,

Your brother and servant,

In the Lord God of Israel,

JAMES OSBOURN.

July, 1835.

SIGNS OF THE TIMES.

New Vernon, Friday April 22, 1836.

"CHRISTIAN VILLAGE."—In our last number we promised to notice a short article from the Cross & Bap. Journal, headed as above. To this article the Editor of the Cross directs the attention of his readers; and in doing so, has informed them of our opposition to these *fruits of missionary enterprise*. We feel ourselves obliged to Mr. Stevens; for in this particular we think he has done us more justice than in any other reference he has ever made. By way of endorsing this one truth, published in the Cross, we will copy the editorial note, and thereto subjoin a copy of his *Christian Village*:

We invite attention of readers to the short article on the last page, under the head, 'Christian Village.' There will be seen some of the fruits of the missionary enterprise, which the 'Signs of the Times' so bitterly opposes, as among the offspring of what he calls 'Arminianism.' And the editor seems to think himself bound to *rebuke* those engaged in such labors, *sharply*, as if they were *liars, disobedient, and unto every good work reprobate*.—*Cross & Jour.*

CHRISTIAN VILLAGE.—We recently published a letter from Mrs. Wade, which left her in the wilderness among the Karens. Another letter has been received from her by a friend in this country, and published in the N. Y. Baptist Register, from which we make the following extracts, describing her place of residence, employments, &c. The place is called the Christian Village, and is situated in the wilderness about three days' journey north of Tavoy. 'This Village,' says Mrs. Wade 'was founded by brother Mason, and though all are not members of the church, yet it is strictly a Christian village. I have been here nearly six weeks, and truly I never lived in any place in America which so well deserved the name. There is not a single house where prayer is not daily offered. All ask a blessing over their simple meal;—and no man, woman or child takes a dose of medicine, without praying God to bless it to them. And when they recover from illness, they consider it a blessing directly from God. Forty children were taught to read and write the last rainy season, so that on Lord's days the children all read the few books they have to their parents, till about ten o'clock, when the sound of the gong calls to the zayat, where the service is similar to the evening, only much longer. In the afternoon I have an interesting Sabbath school for

all the inquirers and children. At evening we meet again as usual. We have an assembly of about two hundred, fifty of whom think they have been born again; and I trust a great number of them will be thought worthy of the ordinance of baptism. Several have been inquirers for a long time, and by a daily life give good evidence of their sincerity.

Mrs. Wade makes the following mention of Ko Chet-thing, and Moung Sawa Moung:—"Ko Chet-thing is very happy with his family again, and all engaged in preaching the blessed gospel to the Karens north of Maulmein, with brother Vinton; and Moung Sawa Moung is with brother Judson, engaged in the same blessed work."—*Watchman*.

As we plead guilty to the charge of opposing these fruits of missionary enterprise, it may be proper to give our readers some reasons for such opposition. And 1st, As that which is the fruits of one thing cannot consequently be the product of another, so this Christian Village, being the fruits of missionary enterprise, cannot be the fruit of Grace, or product of the Holy Ghost; our enemies themselves being judges.

2d, The Scriptures of truth inform us that no one can bring a clean thing out of an unclean. The missionary enterprise is a mongrel Beast, composed of men, money, power and labour. Men are denounced in scripture as being by nature altogether unclean—unholy—leperous from the sole of the foot even to the head—bruises and wounds, and putrefying soars—his heart a fountain of corruption, a cage of unclean birds—the thoughts of his heart evil, and that continually—*cursed children who cannot cease to sin*. Hence if we seek for goodness, human nature says, "It is not in me!" Money, which is the next indispensable ingredient, is, by the Holy Spirit, denominated *filthy lucre*; the love of it, the Apostle tells us, is the *root of all evil*; hence money, to the language of depraved human nature, responds, "It is not in me." Human power, like its parent, human nature, is corrupt, and is by the God of heaven utterly rejected from the work of building up the temple of the Lord. Behold, says God, the man whose name is The Branch, even he shall build the temple of the Lord and he shall bear the glory, &c., "Not by might nor by strength, but by my Spirit, saith the Lord."

But again: This power is in all points opposite to that Christ who is the power of God through faith unto salvation, as it is derived from a very different source—being that which the dragon gave unto the beast, together with his pagan seat, (Rome) and great authority; a power to work miracles, with all signs and lying wonders, and all deceivableness in them that perish—a power to cause fire to come down from heaven in the sight of men; and last, but not least, a power to make war with the saints, and to overcome them for a short season. Hence to look for goodness in human power, is like seeking the living among the dead.

The last ingredient named, is *labour or works*. Of these, the Bible mentions two kinds, viz: the works of righteousness and the works of darkness, or the work of God and that of men and devils. Now inasmuch as the missionary enterprise claims the honor of saving souls from the quenchless fires of hell, it is impossible that the works of the mission enterprise should come under the first denomination—for the Apostle forbids the idea that we are saved by works of righteousness which we have done—it follows then, of course, that if any kind of works which men can perform, possess any such influence, they must be the other kind, viz: works of unrighteousness; and this is grossly absurd. Thus we find, on examination of the principal component parts of the Missionary Beast, that it is unholy and unclean in all its parts, and can be productive of nothing that is, in God's esteem, holy or good.

3rd, Another reason why we oppose the fruits of the missionary enterprise is, because such fruits are not

meet for repentance—they do not shew a work of repentance wrought in their hearts by the Spirit of the Lord, who are engaged in these operations—for certain we are that every enlightened soul that has been made partaker of that repentance which comes down from Him, who is exalted a Prince and Saviour, to give it unto Israel with the remission of sin, will know better than to suppose that sinners can be saved by any power short of that of divine omnipotence. Full well do they remember the worm-wood and the gall! and how utterly lost and helpless they were while in that condition! They were then effectually taught by the Holy Spirit to cease from man, whose breath is in his nostrils. They were driven out from every refuge, until they found themselves unexpectedly in the hands of the great Shepherd and Bishop of souls. He brought them into his banqueting house, and his banner over them was love; here they were permitted to set down under his shadow, and they found him a refuge in distress and a very present help in trouble; yea, they entered into the Rock—experimentally—and hid themselves in the dust for fear of the Lord, and for the glory of his majesty! These are some of the fruits, meet for repentance; but O how different from those boasted of by the Missionary beast! The children of God hide themselves in the dust; they do not venture forth and attempt to perform a work for others which they were altogether unable to do for themselves, while the others, like Old Lucifer, can say, "Is not this great Babylon which I have built by the might of my power, and for the honor of my majesty?" or, like Mr. Stevens, point to his Christian Village, in East India, and say, "There will be seen some of the fruits of the Missionary Enterprise!"

4th, The Church of the First-born, whose names are written in heaven, are sometimes called a City, sought out—not forsaken &c.—a City set upon a hill; but she is nowhere in Scripture called a village. "Glorious things are spoken of thee O City of God;" she is called the perfection of beauty; but none of these things are spoken of the missionary production of human enterprise. Among the most glorious things spoken of the City of God, are these words, "I, saith the Lord, will lay thy stones with fair colours. I will build my church, and the gates of hell shall not prevail against it."

5th, Another reason for our opposition—and Mr. S. may call it bitter if he pleases, as we expect him and his fellows, in their present wretched state, to call sweet bitter, and bitter sweet; even as they call darkness light, and light darkness—is, that this village which Mrs. Waid has christened *Christian Village*, is, if their own account is true, redeemed with such corruptible things as silver and gold, and not with the precious blood of Christ; for if there be any truth in modern missionaryism, it will go to show that all the blood that was shed on Calvary, would never save this same village had not the missionary enterprise taken hold of the work, and this last saves just in proportion to the amount of gold and silver which she lavishes out of her bag.

6th, The general features of this Christian Village, as they call it, bear a much more striking resemblance to a bastard dwelling in Ashdod than to christianity, as described in the New Testament. We will point out a few particulars of dissimilarity between the Village and Church of Christ. 1st, The Church was founded by God himself: "Behold I lay in Zion for a foundation, a Stone," &c.—the other was founded, we are told, by "brother Mason." 2nd, In the village they are not all members; but in the true church, all are members—all are Christ's body and members in particular. 3rd, Mrs. Waid has lived in this village nearly six weeks,

and testifies that they are more deserving the name they bear than any place she ever lived in America—in the true church, not one can be found who pretends to deserve the name of Christian. 4th, In Mrs. Waid's church no man, woman, or child takes a dose of medicine, with praying God to bless it to them—the members of the true church are not half so formal or hypocritical. Query, do these Ishmaels all enter into their closets, and shut the door, when they pray? and if so, how does Mrs. W. happen to know whereof she affirms? 5th, Mrs. Waid's christian community numbers about 250 souls; FIFTY of whom think they have been born again! leaving the balance of four fifths who do not even think they have been born again; but not so in the true church—for Except a man be born again he cannot see the Kingdom of God, and except a man be born of the water and of the spirit he cannot enter into the kingdom of God.

But should we make no strictures upon the subject of Mrs. Waid's Christian Village, and allow that her description of the fruits of the missionary enterprise is true—i. e. they have got them to be so pious as to outstrip the American christians so far, as to be far more worthy of the name—what then? Do not be alarmed, Mr. Stevens, at our bitterness, we were only about to suggest the thought that they can now do without any farther aid from America, and whether it would not be well for the Yankees to cool off their zeal a little, and make an effort to extract the beam from their own eye—if happily they may at length catch up with their Burman converts. And may we not reasonably expect that these ardently pious villagers will soon begin to think of reciprocating the favors which they have received from our country, and send a posse of their natives to christianize us?

But to conclude. We have no doubt that Satan can make just such christians, as Mrs. W. has described, as fast, if he should half try, as a tinker can make spoons; and we very much mistake his talents too, if he could not make more than one fifth part think they were born again. We are acquainted with some individuals who can say their prayers, read tracts, go to meeting, pray over their victuals and over their pills, as well as piously, and as devoutly as a catholic can say mass, or count beads, and can, in almost the same breath, curse and swear, lie and cheat, and commit almost any kind of wickedness. From all such converts may the Lord deliver his church, and enable his children to "Rebuke them sharply," as though they were liars, disobedient, evil beasts, slow bellies, and to every good work reprobate.

RELIGIOUS MISCELLANY.

RUSHTON'S LETTERS.

A Defence of Particular Redemption; wherein the doctrine of the late Mr. Fuller relative to the Atonement of Christ, is tried by the word of God.

LETTER III.

If the sins of believers are blotted out, obliterated, and put away; if the righteousness of Christ is transferred to them, and this entitles them to reign in life with him, then it will follow that those who are engaged, from one Lord's day to another, in teaching that 'neither sin nor righteousness are in themselves transferable;' that believers, in justification, 'receive only the benefits or effects of Christ's righteousness,' are false witnesses for God, and are engaged in speaking lies in the name of the Lord. And it should never be forgotten, that although the heavenly Comforter, the Holy Ghost, is the author of all meekness, and in his influences he is compared to a dove, yet he has inspired his servants, the prophets, to write the severest things against those who utter errors

against the Lord, to make empty the soul of the hungry, and cause the drink of the thirsty to fail.' And, notwithstanding all the pretensions of such men to universal charity and liberality of sentiment, he exposes the secret iniquity of their hearts, and calls them by very foul names. He calls them *liars*, and *churls*, and *vile persons* and *workers of iniquity*, because they 'devise wicked devices to destroy the poor with lying words, even when the needy speaketh right.' In perfect accordance with this, was the conduct of our Lord. His whole character was made up of meekness, kindness, and love; yet how severe were his invectives against those builders, the Scribes and Pharisees. In this also is he imitated, in measure, by all his faithful disciples, whom he has so earnestly warned to 'beware of false prophets who come in sheep's clothing.' For in the same proportion believers are humbled with spiritual discoveries of the divine glory in the grand plan of salvation, will their holy zeal be inflamed against every corruption of the gospel, so as not to 'bear them that are evil,' not even to 'receive them unto their house,' nor to 'bid them God's speed.'

I shall recapitulate the substance of what has been urged above, on the subject of free justification, in the following arguments.

Arg. 1. If sin and righteousness be not in themselves transferable, but only their effects; if believers receive only the *benefits* of Christ's righteousness; and if sin itself cannot be obliterated, then it follows that there is no such thing as the *justification* of a sinner. Pardon there may be, but justification there cannot be; and, consequently, the apostle was egregiously mistaken when he uttered those memorable words, 'Who shall lay any thing to the charge of God's elect? It is God that justifieth.'

Arg. 2. If God, in the justification of a sinner, merely *accounts* him righteous, and treats him as such, when, in reality, he is not so, then his judgment is not according to truth. But far be this from our God. Justice and judgment are the basis of his throne. He hath declared, that he will lay righteousness to the line, and judgment to the plummet. He will not in judgment either condemn the innocent or clear the guilty. If, therefore, he accounts any of Adam's race righteous, it is because he has first *constituted* them so.

It is with much pleasure I quote the sound words of Mr. Hervey on this subject, in his letters to Mr. John Wesley. The latter had asserted that 'God through Christ, first *accounts*, and then *makes* us righteous.' To this Mr. Hervey replies, 'How? Does God account us righteous before he makes us so? Then his judgment is not according to truth. Then he reckons us to be righteous, when we are really otherwise. Is not this absolutely irreconcilable with our ideas of the Supreme Being, and equally incompatible with the doctrines of Scripture? There we are taught *God justifieth the ungodly*. Mark the words. *The ungodly* are the objects of the divine justification. But can he account the ungodly righteous? Impossible! How then does he act? He first makes them righteous. After what manner? By imputing to them the righteousness of his dear Son. Then he pronounces them righteous, and most truly. He treats them as righteous, and most justly. In short, then, he absolves them from guilt; adopts them for his children, and makes them heirs of his eternal kingdom.' [Letters to Wesley. Letter x.]

Arg. 3. If God merely deals with his people as though they were righteous when he bestows eternal life upon them, then mercy indeed may be displayed, but justice cannot be satisfied. Justice requires equally, that the guilty should die, and that the righteous should live. If guilt cannot be obliterated, but the 'desert of the criminal remains,' then righteousness and truth forbid that he should live: but if the sinner be constituted righteous, then, as such, justice forbids that he should die. In judgment, justice does not merely *admit* of these effects, but it *requires* them. Accordingly, a believer 'is passed from death unto life,' in a judicial or forensic sense, because he has received that great blessing which is called 'justification of life.'

This wondrous display of justice and mercy constitutes the very glory of the gospel, and renders it infinitely superior to any thing that ever entered into the mind of man to conceive. For 'eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit.' In the plan of salvation, infinite justice and infinite mercy, sweetly harmonize. Mercy is not displayed at the expense of righteousness, nor is justice so displayed as to obscure the glory of sovereign mercy; but in the won-

drous scheme of redemption, justice goes forth in all its brightness; and mercy as a lamp that burneth. They are greatly mistaken who imagine, that if salvation be a matter of justice, no room is left for the exercise of free, unmerited mercy. Such objectors forget, that those who receive the gift of righteousness, do so in consequence of *abounding grace*. In all the mysterious plan, *grace reigns*. But how does it reign? *Through righteousness, unto eternal life, by Jesus Christ our Lord*.

FOURTH. Another doctrine, clearly ascertained in the word of God, with which Mr. Fuller's views are entirely at variance, is the *federal union of Christ and his people*. By federal union, I mean that covenant, or representative union, which subsists between Christ and his elect, prior to their believing in him, and which is the foundation of vital union to him. There is a sense in which the chosen of God are not in Christ until renewed by his grace, Rom. xvi. 7; when by faith and love he dwells in them, and they dwell in him; and this has been rightly termed *vital union*. But there is another kind of union, which subsisted between Christ and his elect, in every step of his mediatorial work, and in every act of his most glorious redemption; so that when he obeyed they obeyed in him, when he died they died in him, and when he rose they rose in him. This union is the foundation of all the benefits which believers ever did, or ever will receive from the death of Christ; and this union, by whatever other name it may be called, is what I mean by *federal union*. It is necessary that I should first prove the doctrine itself; and then shew how Mr. Fuller's views are opposed to it though I do not find that he directly notices it in his 'Dialogues, &c.'

One design of the apostle, in his chain of reasoning throughout Rom. v., is to establish this important doctrine. He introduces the two Adams, as the covenant or federal heads of their respective seeds. He insists upon the union of the first Adam and all his seed, so that when he fell, they all fell in him; and when he committed the offence judgment came upon them, because of their federal union unto him. Now Adam was a figure or type of him that was to come. As Adam and his seed stood or fell together, so is it with the Lord Christ and his seed. For as when the one federal head offended, the offence came upon all men whom he represented; so, when the second Adam obeyed, righteousness came upon all the men whom he represented. 'For as by one man's disobedience many were made sinners, so, by the obedience of one, shall many be made righteous.' All this proceeds upon the supposition of union, and of *federal union*; for, unless union subsisted at the time Adam's offence was committed, justice would forbid that the offence should be imputed to all men. Yet we know that death reigns, even over them who have not sinned after the similitude of Adam's transgression; even so, because of the union of the second Adam and his seed when he obeyed, righteousness is imputed to them all, and they reign in life, although, in their own persons, they have never perfectly obeyed the law. Accordingly we find it clearly taught in Scripture, that Christ and his people are one; he the head, they the members; and that, in the eye of the law, they were one body when he obeyed, died, and rose. 'Thy dead men shall live, together with my dead body shall they arise.' In this Scripture we are taught, that those for whom Christ died are 'members of his body, of his flesh, and of his bones;' that federally they died with him, revived with him, and rose with him. And this will appear more fully, if we consider that the words 'together with,' are a suppliance, and that the text may more literally be thus rendered, 'Thy dead men shall live, even my dead body shall they arise,' the meaning of which is thus explained by the apostle; 'But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins; hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places, in Christ Jesus.' That this refers to *federal union* is clear; for believers are not yet exalted in *their own persons*, to sit in heavenly places; but having a representative existence in Christ, they sat down there with him, when he entered into the holiest, and took his seat at the right hand of God, in the highest heavens. And in reference to this federal union, believers are said to be crucified with Christ, dead with him, buried with him, and justified in him, and raised up together with him. For that spiritual or vital union to Christ, which believers enjoy by faith, is the effect of this federal union, as the word of God abundantly teaches. 'We thus judge,' says the apostle, 'that if one died for all, then were all dead;' that is, if one died as the covenant head, or representative of all, then all died in that

one. This is federal union. 'And that he died for all, that they who live, should not henceforth live unto themselves, but unto him who died for them, and rose again.' Whereby the apostle teaches, that because Christ died as the representative of all his covenant seed, the spirit causes them to die unto sin, through his death, and to live unto him, through his resurrection. This will appear still clearer, if we consider Paul's prayer for the believing Ephesians, that they might know the mystery of the Spirit's work on their hearts, and understand how it corresponds with the resurrection & exaltation of Christ. 'That ye may know, what is the exceeding greatness of his power, to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.' Here we see that the work of the Holy Ghost, in the hearts of the saints, which produces spiritual union to Christ in his death and resurrection, is a work corresponding with the work wrought in Christ himself, and is the necessary effect of it. This is the mystery which the apostle himself desired, above all things to comprehend. 'That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.'

The doctrine of federal union, as the foundation of vital or spiritual union to Christ, has been acknowledged by most writers who have firmly maintained eternal and personal election;* but it is gratifying to know that the Lord's people, who are more remarkable for their attachment to the first principles of the gospel, than to the deeper doctrines of it, have been led to see that their salvation depends upon this very thing.

Mr. John Bunyan, in the account he has given of the Lord's dealings with him, has recorded, with artless simplicity, the establishment of his soul in this most glorious truth. 'Now I saw,' says he, 'that Christ Jesus was looked upon of God, and should be looked upon by us, as that common or public person, in whom all the whole body of his elect are always to be considered and reckoned; that we fulfilled the law by him, died by him, rose from the dead by him, got the victory over sin, death, the devil, and hell, by him; when he died, we died, and so of his resurrection. 'Thy dead men shall live,' &c. saith he. And again, 'after two days he will revive us, and the third day we shall live in his sight;' which is now fulfilled, by the sitting down of the Son of Man at the right hand of the Majesty of the heavens; according to that to the Ephesians, 'He hath raised us up together, and made us to sit together in heavenly places in Christ Jesus.' Ah! these blessed considerations and scriptures, with many others of like nature, were in those days made to spangle in mine eye; so that I have cause to say, 'Praise ye the Lord in his sanctuary, praise him in the firmament of his power; praise him for his mighty acts, praise him according to his excellent greatness.' [Grace abounding, &c.]

But, alas! these soul-comforting considerations, which have supported the drooping and afflicted saints in all ages, are not true, unless Mr. Fuller's sentiments are false. They cannot stand, if it be true that the atonement of Christ is indefinite, or that Christ died for sin abstractedly. But if the Scripture most clearly teaches that Christ died as the federal head of his chosen, and that their salvation depends upon their *federal union* to him when he died and rose again; then the absurd notion that the atonement of Christ was *intended* only for some men, but is *sufficient* for all mankind, will fall to the ground.

FIFTH. The Scripture clearly discovers a *necessary connection* between the death of Christ, and the conversion or faith of those for whom he died; that is, the death of Christ hath *obtained* faith, repentance, and every grace of the Spirit, for those who are interested in it. Many of our English writers, especially the old ones, have used the term *purchase*, in this sense; and have often said that Christ, by his death, *purchased* faith, repentance, and the Spirit for his elect. Now, although there are reasons why the term *purchase* should not be used in reference to these things, yet what these writers meant by the term is a doctrine fully ascertained in the word of God.† Without, therefore, dwelling upon words,

* See Elisha Cole on God's sovereignty—article, Election, sec. v. Dr. Goodwin's Sermons on Eph. ii. 5, 6, and si. Dr. Owen's Death of Death, p. 240.

† Dr. Gill says he has not met with any other than our English divines; who have used the word *purchase* in this sense, and gives sound reasons why it would be better disused. See his notes on Dr. Crisp, vol. i. 304.

the scriptural doctrine, that a necessary connection subsists between the death of Christ and the conversion of his redeemed, is entirely set aside by the doctrine of Mr. Fuller. It must appear plainly to every one who considers the subject, that if Christ so died for sin as to open a way for the efflux of divine mercy to millions of sinners, or only to one sinner, according as the sovereign pleasure of God shall decree; then it will follow, that whatever connection there may be between the purpose of God and the conversion of millions, there can be none between the death of Christ and their conversion: for, according to their scheme, one sinner only might have been saved by the death of Christ. It is only necessary, therefore, to prove that there is such a connection, and that the faith and repentance of the ransomed is secured most infallibly, by the blood of the Redeemer; and then the scheme of indefinite atonement will appear to be entirely false.

TO BE CONTINUED.

P O E T R Y.

THE CROSS.

Bound upon th' accursed tree,
Faint and bleeding, who is he?
By the eyes so pale and dim,
Streaming blood and writhing limb,
By the flesh with scourges torn,
By the crown of twisted thorn,
By the side so deeply pierced,
By the baffled burning thirst,
By the drooping death dew'd brow,
Son of Man! 'tis thou, 'tis thou.

Bound upon th' accursed tree,
Dread and awful, who is he?
By the Sun at noon-day pale,
Shivering rocks, and rending veil,
By earth that trembles at his doom,
By yonder saints that burst their tomb,
By Eden, promised ere he died
To the felon at his side,
Lord, our suppliant knees we bow,
Son of God! 'tis thou, 'tis thou.

Bound upon th' accursed tree,
Sad and dying, who is he?
By the last and bitter cry,
The ghost given up in agony;
By the lifeless body laid
In the chamber of the dead;
By the mourners come to weep,
Where the bones of Jesus sleep;
Crucified we know thee now;
Son of Man! 'tis thou, 'tis thou!

Bound upon the accursed tree,
Dread and awful, who is he?
By the prayer for them that slew,
'Lord! they know not what they do?'
By the spoiled and empty grave,
By the souls he died to save,
By the conquest he hath won,
By the saints before his throne,
By the rainbow round his brow,
Son of God! 'tis thou, 'tis thou. MILMAN.

From the London Keepsake for 1828.

MOSES IN THE BULRUSHES.

The morning breezes freely blow,
The waves in golden sunlight quiver;
The Hebrew's daughter wanders slow
Beside the mighty idol river.

A babe within her bosom lay,—
And must she plunge him in the deep?
She raised her eyes to heaven to pray;
She turn'd them down to earth to weep.

She knelt beside the rushing tide,
Mid rushes dark and flow'rets wild;
Beneath the plane-tree's shadow wide,
The weeping mother placed her child.

"Peace be around thee---though thy bed
A mother's breast no more may be;
Yet he that shields the lily's head,
Deserted babe, will watch o'er thee."

WAITING FAITH.

The saints should never be dismay'd,
Nor sink in hopeless fear;
For when they least expect his aid,
The Saviour will appear.

Blest proofs of power and grace divine
Are taught us in his word;
May every deep-felt care of mine
Be trusted with the Lord.

Wait for his seasonable aid,
And though it tarry, wait;
The promise may be long delay'd,
But cannot come too late. *Eb. Hymns.*

Meetings of the Old School Baptists.

The Baltimore Association will hold their next session with the Church at Black Rock, 18 miles distant from Baltimore City, Md., commencing on Thursday the 12th day of May next, at 10 o'clock A. M.

The Delaware River Association will hold their first session with the Church at Southampton, Bucks Co. Pa., 18 miles north of Philad., on the old road leading from that City to New York, commencing on Saturday the 21st of May, at 10 o'clock A. M.

The General Meeting of the Old School Baptists of the United States and Territories of America, will be held with the Church at Welch Tract, New Castle Co. Delaware, on Thursday the 2nd of June, at 10 o'clock A. M. A general attendance of the Old Fashioned Baptists is affectionately solicited.

The next annual meeting of the Delaware Association will be held with the Loudon Tract Baptist Ch., Chester Co. Pa., about 40 miles south of Philadelphia, and but a few miles distant from Welch Tract Church, Del.; commencing on Saturday, June 5th, at 11 o'clock A. M.

The Warwick Association will hold their next annual meeting with the Church in this place, (New Vernon,) commencing on Wednesday, June 12th, at 10 o'clock A. M.

INFORMATION WANTED.—Elder Richard Shilling, Baptist Minister from the parish of Beatherden, Kent Co. England, came to North America in or about the year 1832; since which time he has not been heard from. His Brother in Christ, William Williams, is extremely anxious to hear from him at Cooch's Bridge, New Castle County, State of Delaware.

NEW AGENTS.—Eld. David Shark, Rockville, Ia.
Eld. Aaron Hougham, Montezuma, Park Co. Ia.
Eld. John Lee, Crawford's Ville, Ia.
James Ticknor, Danville, Vermillion Co. Il.
John Hartgrove, Patoka, Gibson Co. Ia.
Clement, West, Lakeville, Livingston Co. N. Y.

RECEIPTS.

G. Van Duzer,	N. J.	\$1 00
John Rochell, Jr.*	do	3 00
Eld. B. Temple,	N. C.	5 00
Eld. R. M. Newport,	Il.	10 00
John Hartgrove,	Ia.	5 00
Eld. T. P. Dudley,	Ky.	5 00
Eld. E. Choat,	Md.	5 00
E. Harrison,	Va.	5 00
Eld. Tho. Buck,	do	5 00
John Storms,	N. Y.	3 00
John Haynes,	do	2 00
Total,		\$49 00

* Paying to the end of Vol. 4th.

DIED.

At his late residence in the city of New York, on the 2d inst. Captain John Morris Foght, a revolutionary patriot, and for many years a Deacon of the Baptist Ch. at Warwick, in this county.

At Thompsonstown, Jan. 19th, Mr. James Thompson.

Died in the triumphs of Christian faith, at the residence of his son-in-law, (Mr. Clements,) in Sullivan Co., on the 19th Jan. last, Mr. James Thomas, a native of England, and for many years a resident of the City of New York, aged 75 years.

In this town, on the 4th inst., suddenly of Apoplexy, Hon. David G. Finch, aged 63.

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

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. IV.

NEW-VERNON, ORANGE CO. N. Y. FRIDAY, MAY 6, 1836.

NO. 10.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly: **GILBERT BEEBE, Editor.**

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

COMMUNICATIONS.

For the Signs of the Times.

Patoka, Indiana, March 12, 1836.

DEAR BROTHER BEEBE—I have been a close reader of the 3rd Vol. of your useful paper, the Signs of the Times, and find many valuable productions therein contained; I also find it a medium whereby many persons "seemingly of the same family" and generally speaking the same language can converse together, although at a great distance from each other; upon topics, intended and well calculated to promote the present happiness of the friends of civil and religious LIBERTY, as also the future happiness of the chosen of the Lord. I am much gratified to find the Redeemer's cause so ably advocated, and the old Apostolic principles so earnestly contended for, according to my view of the Scriptures, as it seems to be in the communications of many of your correspondents. It does my soul exceeding good to hear of so many being willing to come forward in the service of the Lord, armed with the Scriptures of eternal truth—fearless of devils and men, and in opposition to the popular systems of the day—in vindication of the good old way in which the Redeemer has thought proper to rear his kingdom, or rescue the Church, the Lamb's wife, from the thralldom or bondage in which she is placed.

From the apparent success of the many new systems, the inventions of men, now extant in the world, designed as a highway to heaven, and so well calculated to deceive the dear children of the Kingdom; I had supposed that there was not so many able advocates for Old School principles as I find there is from a perusal of the Signs of the Times. We have many new systems, the inventions of men in this our day, which are without the authority of the word of God, and as I profess to take that alone for my guide and counsel in religious matters, I feel bound to renounce all the inventions of men. In the first formation of the mission society, which is held forth to be for the very exalted purpose of sending the Gospel to the heathen, they have departed from the word of God in claiming a right that the Lord has reserved for himself, which is the calling, qualifying, and sending forth laborers, and appointing the fields of their labors, compensation &c. Such hirelings are more for the fleece than the care of the

flock, they see the wolf coming and flee because they are hirelings. The mainspring of such work is money, which moves the whole machine; take that away and the machine is motionless. As money is the call, if \$500 will call one of those hirelings from the eastern factory, to come into this western country among the heathen, as they say, to proclaim salvation to a dying world, \$600 will call him to stay at home; for he careth not for the sheep.

Now we find this to be in accordance with all other human inventions requiring money as the mainspring and power by which they work. Any person may become a member of the H. M. Society by contributing annually to its funds; \$30, paid at any one time, will constitute a member for life; and \$100, paid at one time will constitute a director for life. What a resemblance this title selling, and procuring membership into societies of grade and grandeur bears to the Pope's selling pardons and indulgencies, at fixed prices, all for the sake of money; notice the kindred institutions of the day, such as the Bible, Tract and Temperance Societies, and Sunday S. Unions, &c. Their agents are travelling for money, hired at fixed prices by the board, forming Societies, State Conventions, Auxiliaries, &c. all to make money. Now let us examine the probable effect of those institutions showing that money is the object, and as streams emanating from the same great fountain, will ultimately contribute to the same grand purpose.—And now what is it? Is it not to make money and to gain the ascendancy over the public mind? and if so, may we not expect an established religion to the great disappointment of many of those that have been aiding its progress through pure motives, not viewing the danger that was lurking beneath? Thus done, down comes the invaluable Tree of LIBERTY containing the two estimable and flourishing branches, "*Civil & Religious*," which was planted at the expence of so many valuable lives, and since been watered with the blood of our worthy citizens. It was planted in a great struggle and at great cost, and it is the indispensable duty of us who now enjoy its blessings, to guard and preserve it, at all hazards, against the great danger of eastern winds, or any other tempest that might be likely to endanger its growth. We know that money will inflame men to preach, and has done so in all ages of the world, and when money is the moving cause the consequence is a corrupt Ministry, thence a corrupt doctrine, corrupt ordinances, corrupt discipline, corrupt members, and corrupt practices, &c. Hence money and power (and money is power) when made use of in religious operations, have never failed to have the same effects in all ages of

the world; for when the true Gospel Church was established by the Saviour, and upheld and defended by the Apostles, it retained its virgin beauty, and persisted in the truth over the head of every opposition for about 320 years, when Constantine undertook by the arm of flesh to protect and defend it, and enjoined the christian Sabbath and salaries to Ministers &c. How quick the church was corrupted when the inventions of men, aided by the law of the land, undertook to defend her by worldly powers—same cause and same effect—remove the cause and the effects will cease—take money and popularity away and the church will flourish, for the Lord has appointed every means necessary for the advancement of his Kingdom in the world. What did Christ say to his disciples when he gave them their commission, Mat. x. 9, 10, Provide neither gold nor silver, nor brass in your purses," &c. We find no Missionary Society there to raise funds to educate and pay them for their services; and I feel bold in saying, that if most of our modern teachers from eastern and other manufactories were to be paid for their services, as was St Paul, by five times receiving 40 stripes save one, (see 2 Cor. xi. 24—26,) their ministerial race would be a very short one; I am sure that they would not undergo more than one operation by way of payment before they would forsake the cause, give up the ministry, and betake themselves to the practice of the law or medicine, or some other calling more pleasant and profitable; for they are nothing but hirelings at best, and nothing but the fleece, instead of the care of the flock, is their object.

"But when they deliver you up take no thought how or what ye shall speak, for it will be given you in that same hour what ye shall speak," Mat. x. 19. This seems something like the spirit that should govern God's preachers in this our day, having an eye single to his glory, and the advancement of Christ's Kingdom, through the truth of his gospel, believing that God is as good as his word, and able to make use of the weak things of this world to confound the mighty and the wise, as he did when he made choice of illiterate fishermen and tax-gatherers to propagate his gospel to the artful Greeks, and the wise and self-righteous Jews, upheld by the majestic powers and wisdom of heaven, and not by the perishable things of this world. So we find that Christ's Gospel was freely given unto his ministers, and they should freely proclaim it unto the people; notwithstanding, he that ploweth should plow in hope; and he that thresheth in hope should be partaker of his hope; we find that Christ called, qualified, and sent forth his disciples to preach the gospel, and if they have sown unto unto us

(the children) spiritual things, it is, most assuredly, our indispensable duty to bestow upon them of our carnal things, and thus by this means, God was able then, and is still able, to support his ministers while administering his gospel. They should not wait to raise funds by a missionary society, to educate and support them. We find that it was by the power of the Holy Ghost that preachers were called to the ministry in the primitive church, and we do not find that Christ has withdrawn his Holy Spirit from the Church, and given the power of calling, qualifying and sending forth preachers to sound the alarm in his holy mountain, into the hands of a monied institution, whose directory and management can be placed in the hands of the wickedest men, if they will pay the cash into the Lord's Treasury, as they call it. This favours the money changers, the tables of whom Christ overthrew from the temple, and I hope and trust the great Head of the c'h. will ere long purge his gospel temple, and not suffer his house of prayer to be made a den of thieves.

Dear Brother, there is six or eight Associations in this part of the country that still maintain Old School principles, after having purged much dross and stuff out from among them; and upon which principles the strongest bonds of union, brotherly love, and harmony seems generally to exist among the churches composing said Associations. Some of those Associations are quite destitute of the Ministry; of these the Salem Association, to which I belong, is one; and we would greatly rejoice if the Lord would be pleased to send us more laborers of his own calling and qualifying; but we much prefer being entirely without, or destitute of the ministry, to having the services of any of those money-machine made preachers; for they are greedy dogs which can never have enough, shepherds that cannot understand, all looking to their own way, every one for his gain from his own quarter, Isa. lxvi. 11. For such are false teachers, deceitful workers, transforming themselves into the ministers 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, whose end shall be according to their works, 2 Cor. xi. 13—15.

I send you herewith a Minute of the Salem Association for the year 1835. I also send you here enclosed \$5, for which you will please send six copies of the Signs of the Times to the persons whose names are given below. At the request of Eld. E. Halcomb and others I have consented to act as agent for the Signs of the Times. If you please you may publish this scrap, correcting any grammatical error that may exist. And may the Lord give you health of body, and strength of mind in these evil days of darkness, to exhibit the truth.

Yours, in Gospel Bonds,

JOHN HARGROVE.

For the Signs of the Times.

Southampton Co. Va., March 25, 1836.

BROTHER BEEBE: Mr. Sands, Editor of a paper called the Religious Herald, (more correctly a Herald of falsehood) has recently published in his paper an article denying the correctness of my statement to you, wherein I stated that Elder S. Murfee had been expelled from the c'h. of which I was a member. In proof of the correctness of my statement, I enclose to you for publication an order of the C'h. signed by the Clerk. Not being satisfied with the injury he supposed he would do me by publishing that I had stated a falsehood—at least having such a poor opinion of himself, and knowing so well that no one, who knew any thing of the circumstances that induced me to write, would give any credence to his report, or give him any credit for his officious conduct in meddling himself with a matter that did not concern him, proceeds further, and after offering his apology for reading such a paper as the Signs of the Times, by which he expected to enlist so much good will by those who cry it down, allows himself to publish for truth, statements that are base false and slanderous.

If it was not Mr. Sands' intention to do me an injury, why does he refuse to publish my reply now? Worse than the midnight assassin, he has attempted to rob me of that which cannot profit himself. How will he seek an extenuation after having unwarrantably assailed my christian character, by saying I had been regularly expelled from the Baptist C'h. without giving the slightest reason why, and when he is better informed refused to correct his false statement? But Mr. Sands may say he did assign a reason, which is this: He says, So. Quay is a large & respectable c'h. containing 160 members, and that some time last year the c'h. called a presbytery for the purpose of ordaining me, but upon examination the presbytery refused to act. I will now give you a brief history of the examination, and the reason why they refused to act: Elder John Goodale, one of the number, told me that he had been informed that I was an anti-temperance and anti-missionary man. I observed that I was an advocate for temperance, but opposed to temperance societies. I then asked him to explain to me who he called an anti-missionary man; he replied, one that did not go with all his soul mind and strength for the scheme. I then observed that I must be considered as an anti-missionary man upon such grounds, for I had appropriated shillings to other purposes that might have gone for that. This is a fair history of the examination of which Mr. Sands speaks. The two charges preferred against me, one for being opposed to temperance societies, and the other for not withholding the hand of charity from all other objects to support the missionary scheme—for I must have done so had I gone with all my soul, mind and strength for the scheme. If there ever was any other reason why the presbytery refused to act, I am yet a stranger to it; and I defy Mr. S. with all his pretended knowledge of the proceed-

ings of Southquay c'h. to prove (I will not say to state, for I would as soon believe he would soon state one thing as another,) that there has ever been a charge against me in the c'h. since I have been a member. I admit that Mr. Sands' statement is correct where he states that So. Quay is a large and respectable c'h. containing 160 members; yet in all this number there are only 30 white male members.

I will now show how regularly I with 17 others were expelled. As it was expected at our last September Conference that some charges would be preferred against Eld. S. Murfee, business was so arranged by him and his party of 11 individuals as to prevent it. Many of the church yet being dissatisfied with Eld. S. Murfee, determined to hold a called conference on the 3rd of Oct. at which time the charges were preferred & the case deferred until December Conference; at which time he was duly cited to attend and offer his plea, if he had any. He, however, acted in his usual obstinate and independent manner, and was fourthwith expelled. But I will go back a little and state that on the 3rd day of Oct., on which day the charges were preferred against Eld. S. Murfee, that he and his party of 11 individuals were present, but knowing the gravity of the charges, and being determined to sustain him right or wrong, refused to sit in conference; but the next Thursday, held by and for themselves a secret conference, and soon reported it abroad that they had expelled 12 members, and in a few weeks the other 6, which makes the 18 that Mr. S. says were regularly expelled. Now if he knew one half, yes one fourth as much of the business of our church as he pretends to know, he must have known that no person of common sense would have believed that any c'h. had such lame laws as to give 12 members the whole authority of the c'h. in their hands, or permit them to hold a Conference and expell whom they pleased without even letting it be known to the remainder of the c'h. For 12 men to assume such authority in this large and respectable c'h., as Mr. Sands calls it, is worse than popery, and is in direct opposition to the law of our c'h. But see the intrigue of Eld. S. Murfee and his party: there only being 30 white male members in the c'h., if they could have expelled the 12 as they pretended they had done, it would have left them in the majority; consequently when the day had arrived for Elder Murfee to make his defence, all would have been well, and business settled to suit themselves. But not so, no such illegal procedure was countenanced by the c'h.; the 18 yet remain in the church, and I defy Mr. Sands or any other man to give one single reason why they should be expelled—unless it be because they refused to be led by the nose by Eld. S. Murfee and his party.

I wish I could give you a fuller history of the case, but I have no room on this sheet to write more.

Your friend and brother,

E. HARRISON:

Southampton, Va. March 22, 1836.

BROTHER BEEBE, By order of the Southquay C'h., and in obedience to a resolution of the Virginia Portsmouth Association, 1833; I am authorised to forward to you for publication, Capt. Simon Murfee's expulsion from the Southquay C'h.; and that he may no longer palm himself upon the public as a minister of the gospel, be it known that his credentials have been regularly demanded of him, by a committee consisting of Elisha Darden, (Deacon) Abraham L. Gardner, (Deacon) Littleton Moore, and I. I. Lawrence, acting under the authority of the c'h., and that he yet retains them and seems to bid defiance to any authority but that of his own.

LAWRENCE C. DOUGHLREY, C'Pk.

For the Signs of the Times.

Black Rock, Baltimore Co. Md. April 6, 1836.

BROTHER BEEBE: As the meeting of our Association is at hand, you are aware that the subject of the *cause of the sinners condemnation* was agitated at our last session—it will probably be again at our next. I send you a few lines upon that subject for insertion in your valuable paper. And in the first place I do unequivocally say, that to assert that the *unconverted* are condemned for rejecting a remedy provided for them, or for not embracing it when proffered, is at once silly and preposterous in the extreme; for what signifies a remedy for a diseased creature who has neither disposition to receive or power to apply it. However salutary the remedy might otherwise be, in his case it cannot be efficacious; hence his passing it by is not the cause of his *disease*. If the sinner was not already condemned, there would be no need of a remedy.

From what I have stated above, I apprehend that it will be said by the sticklers for *gospel condemnation*, that we, on this point, exculpate man from blame. We certainly intimated as much, for his condemnation will not arise from his doing that which is impossible. "Without faith it is impossible to please God." This faith he cannot obtain of himself, it is the gift of God. He cannot repent until the gift of repentance is bestowed upon him—he cannot perform a single spiritual action until he is renewed by the Holy Ghost; even his sacrifices are denounced in Scripture as abominable in the sight of God. The Apostle sums up the whole when he says, all things are unclean because their consciences and minds are defiled. Shall we then have the temerity, not to say *blasphemy*, to assert that the just God and Saviour will condemn his creatures for not performing the works of omnipotence, or for not regenerating and bestowing upon themselves the gifts and graces of the Holy Ghost? Far be it from the God of equity, whom we adore, and who has given us to understand in his word that he is not an austere being, reaping where he has not sown or gathering where he has not strewed. Can the Leopard change his spots or the Ethiopian his skin? if they can, then may sinners also change their nature and their course; but

"Who," says the word of the Lord, "Can bring a clean thing out of an unclean? Not one."

So far from man's having ability or power to enlighten the eyes of his own understanding and to radically change himself, or to cease to love darkness more than light, I am prepared to assert positively upon the authority of the word of God, that he cannot move an inch out of his element; and what is still more, he has not the least disposition to do so. He is like a prisoner bound fast in misery and ruin, and yet so awfully infatuated as to cling fast to his bondage; and prefer his chains before liberty. He was born a sinner—a child of wrath; he goes astray from the womb speaking lies; his heart is deceitful and desperately wicked; he cannot know it—he freely gives the full consent of his heart to work out all its depravity and opposition to holiness. This is his ability; and the utmost extent of it is to fill up the measure of his iniquity, and his loving darkness more than light, is his condemnation—i. e. the proof that he is in a state of sin, and consequently of condemnation. Again we are asked, Is not the influence of the Holy Spirit equally necessary to overcome and remove this love of darkness, as it is to create in him a love of light? We answer, Most assuredly it is; for when in the work of regeneration the love of sin is taken away, the love of holiness immediately succeeds it. We are again asked, What will man be condemned for? We answer, He is condemned already, and the wrath of God already rests upon him for being a sinner for what he is, and not for what he is not.

This mistaken notion of *gospel condemnation* is the cause of so many wretched pulpit harangues by which our ears are so frequently tortured. How common it is among those who profess to be evangelical preachers, to assert, that if sinners, as such, do not repent and believe, and accept of the overtures of mercy, they will draw upon themselves damnation; although the powers addressed have neither will nor power to perform any spiritual action. If such treatment is not insulting to a poor fallen sinner—if it is not laughing to scorn, I do not know what is. And how often do the most popular preachers of the day close their discourses in this way: "A word to those who are dead in trespasses and sins, and we are done. I call upon you this morning to lay aside your vain hopes and false confidence, and do not be above accepting eternal life from a crucified Saviour. My brethren, bear with me, for I am solicitous for your eternal salvation. To-day—while it is called to-day, throw aside your rebellion and come to Christ, by prayer; embrace your Saviour and salvation; He invites you to be happy, and will you refuse his gracious call? O! come to him now—to-morrow may be too late! Does your dying Redeemer call you in vain!—See the blood streaming from his side!—see what your God has suffered for you, and do not, I entreat you, crucify him afresh, and put him to open shame! Resolve, as you never have before—resolve with firm purpose of heart

to take him for your portion before you lift up your eyes in eternal torment." Now although these men should leap upon the altar which they have built, and cry from morning until evening, and cut themselves with knives and lancets until the blood shall gush forth, they will have no answer from the Lord to sanction their exertions or grant their requests. I am aware that these men will urge in support of their course what they denominate the calls of the Scripture, not considering that when God calls it is always effectual; because God himself works in the hearts of all the called according to his purpose both to *will* and to *do* his good pleasure. When God commands his Israel, saying, "Wash you, make you clean, put away the evil of your doing;" he designs to accomplish this work for them. "I will sprinkle cold water upon you, and *ye shall be clean*—from all your filthiness and from all your idols *I will cleanse you*. Then washed I thee with water, yea I thoroughly washed away thy blood from thee; and I anointed thee with oil. *If I wash thee not, thou hast no part in me*." God commands Israel thus, "Make you a new heart and a new spirit;" but in regard to the accomplishment of this all important and indispensably necessary work, he also says, "*I will put a new heart within you, and I will take away the heart of stone, and give you a heart of flesh, a new spirit I will put within you*." The Lord commanded them, "Seek ye the Lord while he may be found, call upon him while he is near. And thus saith the Lord, 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." "The Son of Man came to seek and to save that which is lost." He calleth his own sheep by name and leadeth them out. God gives a thundering command when he says, "Turn ye, turn ye, for why will ye die? Turn ye at my reproof. Turn ye from your transgressions and ye shall live." And here again God promises to perform all this work for us: "I send thee to open the blind eyes, and to turn them from darkness to light;" hence the child of God responds, Turn thou me and I shall be turned, for thou art the Lord my God; turn my feet to thy testimony.

To sum up the whole in a few words: "Every good and perfect gift cometh down from the Father of lights, with whom there is no variableness nor shadow of turning. God is the original fountain, the efficient cause of all goodness; and every excellence of nature or grace is of him. On these principles rest our opposition to all the groundless notions of those by whom we are surrounded. The pulpit and press are at this day sending forth the wildest effusions of modern divinity—a mixture of every error, which if analyzed, will display the utter confusion of vain theories, which are as numerous and discordant as the pens and tongues by which they are uttered. I remain your fellow labourer in the Lord's vineyard,

ELI SCOTT.

For the Signs of the Times.

Dear Brother Beebe: In reading the Holy Scriptures I recently cast my eye on Gen. xvi. 4. "And when she (Hagar) saw that she had conceived, her mistress was despised in her eyes," the thought struck my mind as the Apostle said—"These things are an allegory;" and there must be a meaning to this part of the subject applicable to the present times. Hagar is a fair representation of many of the false professors of this day, with whom some of the Lord's people stand connected. As then Abraham and Sarah took the wrong method and time to raise up the promised seed, so now mistaken men in their connexion with spiritual Hagar, are laboriously engaged in endeavoring to usher in the latter day glory, and to raise up a promised spiritual seed to our Redeemer, in fulfilment of the promise to him, "He shall see of the travail of his soul, and shall be satisfied," and "He shall see his seed and I will prolong his days, and the pleasure of the Lord shall prosper in his hand;" and hence they are engaged in protracted meetings, with various other contrivances to make christians, and theological seminaries to make ministers, in order to convert thousands, evangelize the world, and raise up the promised seed.

But mark that part of this subject wherein the above text is spiritualized, As soon as Spiritual Hager has one proselyte added to her number, we not only hear her boast of her multitude; but we see her look with the utmost contempt on the Son of God, which was typified by Sarah the real mother of all the promised seed, who are waiting for God's appointed time and manner, to fulfill his own promise, which the saints in part understand; and like Simeon, Anna and others, who were waiting for the consolation of Israel—when the Saviour should be born, and the Sun of Righteousness should arise to pour forth of his spirit at the time appointed in his unchanging purpose, being fully satisfied that the promise made to our divine Redeemer will be fulfilled; hence they pray, and that in faith, for the advancement of his Kingdom, and that his will may be done on earth as it is in heaven. But to the subject: She despised her mistress.—How forcible the application of this to the present day; while Hager is with rage and fury persecuting the humble followers of the Lamb of God. How constantly engaged are they in reiterating against them all manner of evil, falsely for Christ's sake, because they cannot convert them over to their base inventions—calling them Anti-nomians and Fatalists—decrying them as a useless set of beings—ignorant, unlearned, covetous, and opposed to the gospel; and what is still worse, their vague, unprovoked charges, and most vile personal attacks upon their moral, christian, or ministerial characters, in order, if possible, to destroy their influence. How many of the Fathers in the gospel ministry, who have worn out their days, laboring with their own hands for the daily support of themselves and families, that the gospel might not be hindered, are now, by the Hagar-

riens, represented as covetous, because they will not give their money to support men-made ministers who are infinitely too lazy to pursue any honest measure for a living. It is through the influence of the sons of Hagar that many of God's ministers have been so foully attacked under one pretence or other; and when a host of false witnesses have failed of convicting them of any one specified charge, they have resorted to the same course with which they treated the blessed Redeemer, and cry, Crucify him! crucify him! Although the language may be somewhat changed, the substance remains the same; that this is the course of Hagar and her mocking progeny, admits of no doubt. How happy ought those christians and ministers, who are counted worthy to suffer such reproach for Christ's sake, to be.

Another lesson taught by this subject is, the effect produced by Hagar's despising her mistress. Sarah complained to Abraham, and Hagar and Ishmael were cast out. Thus as Sarah represents the Church, and the Church is now complaining to God of Spiritual Hagar, you may depend that Hagar and her tribe will be cast out. She is now reading her doom; already we hear her crying, "Our craft is in danger." The eyes of an intelligent public begin to see the abominable fraud that has been played off upon them for several years past, and those white hands softened by three or seven years confinement at study, and perhaps as many more in begging and crying *Give! Give!!* must soon be better employed, and in some honest way learn to earn their bread, or they will find but a lean support. The business is already overdone; community already groans, being burdened by their devouring teeth. And what is truly comforting to the saints is the reflection, that God hears the sighing of the needy, and the groaning of the prisoners. He will arise and plead his own cause; the adversaries of the Lord shall be broken in pieces; out of heaven will he thunder upon them. Are not the saints already coming out and separating themselves from the workers of iniquity according to the faithful word of the Lord. If I had the pen of a ready writer, the wisdom of Solomon, and the voice of the Arch-Angel, I would blow the trumpet of the everlasting Gospel, and sound the alarm from pole to pole, and from the rivers to the ends of the earth. But pause my soul; why this fervency of zeal beyond my knowledge and power? The Lord God omnipotent reigns, and he will defend his own cause. This is the joy of my heart and the comfort of all the saints.

Yours, in Gospel Bonds,

HEZEKIAH PETTIT.

Lexington, N. Y. Feb. 9, 1836.

For the Signs of the Times.

Dear Brother Beebe: Stimulated both by duty and desire, I direct to you this epistle for inspection; and if you think it worthy, may give it a place in the Signs of the Times. Being favored by a brother with a volume of the Signs, together with the Circular Address of the Black Rock

Meeting I can say in truth it was as cold water to a thirsty soul, to find that there are yet a goodly number of witnesses scattered abroad on the earth, who are ready to testify that salvation is of the Lord.

I shall now proceed to give you an account of a Convention held with the Zoar Baptist C'h. of Christ near the mouth of the Pocataligo, Kanawha Co. Va., on the 20th, 21st and 22d, of November last. The Zoar church, previous to this convention, being a member of the Teyes Valley Association, the Constitution of which says that no church shall be represented by more than two representatives. In August last, one church was represented by seven members, and from all appearance with a design to effect a correspondence with the General Association of Virginia: this they effected, and a correspondence was opened. The members of the Zoar c'h. having returned, brought the sorrowful news to the c'h; whereupon, she determined to adopt such measures as would most likely eventuate in the freedom of herself and others. Accordingly she resolved to have no correspondence with any c'h. or association that is in favour of what is falsely called the benevolent institutions of the day. We then appointed the above mentioned convention, six churches out of 24 sent representatives, and we formed ourselves into an Association. It may be thought by the formation of a new Association that we had departed from our former principles, but I would only remark, that a departure from the Baptist principles on the part of the Teyes Valley Association, was the moving cause of the formation of the Pocataligo Association. The departure is as follows: Whereas, they are now busily engaged in devising plans to effect the salvation of sinners; they once believed that every necessary arrangement was devised in the divine mind to effect all his purposes without the aid of any human invention. For further information relative to our convention, we refer you to its minutes. Since the convention, two other churches have connected themselves with our Association. It is also probable that many more will unite with us.

In September last, in order to learn the size of the beast that rose up a few years ago in the City of Richmond, viz, the General Association, I subscribed for a religious periodical falsely called the "Religious Herald;" and on the 29th of January I failed in receiving it according to expectation. I received, however, another in its place falsely named "The Temperance Star." Not long after this I got hold of a Herald bearing the date of the number I lacked, containing a communication from the Rev. Wm. C. Ligon to the Editor of said paper, relative to our declaring non-fellowship with them. I am happy to acknowledge that in a multiplicity of words, I find some little truth; altho' he has made some bad calculations in speaking of our Association. He states that its numerical strength is less than that of one church connected with the Teyes Valley Association. The numerical strength of

the six churches which met in Convention, is 179; and the largest c'h. in Teyes Valley Association, last August, was 201. Since that time there has been constituted another c'h. out of the members of that c'h., consisting, as I have been informed, of between 70 and 80 members; this c'h. was constituted in September last, previous to the holding of our convention. We hope in future he will not expose himself by making such calculations, for he appears to speak the language of Demetrius, "*Our craft is in danger.*" He laments that congregations cannot be collected by missionary preachers, and wishes to convey the idea that their object is to benefit the people; but he practically says that his desire is to be benefitted by the people, while we are thus summoned to the bar of the public, by a set of news mongers, in order to ruin our standing as ministers, as christians, and even as honest people. I would advise him to remember the case of Haman, and be particular that he does not share his fate; for it appears to be an established rule with him, and men of like occupation, first to try to induce, and then to hire ministers to unite with them in their occupation; if then they fail—to ruin their standing. Therefore, it would be well for Elder Ligon and his crafty gang, to be a little more particular, and smuggle up their plots better, for the gauze they have endeavored to fix over the eyes of the public, is so thin that they can see through it, which might possibly disappoint him in his expectation. Go on sir—thunder from both pulpit and press, the country rustick that your feeble artillery is levelled against, often looks at Mat. xxviii. 20, "Lo I am with you alway, even to the end of the world, Amen." If you inform the publick that I am an unlearned man—that I know but little more than the letters in the Alphabet, you will not injure me; but bring to my mind the language of the Scripture—"God hath chosen the weak things of this world to confound the mighty." Adieu for the present,

WM. MARTIN.

March 31, 1836.

A FEW WORDS TO THE EDITOR OF THE RELIGIOUS HERALD: Dear Sir, I hope that in future you will act as an impartial editor should towards his subscribers, inasmuch as you was particularly addressing the body of which I am a member. If your design was to convince them of error you should have sent your address to me, inasmuch as I am a subscriber; but that you withheld probably for fear the errors therein contained would be discovered by me. Indeed when I looked over your address, I do not blame you for being ashamed of it; and I think if you will now take it yourself and endeavor to get your conscience from under the hot iron, it will make you blush. You state that we do not understand the design of the General Association; you represent it as a dove, as doing much good and no harm; that it has no power to do harm, but much to do good. Now, sir, we know that the General Association, in itself as a body, has

not the power to lay us under obligatory laws, but are not a great many of the churches under its influence? If so, the c'h. have the power to bring its members under restrictions, or excommunicate them for default. But you say that you do not believe that any c'h. in the United States has ever made such attempts; now sir, you may blush when you look at the minutes of Green Brier Association of 1834. I will copy verbatim: "Under this view of the subject, be it therefore Resolved, That in the opinion of this convention it is the duty of every member of a c'h. to contribute something towards the preaching of the gospel, unless it be such person or persons as the c'h. may exempt. 2. Resolved, That any member thus refusing or neglecting to comply with a known duty, is guilty of an offence against the c'h. and ought to be dealt with by the same. 3. Resolved, That each c'h. ought to raise a stipulated sum annually, to be paid in such way and by such means as the c'h. may from time to time direct."

Now sir, turn your eyes to your Bible and see if you can find either precept or example for such resolutions. Go to the Constitution of the General Association and see if it speaks the language of the Bible. See Art. 2: Advance the Redeemer's Kingdom and send out preachers just as tho' the Lord had put the whole power into the hands of poor feeble men, to first choose, then qualify and send them out to preach the Gospel. But when they are sent by you, they are like Ahimahaz, they have seen a great tumult, they do not know what it is, neither do they care what God requires; they know very well what the General Association requires, and they are true to their trust, for if they are not, they fail to get their wages, which is the object of their labour. Art. 3: Ten dollars secures a seat in that body for one year, thirty dollars a life membership, and any person can be represented in that body if they send a man bearing the name of a Baptist to represent them; but that article is changed from what it once was, for at first any person could have a seat there whether a Baptist or not, for \$10. But the article being objected to by some, it was put into the shape it now bears, thinking that it would deceive the hearts of the simple; yet the principle is the same, for any person can be represented for \$10, and not without it—saying to the rich, sit thou here in a good place; and to the poor, stand thou there. To take it by the lump, you have as much to boast of as the god-makers had in the days of old; they said, *it was like Elijah's God*; and you say your establishment is the works of God.

You complain and say that we take away the liberty of conscience; I would answer you by an anecdote:—A lady was dealing with a merchant, and when done, requested him to throw in some ribbon; he gave her a roll and told her to measure off the length of her conscience, and she continued measuring until she had measured off 21 yards. And, sir, I discover that your conscience is long enough to misrepresent any thing

and every thing that is likely to prevent a dollar from falling into your hands. Remember that at the bar of Almighty God the great stock of earthly goods you have collected under the name of benevolence, will profit you nothing; then the rights of all men will be known; and awful if the great judge should say to you, who hath required it at your hands?

Respectfully, Yours,

WILLIAM MARTIN.

March 31, 1836.

The following is an extract from the Minutes, together with a copy of the Circular of the Ass'n.:

Resolved, That we adopt the Constitution of the Teay's Valley Association as our Constitution, with this exception—that we have no correspondence, directly or indirectly, with the General Association.

Resolved, That we send Messengers to an association composed of members who withdrew from the Ohio Association, to examine into the constitution and regulations of said association; and if found in order, solicit a correspondence with them—and that the Clerk prepare a Letter of Correspondence, and that Elder Wm. Biddle, and E. R. Fife bear the same.

Resolved, That our first association be held with the Upper Falls of Cole church, to commence on Saturday before the 3rd Lord's day in August next, and that bro. William Martin preach the introductory sermon.

Resolved, That we print 200 copies of our Minutes, and bro. E. R. Fife superintend the same.

Resolved, That it is the opinion of this convention, that every man or woman's money is their own, and that no association, or church, has any right to lay a distress upon the same.

Resolved, That we believe that every child of God is taught of God to support the Gospel, and that the church is the only proper society under heaven, to govern christians; and that all other societies assuming its powers are intrusions for sinister and lucrative views, and an insult to the Gospel.

Resolved, That we believe this money scheme is not of God, but an invention of man, is dangerous to the church, and that churches ought to be guarded against the same.

WILLIAM MARTIN, Mod.

L. S. HOLLENBECK, Clerk.

CIRCULAR LETTER.

Dear Brethren:

At the close of our Convention, you expect a Circular Letter to be annexed to our Minutes, in which we inform you we have had a very agreeable meeting. We now proceed to give a sketch of the design of the Convention—not that we are tired or dissatisfied with the Baptist sentiments, but would wish earnestly to contend for the faith once delivered to the Saints. With a sympathetic feeling we look back at the time when the Baptists were one people—all was peace & harmony—yes, when we met at our associations, we met like a band of united brethren. The watchmen all blew the same trumpet, and that trumpet gave a certain sound. How often have we heard from the stand of our Association, eight or perhaps more sermons preached, and all completely connected. No jars—no difference in doctrine, or in the business of the Association. That brotherly love was manifest, so that the world was constrained to say, "See how these christians love one another."—But now when we meet in Conference,—O, lamentable!—there appears to be a barrier, a wall of partition raised up between brethren; even on the stand, nothing is more

common than for three or four sermons to be preached, and not two of them agree. Now brethren, how shall two walk together except they be agreed; for if a house be divided against itself, that house falleth. It is now reported, that a few of us are splitting the churches and causing divisions. We do most solemnly deny the charge; we would only wish to put a pair of gospel spectacles on the eyes of the Baptists, that they may see that there are new inventions introduced into the Teay's Valley Association. The Baptists once believed that all God's peopl shall be taught of the Lord, and great shall be the peace of his children. But now, theological schools, societies and regulations, that the New Testament gives no account of, are introduced and received, in preference to what the Gospel teaches. The spread of the Gospel is said to be the ground of contention, but it is not. Departing from the gospel rule, and substituting other rules in its stead, is the ground of contention.

Now, dear brethren, we refer you to the word of God. Compare the acts of the General Association with the New Testament, and see if it will justify them. Nay, it condemns the course pursued by its advocates. Now, brethren, we exhort you to earnestly contend for the faith once delivered to the Saints. But we hope that there are a number of Christians among the advocates of the Gen. Association. We love them—but Paul says "Mark the brother that causes division, and have no fellowship with him." Then, brethren, for God's sake, have respect to the glory of God. With pleasing anticipation we look forward to the time, when the Baptists will be one people. We do not unchristian our brethren who differ from us in opinion, but invite them to the standard of Truth.

And now, dear brethren and sisters in the Lord, in the conclusion we exhort you to rally around the Standard of King Jesus, and remember that you have enlisted for during the war; therefore hold not back—if thy right eye offend thee, pluck it out. Many trials await you here, but a glorious crown awaits you on the right hand of God, who alone is our Great Head, King, Author, & Finisher of our salvation. Oh, come then, brethren, let us banquet together with the Lord, and the banner of love will fly sweetly over us. We hope to see the old Soldiers of the Cross coming at our next Association, with the breast-plate and helmet of Faith girded on. Dear brethren, don't let your courage fail you—for one shall chase a thousand, & two shall put ten thousand to flight. Finally, brethren, live in peace, and the God of all peace shall be with you.—FAREWELL.

SIGNS OF THE TIMES.

New Vernon, Friday May 6, 1836.

AMERICAN BIBLE SOCIETY IN TROUBLE.—"Thou sawest till that a stone was cut without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." Dan. ii. 34. We have hitherto refrained from saying aught in reference to the subject of the present excitement in the camp of the American Bible Society, waiting partly to know the result of their tumult, and partly because we had matter of more importance to our Old School readers, with which to fill our columns. It must at this time, however, be pretty generally known that that mammoth, mongrel institution of iron and clay, has come in contact with a particle of the truth and order of the Gospel of the blessed God; and the consequences, as might have been expected, have proved extremely disastrous to the confederacy.

Our readers must be aware, also, that the society is

made up principally of five denominations who profess christianity, together with divers non-professors—Deists—Infidels—Horse-racers—Governors—Counselors, Sheriffs, &c.—who have bought their membership in the institution at a stipulated price; each party professing to lay aside its sectarian peculiarities, and unite in the general object of monopolizing the business of publishing the Bible. Immense sums of money in one way and another have been raised for the ostensible purpose of circulating the Bible, without note or comment, in all languages and to all nations. Of the amount of funds raised, the proportion collected from the Baptists is variously estimated at about one fifth of the whole. Some appropriations have been from time to time made to the Baptists, and particularly to aid Mr. Judson in the translation of the Bible in the Burmese language. These appropriations have served to stimulate the Baptists to more vigorous efforts to replenish the treasury of the Society, until recently it having become known to the society that Mr. Judson has translated a portion of the Scriptures, which the interest of the major part of that society requires should be kept in the dark. The word *Baptizo* he has translated by using a word which is equivalent to *Immerse*, in our language, and which of course must be a just translation of the word. But this exhibition of the true meaning of the original text, the American Bible Society can by no means endure, and their executive board have now decisively voted to withhold further appropriations where their own terms are not strictly complied with. All the popular Baptist periodicals which we have seen are loud in repudiating the course taken by the managers of the institution, and many are suggesting the expediency of forming a separate Bible Society, and very liberal sums of money are offered by different individuals, churches and conventions to sustain Judson's translation. Dr. Sharp of Boston, Dr. Wayland of Providence, and William R. Williams of New York, have distinguished themselves as dissenters from the opinions of their denominational brethren, and give their influence to sustain the managers of the society.

We do by no means reprobate the principle of contending for a just translation of the word *Baptizo*, but would rather suggest the following enquiry: Why should not those who profess to be Baptists be equally tenacious for every particle of divine truth contained in divine revelation? Are the ordinances of the gospel more precious than the doctrine of God our Saviour? If not, why divide with anti-christ upon the former, and remain united on the latter?

If the combination of all the discordant and heterogeneous materials of which the Am. B. Society is composed, was, as has been so frequently avowed, under the superintendence and absolute control of the all-wise Providence of God, designed to shake the powers of darkness, and uproot paganism, papacy, judaism, ignorance, will-worship, and all manner of superstition; and eventually to result in the universal triumph of the church of Christ over all opposition; would a small stone, cut out without hands, brake asunder the iron and clay of the feet of this huge image? Or to speak without a parable, Would the translation of a single word expose so much iniquity in the very bowels of the institution as to shake the establishment to its very centre, and dissolve the confederacy? We believe not for where the Lord begins a work he will carry it on until the day of Jesus Christ.

Do any enquire what other points of truth or gospel order must necessarily be surrendered by Baptists in order to form such institutions as the American Bible, Tract, or any similar society? We answer, That the

divine command of God to his saints to be separate from the world—to have no fellowship with the unfruitful works of darkness—to follow Christ, to learn of him, rely upon him, and own him practically as well as professedly, as their Prophet, Priest and King; are injunctions no less imperative upon the saints, than is the command to be buried with him by Baptism; and we are positive that all these must be violated, or disregarded, in order to unite in the popular doings of the day.

It will be in vain to argue that in the Bible Society the object sanctifies, or makes holy the means. This plea was made by the papists when they were slaughtering thousands of the saints of God, in order to exterminate heresy from the world. We doubt not that God will overrule the great machinery of the Bible Society, and its kindred institutions, in such a manner as to cause them eventually to subserve his own sovereign and eternal purpose; but it will be in such a way as to abase the proud and lofty imaginations of the hearts of men, and glorify the author and finisher of the faith of his people—for his glory he will not give another, nor his praise to graven images.

RELIGIOUS MISCELLANY.

RUSHTON'S LETTERS.

A Defence of Particular Redemption; wherein the doctrine of the late Mr. Fuller relative to the Atonement of Christ, is tried by the word of God.

LETTER III.

It has been proved that a federal union subsisted between Christ and his elect, when he died and rose again; and also that their vital, or spiritual union to him, is the effect of his dying and rising again for them. When the Apostle says that the exceeding power displayed in believers is according to the power wrought in Christ, he means, not only that there is a *similitude* between these two instances of Almighty power, but also that there is a *connection*; and that faith is the necessary effect of the resurrection of Christ. The power of the Spirit towards them that believe, and its connection with the work of Christ, is thus illustrated by an excellent writer. 'After that christians are joined to Christ, and made mystically bone of his bone, and flesh of his flesh, Christ worketh in them effectually by his Holy Spirit, and his works are principally three. First, he causeth his own death to work effectually the death of all sins, and to kill the power of the flesh. Secondly, his burial causeth the burial of sin as it were in a grave. Thirdly, his resurrection sendeth a quickening power into them, and serveth to make them rise out of their sin in which they were dead and buried, to work righteousness, and to live in holiness of life.' [Perkins estate of a Christian, sec. 33.] But the Spirit operates thus upon none but those who federally died and rose with Christ, otherwise the harmony of the Sacred Three, in the execution of salvation, would be destroyed, and the regeneration of a believer would no longer correspond with the resurrection of Christ. But that he does thus work upon all for whom Christ died, and because he died for them, is evident from the following considerations.

1. The new birth, and the sanctification of a sinner, are plainly ascribed to this, as the procuring cause, namely, that Christ died for that sinner. Thus Christ gave himself for his church, that he might sanctify and cleanse it, with the washing of water by the word. [Eph. v. 26.] And again, the apostle says, 'Who gave himself for us, that he might redeem us from all iniquity, & purify unto himself a peculiar people.' [Titus ii. 14.] Here we are taught not only that there is a connection between the death of Christ and the regeneration of those for whom he died, but also that his death is the *meritorious* cause thereof.

2. The deliverance of the people of God from the slavery of sin and Satan, is said expressly to have been obtained for them by the death of Christ:—'he entered in once, into the holy place, having obtained eternal redemption for us.' [Heb. x. 12.] This redemption, which is said to have been obtained, comprehends entire deliverance from all bondage, and includes the gift of the

Spirit. So that there is a meritorious power in the death of Christ to secure these blessings to all for whom he died.

3. Faith, and consequently other spiritual blessings, are freely given on the behalf of Christ, or for the sake of his death; which clearly shows a necessary connection between them. 'Unto you it is given on the behalf of Christ—to believe in him.' [Phil. i. 29.] Accordingly we find that the exalted Saviour hath received of the Father power to bestow spiritual blessings upon his redeemed. Ps. lxxviii. 18. Comp. Acts ii. 33. And the reasoning of the apostle in another place, on this subject, is very convincing 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?' [Rom. viii. 32.] Here we learn that all spiritual blessings—faith, repentance, sanctification, &c. are involved in the gift of Christ, and bestowed for his sake; that for whom God delivers up Christ, much more to them, will he bestow these. Now, if God gave his Son for all mankind, he will with him freely bestow (not merely offer, but freely give,) to all mankind, faith, repentance, and every spiritual blessing; but this we know he does not. Yet if God gave his Son for all his elect, he will also with him give them inferior blessings—faith, repentance, &c.; and this we know he does. But if God delivered up his Son to die for sin indefinitely, then there is no reason, arising from the death of Christ, why God should bestow spiritual blessings on any of the human race.

4. The Scripture distinctly ascertains the conversion of many transgressors, and assigns this as the reason, that Christ bear the iniquities of many. 'By his knowledge shall my righteous servant justly MARY; for he shall bear THEIR iniquities.' [Isaiah liii. 11, 12.] If we ask, therefore, why any of the sons of men are justified by faith, or by the knowledge of Christ, the answer is, because he bare their iniquities. It is impossible that only one sinner should be saved by the atonement of Christ, if he bare the sins of many; and it is equally impossible that the whole world should be saved by his death, unless he bare the sins of every man; because there exists a necessary connection between Christ bearing the sins of a transgressor, and the justification of that transgressor by faith. In this view, there is a glorious harmony in the plan of salvation throughout; and divine sovereignty shines in the redemption of Christ in all its transcendent glory. It is far from being true, that one sinner only might have been saved by the atonement of Christ, for 'God will give his Son a portion with the great, and he shall divide the spoil with the strong.' The reason is, he bare the sin of many, and died for many, and made intercession for many; and such is the merit of his death, that God will surely give him the many for whom he died.

5. The Scripture teaches that men are converted, or brought to Zion, in consequence of their having been redeemed. Their redemption by blood, secures their salvation by power; and because Christ hath redeemed them by his blood, he claims them, *ipso facto*, as his own. Therefore they are called the 'ransomed of the Lord.' 'For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. THEREFORE they shall come and sing in the height of Zion.' [Jer. xxxi. 11, 12.] 'And the ransomed of the Lord shall return, & shall come to Zion with songs.' [Isaiah xxxv. 10.] 'He shall see of the travail of his soul, and shall be satisfied.'

Thus it appears that there is a necessary connection between the vicarious death of Christ, and the conversion of those for whom he died, which cannot be the case if the atonement be indefinite.

SIXTH. The last error I shall charge upon Mr. Fuller's principles is, one which is not openly avowed in his writings, but which follows as a deduction from his general sentiments; namely, that *not the obedience of Christ, but the act of believing, is imputed to us for righteousness.* This is, in short, neither more nor less than a revival of the Neonomian error, which error consists principally in the following doctrine, viz., 'That Christ, having satisfied for the breach of the old law of works, hath procured and given a new law, a remedial law, which is the gospel, containing precepts promises, and threatenings, and which saith, DO AND LIVE, in some milder sense than the first covenant. That faith in Christ is the principal part of that obedience which is required by the new law, and this is accepted for righteousness, instead of that perfect, unceasing obedience, which the law of ten commands requires.' [See the preface to Bear's Eternal Law, &c.] This is the marrow of what has been called Neonomianism; which doc-

trine, as to substance, is taught in the writings of Mr. Baxter, of the Arminians, and of the most learned of the Roman Catholics. It remains, however, to be proved, that it is substantially taught in the writings of Mr. Fuller; and for this purpose I urge the following reasons.

1. All the efficacy unto justification* which Mr. Fuller allows to the obedience and death of Christ is, that the Redeemer merited this great blessing for us, on condition of our believing the gospel; or, in other words, that the blood of Christ hath merited salvation for us, on milder terms than those required by the law of works. Mr. Fuller expressly teaches that 'there is such a fullness in the satisfaction of Christ, as is sufficient for the salvation of the whole world, were the whole to believe in him.' 'Now this *'fulness'* does not absolutely secure the salvation of the whole world, but only on certain terms;' accordingly it follows, that not the obedience of Christ itself is the matter of our justification, but our performance of the condition; for Christ hath only so merited that we should be justified *on condition of our obedience to the gospel.*

2. It has been proved, that according to Mr. Fuller's views, the death of Christ is not vicarious; and if not his death, so also is not his obedience to the law. If Christ did not die in the stead of his elect, but only made an indefinite atonement for sin, it will follow that his obedience to the law was not for them, or in their stead, any more than his death. This being admitted, it will follow, moreover, that Christ's obedience cannot be *that very thing* which justifies a sinner, because it is necessary that Christ should be constituted the covenant head of all his people, and act as their representative, ere his obedience can be imputed to them for justification. Rom. v. 14, 19. But as this is denied, it must follow, that not the obedience of Christ, but our believing is counted to us for righteousness.

3. We have before seen that Mr. Fuller denies the transfer of the Redeemer's obedience to the sinner as a thing impossible; [Dialogues, &c. page 211, & 213.] and if so, it must follow of course that this obedience cannot be *the very thing* that justifies the sinner. Mr. Fuller does indeed speak of 'the obedience of Christ imputed;' but by this expression he only means that the effects of Christ's obedience are conditionally imparted, and which is saying no more than the Redeemer's obedience has merited our pardon, on condition of our believing; and more than this, no intelligent Arminian or Neonomian would desire.

4. The conditional sufficiency for the justification of the whole world, which Mr. Fuller ascribes to the work of Christ, places all the efficacy thereof in the *act of believing.* It is sufficient for the whole world if they believe; it is not sufficient if they do not believe; so that all the stupendous acts of Christ's mediatorial work, are, as it respects our salvation, only so many cyphers, and our believing is the initial figure which renders the whole of value! What is this, but to ascribe our justification to *faith* as that which constitutes us righteous, on easier terms than perfect obedience to the law?

In opposition to this doctrine, all sound Protestants have maintained that the elect of God are made righteous only by the obedience of the Lord Christ, and that this is *the very thing* which constitutes a sinner just in the eyes of the Lord. They have maintained constantly that Jesus Christ, as the representative and surety of his chosen, satisfied divine justice, and obeyed the holy law, for them, and in their stead; and that not their believing, but his most glorious righteousness imputed and transferred to them, is the very thing which constitutes them righteous. They have also maintained that the people of God are justified by faith, not as the procuring cause of justification, but only as an instrument by which the righteousness of Christ is received; so that not the act of believing, but the thing believed, is counted to the faithful for righteousness. That these are sound and wholesome words will appear from the following considerations.

1. The holy law of God is satisfied with nothing short of perfect obedience; and this must be yielded either in our own persons, or in the person of the great Surety, if ever we are justified. Now, if *faith itself* were reckoned to us for righteousness, a sincere obedience would be accepted in the stead of a perfect obedience; and thus the holy law, instead of being fulfilled, would be destroyed. He, therefore, who teaches that

* When I say that Mr. Fuller allows justification, of course I mean merely in the sense in which he himself explains it, which I have before proved is not real justification, but pardon only.

our believing is counted for righteousness, seeks to establish Antinomianism of the most dangerous description. Christ came not to destroy the law, nor to deprive it of its righteous demands, but to fulfil it, as the representative of his chosen: and in the salvation of all his redeemed, the law is in all respects honoured, its demands are completely satisfied, and in its most extensive latitude it is fulfilled.

2. The Lord Christ, by his obedience and blood, hath either satisfied the law for his people, or he has not. If he has, then it must necessarily follow that his obedience alone is the matter of their justification; or in other words, it is the very thing which makes them righteous. If he has not, then their own obedience to the gospel, or their believing, never can make them righteous, because the law still insists upon an obedience absolutely perfect and sinless, and it cannot be satisfied until this is yielded.

3. The Scripture clearly testifies, that the believer's righteousness is the Lord Jesus himself. 'And this is the name whereby he shall be called, the Lord our righteousness.' [Jer. xxiii. 6.] Now, if Christ himself be our very righteousness, the act of believing cannot be so.

4. If the act of believing were our righteousness, then the true nature of faith would be destroyed. It is the business of faith to look for righteousness, not in itself, but in another; and it consists in the bare reception of the Lord Christ. 'By his knowledge shall my righteous servant justify many, for he shall bear their iniquities.'

5. The word of God plainly distinguishes between the righteousness by which a sinner is justified, and the faith which receives that righteousness. 'For I am not ashamed of the gospel of Christ, for therein is the righteousness of God revealed from faith to faith.' [Rom i. 17.] 'And why,' says a learned and judicious writer, 'is it called the righteousness of God? Because the righteousness of man is insufficient. And why a righteousness revealed, but because it was another's? For our own is known by nature, and is never said to be revealed. But this heavenly righteousness is altogether above sense and reason; and therefore, if it is not revealed, men are always disputing against it. And why revealed to *faith*, from one degree of it to another? Even because *faith itself*, or any work whatsoever, is not that which it justifies; nor can any thing else take it in, and close with it but faith.' [Bear's eternal law, &c., part 1. chap. v.] Thus it appears that the *very thing* which constitutes a believer righteous, is not any inherent holiness of which he is the subject, nor any works of his own, either legal or evangelical, whether performed with the help of divine grace, or in his own strength; but that which makes the sinner just, is the alone work of Christ, finished on the cross, imputed to all for whom it was accomplished, and received by faith alone. This is the grand article of Christianity, the glory of the gospel, and the very foundation of Zion. [Isa. liv. 14.] A departure from this is the grand apostasy so often spoken of in the New Testament, whence all the abominations of popery arise; and that church, whatever be its denomination, which departs from this foundation principle, is anti-christian in the sight of God.

I have now laid before you what I have to advance in proof of the serious charge I preferred against Mr. Fuller's principles, in the commencement of this letter; namely, that they are subversive of nearly all the great doctrines connected with redemption through the blood of Jesus. Notwithstanding the speciousness and plausibility of his sentiments, they admit of an easy and triumphant confutation, because of their palpable opposition to the word of God. They comprehend all that is poisonous in universal redemption, without the same appearance of support from the Scriptures; and it would not be difficult to shew their striking coincidence with the doctrine of the Roman Catholic Church on the subjects of justification, grace, and satisfaction. Indeed, it is much to be feared that the very soul of popery, in its refined and most delusive parts, is flourishing amongst us, so that we need no longer to wonder at the great decay of vital godliness which every where prevails, at the loss of faith and love, or at the carnal policy, the worldly-mindedness, the dead profession, which are too visible in the churches. Wherever the doctrine of imputed righteousness is given up, or held only in name, there Christ will be lightly esteemed, and human worthiness will stand exalted; there will a worldly profession obtain, and there will anti-christian principles and practices appear. And what is popery, but a *profession of christianity adapted to the course of this world?*

In my next letter I shall pursue this subject more

fully, in which I shall endeavour to trace the operation of Mr. Fuller's sentiments, and to show their effects as exemplified in the sad decline of true holiness in our denomination. With that letter I shall conclude all I have to submit to your consideration on this very important controversy.

For the Signs of the Times.

A FRAGMENT.

A child of God may perhaps be involved and entangled in such a manner, by some particular temptation, as to be almost at his wits end. He may try to get away from it, but circumstances may be so ordered that he cannot. He may strive and pray against it, and yet be permitted to be overcome by it. He may resolve and fall, and fall and resolve; and still may seem to be no nearer deliverance. Nay, he may seem for a season to have obtained deliverance; and yet *satan* may foil him worse than ever. (Oh! the distress of a poor soul in such depths.) He concludes himself cast out of God's remembrance. Cruel and carnal professors, unacquainted with Satan's temptations, and ignorant of the power of sin in themselves, put him down as having no grace; but the Lord all the while keeps a watchful care over him, sustains and seals instructions upon his heart; teaching him many humbling lessons, discovering to him his own weakness, showing him where all his strength lies, and framing his spirit to bear with his brethren in like circumstances, and never to open the pharisaic lip of pride and uncharitableness against them. When these and any other useful ends, for which the temptation is suffered to remain, are answered, the Lord will mercifully remove it; and the soul shall know and taste more than ever it did before of the sweetness and extent of that gracious promise, "All things do work together for good to those who love God, to those who are called according to his purpose."

SCRAPS.

Poetry.

For the Signs of the Times.

Retrospection.

When I muse on the grace of my God,
Who has snatched me a rebel from death;
When one single stroke of his rod,
Had hurled to the regions beneath.

When I gaze on the Saviour who bore
My sins upon Calvary's tree;
When I gaze on the rich purple gore,
Which he shed in such torrents for me.

When I think how I rail'd against heav'n
With deep and implacable art,
Ere I felt that my sins were forgiv'n
Or the voice of the word reached my heart.

When I turn toward the much belov'd place
Where my heart was first eas'd of its pains
Where I felt the first movements of grace,
And conscience was reft of her stains.

When I look tow'rd the mansions above,
Where I shall inherit a throne,
Prepar'd by the God that I love,
Who kindly accounts me his own.

My heart o'erflowing with joy,
Bids praise for his goodness arise,
Whilst swift through the uppermost sky
My soul to his mercy-seat flies.

For sweet is the comfort they bring,
And small is the tribute they crave,
And dear is that Lethæan spring
Which buries our sins 'neath its wave.

New York, April 15, 1836. SCRAPS.

Meetings of the Old School Baptists.

The Baltimore Association will hold their next session with the Church at Black Rock, 18 miles distant from Baltimore City, Md., commencing on Thursday the 12th day of May next, at 10 o'clock A. M.

The Delaware River Association will hold their first session with the Church at Southampton, Bucks Co. Pa., 18 miles north of Philad., on the old road leading from that City to New York, commencing on Saturday the 21st of May, at 10 o'clock A. M.

The General Meeting of the Old School Baptists of the United States and Territories of America, will be held with the Church at Welch Tract, New Castle Co. Delaware, on Thursday the 2nd of June, at 10 o'clock A. M. A general attendance of the Old Fashioned Baptists is affectionately solicited.

The next annual meeting of the Delaware Association will be held with the Loudon Tract Baptist C'h., Chester Co. Pa., about 40 miles south of Philadelphia, and but a few miles distant from Welch Tract Church, Del.; commencing on Saturday, June 5th, at 11 o'clock A. M.

The Warwick Association will hold their next annual meeting with the Church in this place, (New Vernon,) commencing on Wednesday, June 12th, at 10 o'clock A. M.

A meeting of Old School Baptists will be held, if providence permits, with the Old School Baptist C'h. at West Turin, Lewis Co. N. Y., on Saturday and Sunday the 9th and 10th days of July next, commencing on Saturday at 10 o'clock A. M. The Old School Baptists in general are invited to attend.

DIED.

At the residence of her son, Mowbray Owen, at Hector, Thompkins Co. N. Y., on the 7th ult. Mrs. MARY, consort of Timothy Owen, deceased, in the 86th year of her age.

This aged sister professed a hope in Christ, and in her early days was buried with him by Baptism. She was once a member of the Baptist church at New Vernon, Orange co., and continued a bright and shining light in the militant Kingdom of Christ until the 7th day of April, at which time her spirit took its flight to mingle with the immortal spirits of the just.

An appropriate sermon was preached at her funeral by the aged Eld. James Reynolds, from Job. v. 26, to a numerous assembly of friends and relatives, who mourn the loss of her society. This venerable matron has lived to see a people once humble, happy and united, become popular, but much divided, and far strayed from primitive purity. She has truly died unshaken in the faith of God's Elect.

RECEIPTS.

Amos Ketcham,	N. Y.	\$1 00
Geo. Chamberlain,	Pa.	5 00
Eld. Thos. Barton,	do	15 00
G. Livesay,	M. T.	5 00
Amon Cast,	Ky.	10 00
David T. Foster,	do	5 00
Eld. T. P. Dudley,	do	5 00
Eld. J. J. Battle,	Ga.	5 00
Eld. Joel Cooley,	do	5 00
Franklin Cooley,	R. I.	1 00
G. W. King,	Va.	5 00
Dr. Lemuel Hall,	Del.	3 00
Eld. C. Suydam,	N. J.	3 00
Total,		\$68 00

NEW AGENTS.—Eld. John Bryce, Crawfordsville, Ia.
Gershom Livesay, Bakers, Lenawee Co. M. T.

INFORMATION WANTED.—Elder Richard Shilling, Baptist Minister from the parish of Beatherden, Kent Co. England, came to North America in or about the year 1832; since which time he has not been heard from. His Brother in Christ, William Williams, is extremely anxious to hear from him at Cooch's Bridge, New Castle County, State of Delaware.

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

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. IV.

NEW-VERNON, ORANGE CO. N. Y. FRIDAY, MAY 20, 1836.

NO. 11.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly: **GILBERT BEEBE, Editor.** To whom all Communications must be addressed. Terms: \$1.50 per annum; or if paid in advance, \$1.00. A current \$5 note will be received in advance for Six copies.

COMMUNICATIONS.

For the Signs of the Times.

Dear Brother: I find that my views on the subject of "Controversy," have not met the approbation of brother Suydam; and I should be very sorry to convey a wound to the feelings of a brother by any remark of mine, or to throw an obstacle in the way of any ones publishing his views on any subject that might tend to strengthen the hands of the brethren, and thus promote the interest of Truth.

In my communication, I did not use the term *ordination*, but *imposition of hands*; and I used it not exclusively as used in the ordination of ministers, but in a more general sense, in reference to the reception of members as well as ordination of preachers. But as to the propriety of the practice in either case, I have not given my views, neither do I intend to do so through the Signs without a change of mind on the subject. Our brother S. thinks it a New School measure. I admit that I have known it used by the New School in a manner both absurd and ridiculous. I was once invited, in the incipient stage of New School measures, to attend a missionary meeting on the eve of the departure of two persons for the Cherokee station—the one an ordained minister and the other a school-master. I expected nothing but to meet, pray with and for them, and take a friendly farewell; but, to my astonishment, after the sermon was preached they proceeded to the impose hands on both the already ordained preacher and the school-master. However, I declined taking part in the ceremony; and am perfectly willing to assign this a place among N. School absurdities.

But as to the subject of *Imposition of hands*, it did exist as a subject of discussion before the introduction of that system of institutions denominated New School, and which has produced the distinctions of Old and New School Baptists. It is also certain that the question was never definitely settled, but was left with the churches to act as they thought proper on the subject, without affecting their fellowship. The subject was ably, and, I may add, warmly discussed by Dr's. D. and S. Jones; and, if I am not misinformed, it ended where it began—i. e. without producing any material change in the minds of either party. As this subject existed as a subject of discussion before the present division into Old and

New School Baptists, and as it was not considered of sufficient importance by our Old Fashioned brethren to affect their fellowship, I do not view it as coming within the bounds of the controversy between us and the New School. I think I am safe in saying, that when the address was prepared and adopted at the Black-Rock Meeting, that the subject of imposition of hands did not enter the mind of one present, either as an Old or New School measure. Believing as I do, that the subject does not come within the class of questions between us and the New School, I do not regard it as properly belonging to the controversy in which we are unhappily involved. I regret to find brethren who are disposed to discuss the question, classing it with New School measures, as such a course will produce an unpleasant excitement. I verily believe that there are brethren on both sides of this question, who are equally opposed to all those measures which come under the denomination of New Schoolism. On the subject of feelings, as intimated in your Editorial remarks, I have not had my feelings as an individual, hurt in the least at any thing I have seen on the subject, neither do I expect it, as I do not intend to take any part in the discussion; but my unwillingness to see the discussion protracted, arises from considerations of more importance than my feelings or those of any other individual—I mean the common cause in which we have embarked. If the discussion should lead to any salutary results, such as to produce an accordance in views and uniformity of practice, I shall be happily disappointed, and no one I think will be more disposed to rejoice at such an issue; but if we are to judge of the future from the past, I have no idea of such a result. I do not wish by any thing I have said on the subject, to deny to another what I claim for myself—i. e. a right to think and make known my thoughts; and if brethren are disposed to continue the discussion, and you should feel it your duty to publish, I shall not demur, and if it shall terminate favourably I shall rejoice; but if my anticipations should be realized, I shall only have to share with others in the deep regret that such a result must produce. I leave these remarks at your disposal, and remain

Yours, as ever,

THOMAS BARTON.

Strickersville, Pa. March 23, 1836.

For the Signs of the Times.

Henry City, Va. March 16, 1836.

BROTHER BEEBE, I have reason to thank God that through the instrumentality of my much esteemed brother James Osbourn, I was enabled to get hold of your valuable paper, called the Signs of the Times, which I never knew to be in exist-

ence until he informed me. He also thought I would be pleased with it. I confess at that time I thought but little about it, having never seen one of them; but I can now truly say that I am much gratified with the good things therein contained. As for your being reviled for exposing error and contending for truth, it should be to you a matter of no consequence or discouragement, although coming from money-hunting religionists of the day; for the servant is not greater than his Lord. And as all men have not faith—the faith of God's Elect; the faith that Jesus is the author and finisher of—which works by love and purifies the heart; but as some have a faith that works by money to such a vast extent, we, my brother, ought to be the more thankful to God who has taught us better; for every good and perfect gift emanates from him who has said, Without me ye can do nothing. It is God which worketh in his people both to will and to do of his good pleasure, and all things work together for good to them that love God—who are the called according to his purpose; and God has chosen his people in Christ before the foundation of the world, and in time brings them to a knowledge of their just condemnation and their insufficiency to extricate themselves. Hence they become complete beggars, having nothing but guilt and no plea but mercy; to such Jesus is welcome. And when he is formed in them the hope of glory, they can then say, he is all my salvation and all my desire; they can see form and comeliness in him, yea, such a beauty as they never saw before, and such as the world knows nothing about; for the natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned.

The regenerate are by the gospel called Sheep, and in ancient times (by the Law) sheep were called clean because they chewed the cud and parted the hoof; the Hare was called unclean, for altho he chewed the cud he parted not the hoof. I hope the Sheep of the Lord Jesus will part not only with their sins, but with those who preach for money also; knowing that such are anti-scriptural hares that part not from the world, but prize the things of the world highly, not knowing that that which is highly esteemed among men is abomination in the sight of God. With men it is impossible to make vital christians; hence the regenerate worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. I hope you will be enabled to continue to enquire for the good old way and walk therein, and to say much in the Lord's behalf; and when it is well with thee remember me, for I am a poor beggar of God for mercy, and not of men for money.

GEO. W. KING.

For the Signs of the Times.

DEAR BROTHER BEEBE: I send you herewith one of the Minutes of the Kettocton Association in 1826, with the request that you republish the Circular Letter thereof in the Signs of the Times. This letter was written by the late Elder Frances Moore,* but, as it has gone abroad upon the face of the Minutes, we must consider it, of course, as breathing the sentiments of that Association; at least at the time of its adoption.

My motive for wishing to give this letter a more extensive circulation is, that it embraces a subject upon which there are a great variety of opinions, and that too among those who come under the appellation of "Old School Baptist." I mean the "Gospel Condemnation" System which makes it "The duty of all men universally and indiscriminately to exercise that repentance which Jesus is exalted to give, and that faith which is denominated in the word of God, the faith of God's Elect—the fruit of the Spirit—the operation of God—which works by love and purifies the heart, and which overcomes the world, and of which Jesus is the author & finisher." That the belief of all this agrees with the general Atonement plan is clear; but strange contradiction, that any individual who believes in eternal and personal election and a limited Atonement, should support it. I will not however, at this time anticipate any arguments which may hereafter be made, and which, perhaps, the letter will elicit.

A word or two from your Agent, brö. James Williams. The Thirty Dollars enclosed you will set to his credit, and as soon as he can find leisure time from his many engagements, he will transmit to you a full statement of your respective accounts. In the mean time, while there has been some drawing back from your list of subscribers with him, you will send on the Signs beginning with the 4th Vol. to the new subscribers as given below.

I remain yours in the friend that sticketh closer than a brother.

JOHN CLARK.

Fredericksburgh, Jan. 15, 1836.

P. S. I have, in manuscript, some valuable Hymns and Spiritual Songs which I would be glad to have in the contemplated selection by bro. Goldsmith, at least I should be pleased for bro. G. to see them. How shall I get them to him or to any member of the Committee of inspection?

J. C.

REPLY: The manuscripts may be sent by mail to Eld. Gabriel Conklin, P. M., State Hill, Orange County, N. Y., who is one of the Committee appointed by the Old School Meeting at Hardesdon last fall, at bro. Goldsmith's request, to examine and report upon his works. Bro. C. after reading can forward them to Eld. G.—ED.

Bro. Moore was a son of Eld. Jeremiah Moore, a brilliant star who shone, some years since in the ministerial horizon; and with Elders William and Daniel Frisbee, were Spiritual Sons of Elder David Thomas who was among the first that raised the banner of the Lord in the Old Dominion—(Virginia.)

CIRCULAR LETTER.

The Kettocton Baptist Association, To the Churches composing this body, sendeth christian salvation.

BELOVED IN THE LORD:

Again it is our privilege, under the smiles of an indulgent Providence, to meet in an association, and to enjoy the high gratification of social intercourse, so happily calculated to promote brotherly love. We trust we meet as brethren engaged in a common cause, namely, the cause of God and truth. Letters from twenty-five churches were received: their general contents and the disposition of such business as came before this body, will appear by a reference to the accompanying minutes and the report of your returning messengers. It is a heart-cheering reflection, that not only in our meeting, but during our continuance together, and in our parting, brotherly love, that bright evidence of christian feeling, continued. We know that strife and envy are the certain consequences of every unhallowed conflicting inquiry, Who shall be greatest? But,

"Let envy, child of Hell,
Be banished far away;
Those should in strictest friendship dwell,
Who the same Lord obey."

We profess, brethren, to be followers of the meek and lowly Jesus, who when he was reviled reviled not again; and we are enjoined to "let this mind be in us which was also in Him," Philippians ii. 5; who when suffering the shameful and painful death of the cross, amidst the triumphs of his bitterest enemies, raised his voice in prayer to heaven saying, "Father, forgive them! they know not what they do!" This closing scene, this finishing of the work the Father gave him to do,—or in other words, what Christ has done for sinners,—has become the subject of much speculation amongst men calling themselves christians; to which may be traced all the variety of opinions on the subject of the christian religion. To favor or give currency to those opinions, the attention of many has been called from the BIBLE, to creeds, confessions of faith, and catechisms, drawn up by frail mortals with a hope, as they say, to produce an uniformity of opinion. It is truly desirable that christians should all speak the same things, as it regards the fundamental doctrines of the gospel. It is also desirable that they should all walk the same path of practical piety; and we have no doubt this would be the case in a great degree if they were divested of those prejudices so deeply rooted in their hearts by the ingenuity of those who have undertaken in this day to cast light on the word of God; while alas! the light (of some of them at least) is darkness, the darkness of the carnal mind, "which is enmity against God," and stands opposed to his way of saving sinners. To them Christ Jesus and him crucified is foolishness; and, as they apprehend no need of a Saviour, they deny him, and vainly conclude that their salvation is predicated on some condition by them to be performed; or at most will not

own him for more than a Saviour in part; and frequently repeat, if we do our part towards our salvation, Christ will do his; claiming at the same time, as their part, the fruits or graces of the spirit, such as faith, repentance, &c.; consequently, what Christ has done, (call it by what name we will, redemption, propitiation, or atonement, &c.) was wholly conditional in its nature, and of course uncertain in its effects, depending on the caprice of the natural man, who receiveth not the things of the spirit of God, knowing them not; thus making the grace of God the sinner's duty. Differing but little from this, (except that it is a little more refined, and covered with more subtlety,) is the idea that the redemption by Christ is general in its nature, but special in its application. This sentiment appears to have its origin in an opinion that God needs an apology for the condemnation of a violator of his law, and that this general provision, without design to save, furnishes such an apology; inasmuch as he whom it would be unjust to condemn for sinning, may now be condemned for not believing; while at the same time it is admitted, that man in his creation, when pure and holy, neither possessed the power, nor lay under an obligation to repent or believe in Jesus as his Saviour. But we are told, by sinning, man is placed in a different relation to God, out of which new obligations necessarily grow, which are, to repent with that repentance which Christ alone is exalted to give, and also to put into exercise that faith which is a fruit, or an effect of the spirit, and designed as an evidence to the possessor of an interest in what Christ has done: for "faith is the evidence of things not seen."—Heb. xi. 1.

If unbelief is the only cause of a sinner's condemnation, then the coming of Christ will be the condemnation of countless millions of the human family to whom his death was never intended to be applied in any other way, and who never could have perished if an atonement had not been made. But we ask, What connexion exists between the new relation in which we stand to God as sinners, and the alleged new obligation? All obligations growing out of relative situations, must be in accordance with those relations. If we dismiss the ingenious surmises of men, or rather their sophistry, and inquire, as sinners, what new obligations we are under to that God who created us pure, and with every necessary capacity to keep his law, which law is eternal truth; we readily discover that our new obligation is to return to that state in which God created us, expressed by the prophet thus: "Make you a new heart and a new spirit;" Ezek. xviii. 31; or such hearts and spirits as God gave us in our creation—hearts to love him supremely, and our neighbour as ourselves, and also to suffer for our transgressions against his law according to the deeds done in the body. This we conceive to be the situation man has placed himself in by becoming a sinner, and that in his condemnation there is no double-dealing, no insincerity in the Almighty; nor is it possible that the blood which

speareth "beter things than the blood of a righteous Abel, can be the cause of condemnation to any; since we are to be judged according to our sins, and to be judged by the Son to whom all judgment is committed."—John v. 22.

It appears then, if the atonement is general or indefinite in its nature, and special in its application, so that unbelief is the only ground of a sinner's condemnation—that God has created multitudes of rational beings capable of the most excruciating sorrows, and will consign them to unutterable wo, for not doing what he never gave them power to do, namely, for not "believing with the faith of God's elect" in that Christ, whose obedience and death was never designed to be applied to them. The mention of such a doctrine is sufficient to show its repugnance to every idea we have of the purity, holiness, and justice of God. How presumptuous is man thus to charge God with insincerity and folly, for the sake of finding a middle ground between truth and error, in order to fraternize with those who embrace a system contrary to the first dictates of the human understanding, viz. that man has a power to believe what he pleases, and can therefore obey the new obligation. We ask, does not this render the law null and void—faith and repentance having supplied its place, God requiring no more of the sinner for his justification? How contrary this to the views of Paul, who informs us that "by the law is the knowledge of sin," Rom. iii. 20. The testimony of Christ in regard to the law puts every such an idea to rest. Hear him: "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil; for verily I say unto you, till heaven and earth pass away, one jot or one tittle shall not pass from the law till all be fulfilled, Matt. v. 17, 18. And "it is easier for heaven and earth to pass away, than one tittle of the law to fail," Luke xvi. 17. The law then being unchangeable, inasmuch as it has proceeded from a holy and an unchangeable God, it is impossible that it has given way to any remedial provision, but still continues to require of every rational human being perfect and perpetual obedience. Therefore, whosoever has departed from its precepts stands exposed to eternal death, and cannot "be justified by the law." *This is the situation of all; "for all have sinned."* The redemption or atonement made by Christ is fully explained by the prophet: "He will magnify the law and make it honorable," Isaiah xlii. 21. He was made under the law, to redeem them that were under the law," Gal. iv. 4. By rendering to the law a complete obedience, and suffering all its penalties for all that through him shall be saved, be the number more or less. "The chastisement of their peace was laid upon him; by his stripes is their healing; he laid down his life for his sheep, with a special regard to their salvation. It is therefore promised "he shall see of the trail of his soul and be satisfied;" and "that all the Father giveth unto him shall come unto him;" that is, shall by the grace of

God be so operated on as to forsake every other hope, and rest their salvation on the obedience and death of Christ. We say by the operation of the spirit of God, because nothing short of creative power can implant a new principle in the soul, and thereby enable a sinner to come to Christ; for the natural man, with all his faculties, cannot have any knowledge of salvation by Christ crucified, which is justly called the "power and wisdom of God." The blessings of the gospel, accompanied by the Holy Ghost sent down from heaven, are things that angels desire to look into, 1 Pet. i. 12. If angels in their best estate were incapable of comprehending the great salvation—how shall man, in his fallen, depraved condition, have power to come to or believe in Christ as a Saviour? We say it is utterly impossible, "until he is made a partaker of the divine nature," 2 Pet. i. 4; a nature that the first man ("who was of the earth, earthly,") had not. The believer in Christ is a new creature; not because he believes; but he believes because he is a new creature; not such in contradistinction to his depraved state only, but in distinction also from his best or first estate. For "no man can say Jesus is the Lord, but by the Holy Ghost," 1 Cor. xii. 3. Jesus said, "Blessed art thou Simon Bar-jona; for flesh and blood hath not revealed this unto thee, but my Father, who is in heaven," Mat. xvi. 17. We are frequently told that the Scriptures, without the operation of the spirit, contain sufficient evidence to carry conviction to every mind to enable them to believe unto salvation; thereby placing it in the power of all to come to or believe in Christ. We will just remark that sufficient evidence in all cases is efficient; for in every circumstance where evidence has failed to produce the designed effect, it has been owing to its not being sufficient to convince or enlighten the judgment. And if the Scriptures are sufficient at one time, they must necessarily be so at all times: none of course would remain unconvinced a moment on reading them. Yet it is a fact that those who urge this argument were readers of the Scriptures (some of them at least) for years, and remained careless and regardless of the Saviour: and so all would remain without a special application of the truths of the gospel by Him who is able to open the heart. But it is inquired, If the atonement is not universal or general, making it the duty of every creature to come to Christ, and their great sin and folly if they do not, how shall we invite all, and insist on all coming to Christ? It is impossible for us to know by whose authority those invitations are given: not by the Saviour's; for he invited sensible sinners, weary and heavy laden sinners, broken, or contrite hearted sinners, and only such, to come unto him; while the profane, the ungodly, and the impenitent are informed that all liars shall have their part in the lake that burneth with fire and brimstone. The important question was asked them, "How can ye escape the damnation of hell?" Mat. xxiii. 33. Such are warned to forsake their evil ways as a

duty they owe to God their Creator, who has a right, and does require of all his creatures perfect and perpetual obedience to his law, on pain of eternal condemnation. How then shall any escape the punishment due to sin, seeing all have sinned? They cannot escape but by *Sovereign Grace*: and therefore the everlasting song of the church in glory will be, Not unto us, but unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever, Amen.

Brethren, do we cherish a hope that when the storm of life is over, we shall meet in this great association, and join in ascriptions of praise to God and the LAMB in the haven of eternal rest, and at the same time feel no desire to glorify him on earth? It is impossible; for if we desire perfectly to adore him in heaven, it is because a principle to love him is implanted in our souls, inducing us on earth to love his ways because of their pleasantness, and to love his children because they bear his likeness. "By this shall all men know that ye are my disciples, if ye have love one to another."—John xiii. 35. "But if ye bite, and devour one another, take heed that ye are not consumed one of another."—Gal. v. 15. If we are without brotherly love—if we envy the gifts and qualifications of others—if we are engaged in strife for mastery and popularity in this world,—it is because we love the world, and of course the love of the FATHER is not in us. While we contend earnestly for the truth, for the doctrines and ordinances of the gospel, let us act from a principle of love to the cause of God and truth, and from the best feelings of the heart towards our fellow sinners; and so let our light shine, that men seeing our good works may glorify our Father in heaven. Brethren, we commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them that are sanctified. Amen.

F. MOORE, *Moderator.*

THOS. BUCK, *Jun. Clerk.*

For the Signs of the Times.

Vienna, Trumbull Co. Ohio, April 9, 1836.

DEAR BROTHER BEBBE: It is one year and a half since I subscribed for your paper; during which time, I have, together with my companion in life, perused it with care, great satisfaction and delight, being rejoiced and made exceeding glad to know with what firmness you and your worthy correspondents maintain and defend the truth of the gospel of Christ amid this crooked and perverse generation. We have passed through sore trials, formerly being members of a Baptist church in Lewis co. N. Y., where by men the simplicity of the gospel was perverted by introducing anxious benches and anxious rooms, legislating for the Almighty, commanding the Lord to do as they saw fit to direct, and directing the Holy Ghost to perform its office on whom they thought proper to present, and from that to a system of works instead of grace, which we could not away with; for the bible teaches us that by

grace we are saved through faith, and that not of ourselves, for it is the gift of God. And there were many in that region who would not receive the mark of the beast, and therefore were called Salmonites—it being the place where Eld. M. Salmon so decidedly strove to maintain the truth as it is in Jesus, and so earnestly contended for the faith once delivered to the saints. Yet we have great reason to bless God that, although no affliction for the present is joyous, still they work out a far more exceeding and eternal weight of glory to them that love his appearing—who are the called according to his purpose.

We have been in this State about six months and find ourselves surrounded by those who are crying union! union!—effort! effort!—work for God—do and live!—which makes our very hearts ache within us to see how men pervert the right way of the Lord. There are none in this part of the State who are openly and professedly of the Old School, but there are some who are standing aloof from the current of corruption of the present day, and who had never heard that there was such a publication in existence as the Signs of the Times, or any people who hold fast the Apostle's doctrine, and strive to build on the foundation—Jesus Christ being the chief corner stone. Some of whom, on being presented with your paper, appear anxious to obtain them; others appear willing to read them with candour, as enquiring after truth.

I have obtained five subscribers, making six with myself, who agree to take your paper for one year to come upon the terms you publish; I therefore enclose five dollars to you. I am indebted to you for half a volume certain, and more if you charge for the back numbers you sent me at the commencement. As there is no agent for your paper any where near, I will be willing to act as such, if I can serve you and the cause you are engaged in. I think I can obtain quite a number of subscribers in this region after a further acquaintance with the people.

Yours, in the best of Bonds,

NORMAN GRIFFIS.

For the Signs of the Times.

Strykersville, Genesee Co. N. Y. }
April 27, 1836. }

BROTHER BEEBE: Please to give immediate notice through the Signs, that there are a few names in this region who seem to be standing alone and enquiring after the *Old Paths* with a desire to walk in them. Having received notice through the 8th No. of the Signs that the Ministering Brethren from Chemung and Alleghany Associations will attend with us: We, therefore, appoint Friday the 24th day of June for the commencement of said meeting, and to be continued as circumstances may require and the Spirit of the Lord may direct, at Wales Hollow, 3 miles west of Strykersville, and 25 miles south-east of Buffalo. We shall fully rely on the attendance of those brethren who have kindly proposed the meeting, and we also affectionately invite Elders H. West, G. Beebe, M. Salmon, E. J. Williams,

and Thomas Hill to attend with them. We are aware, dear brethren, that the distance is great, but the season of the year will be pleasant; and will it not be pleasing to some or all of you to visit western New York, and set forth the crucified Saviour as the only infalible remedy for a people far declined in moral consumption.

DAVID WOOSTER.

N. B. Brethren will call on me at Strykersville, and on brother Isaac Bush at Wales. Those who may attend will please give notice through the Signs.

For the Signs of the Times.

Champaign Co. Ohio, April 25, 1836.

DEAR BROTHER BEEBE: With reluctance, in consequence of my inability to perform with precision the task of a writer, I now undertake to give a few thoughts in my weak way (and perhaps now is as fit a time as I shall probably have) to let my brethren of the Old School Regular Baptist, know that I think it necessary that something be done in this dark day and place—this Mississippi Valley; high time to come out and be separate from the Judaizing teachers—Ishmaeliteish mockers—whose movements say, God is slack concerning his promises.—And how shall it be accomplished? We have impatiently waited for them to leave us, knowing that they are opposed to the doctrine of Particular Election, Special calling, Total Depravity, &c. and their plea is, let us alone—let us enjoy our own opinion—our fellowship shall not be broken. How much this looks like speeches in olden times—“Let us eat our own bread and wear our own clothes, but let us be called by thy name to take away our reproach.”

Behold, the enemies of truth are in the field with all their carnal banners waving, and ready to devour. I say their weapons are carnal; for that which they cannot effect by open opposition to the truth they do attempt by stratagem—yes, dishonest stratagem; this very unsound policy has in this same said place ever marked their conduct, and shall a fact so important as this ever be lost sight of in this place—in Champaign county? God forbid we should in any wise be made partaker of their sins any longer, when it is well known by observers that in all past struggles in the Mad-River Association of Baptists and in the churches composing it, seecresy, cunning and hypocrisy, have interposed, in order to defeat, if possible, the *real true-blue Predestinarians*—the Elect Sheep of Christ. And for what? Amazing to tell!—all for money, popularity, self-love, & the do will, and a resort to all unfair means to accomplish their purpose. All the excuse I can make for them is this: they in some degree have a sense of their impotence in honorable and fair contest, and of necessity are driven to those dishonorable means. I think that the Old School Regulars have nothing to fear from them by fair means, and it is to be hoped that, as in former times, Grace is abundantly sufficient. Inasmuch then as I am of the despised few—the

Old School Regular Predestinarians, and love the doctrine of the Gospel; I love very much this text: “Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places.” This is not in consideration of any works of righteousness which we have done, but according to his own purpose and grace given us in Christ before the world began; and all I now want is, to concentrate the *True-Blues* in order to do so. I will take the responsibility, and bear all the slanderous epithets they may heap upon me rather than live with, or in any way have any thing to do with them except on fair principles; then all will be well.

In order then, as I have before stated, to concentrate the *True-Blues*, I, by request of some of my brethren, wish you, bro. Gilbert Beebe, to insert in the Signs of the Times that there will be an Old School Meeting held with the church at Nettle-Creek, five miles west of Urbana, and a half mile south of Westville, in Champaign co. Ohio. We earnestly request the attendance of the Old School Brethren generally, not forgetting to invite brethren Eld. Stephen Gard, I. T. Saunders, and N. Hart. Said meeting to commence the Friday before the first Sunday in August, 1836. The time appears short to bring things about, but I think one insertion will get well circulated before that time. The Association commences the month following, and I wish said meeting to take place before the Association.

From your friend and well wisher in the cause of so good and lasting benefits,

JOHN TAYLOR.

For the Signs of the Times.

Fairfield, Lenawee Co. M. T. }
March 28, 1836. }

DEAR SIR: I take my pen in hand with pleasure to inform you of the success of your most valuable paper, entitled the Signs of the Times. Until I arrived none had found their way in this county. No one could contrive where it came from; it run the gauntlet well, and some struck very favourable; some struck with vengeance!—especially those that belong to the new order, or rather those that cannot abide the word of God—those who cannot abide the doctrine of Election and Justifying Grace of God to his sheep for whom Jesus died that ignominious death. Had they all been sheep and lambs, it would of course have been for the world in a spiritual sense; but we find this is not the case, for all his saints were chosen in Jesus from before the foundation of the world; they stood perfectly free from bondage; their sins were cancelled, although yet sinners; for all the Father gave him should come to him at the appointed time. I believe that there is a time for them to be born again in spite of all the emissaries that the old evil one can invent; ay, and spiritually born too, not of the will of the flesh, nor of the will of man, but of the will of God—not by anxious-seats or protracted meet-

ings; for they are bought with the blood of Jesus Christ which the Christian believer takes strong consolation in. Not that it gives the dear saints of God any toleration to sin; God forbid! They feel willing to give God all the glory, and say, Not unto us is the glory due, but unto that God whose goodness and mercy has been so great. It seems that the new fashioned theologians have contrived a new doctrine, viz: if they will become moral in life, quit swearing and cursing drunkenness, join Temperance Societies, Sunday Schools, Tract Societies, Missionary Societies, and pay out their cash in portions, they are owned as brothers in their new fangled schemes.

When I set down to read my Bible, I read therein that the grace of God is not bought with money, it is a free gift of God to the poor sinner which makes him feel thankful from the very heart. Grace makes the christian pray with an earnest love and affection to that God whose goodness they discover by Faith. Not so with those who get their religion from anxious-benches and other place. I came from the State of New York thinking that when I arrived in this new country I should not see so much idolatry and will worship; but I find my mistake, as to numbers it is proportionate. I was called in York State an Infidel and Deist for not being more liberal to forms, and told if I would give \$30 I should hold a seat as long as I lived, or if I would give \$100 I should be a director for life; which makes me think of ancient times when an indulgence might be bought of the Pope for so much money, to read the Scriptures for so long a time. But by the word of God and its pawner, I have been made strong to withstand the wildes of satan and his delusions. It is about 17 or 18 years since I discovered the fires of this speculation. It first began at Boston, at a place called Cornhill; Eld. Baldwin led the van. I subscribed for a pamphlet which held forth the Missionary cause and Tract system, and farming benevolent yarn and cloth, and penny societies in order to get money. Those societies had their Corresponding Secretaries and Presidents, the women as well as the men; but after a short period they contrived another plan: it was to form Temperance Societies, in order to save their cash for benevolent uses—some for foreign missions and some for theological purposes, in order that they might be fitted out for a tour to the Mississippi Valley, and other places. The truth of the matter is, they have no society formed for modern thieving, lying, whoredom, false swearing, gaming, dueling, and many others of the like; and it is my opinion that those people would not find the latter so lucrative.

Now, dear sir, I have given you some of my feelings and trials in my broken way, and hope you will excuse my errors. You may act your pleasure in giving them a place in your paper. I have taken much pains to enlarge your number of subscribers in this region. I have lent my paper to some who delight in reading it; and

for the present enclose five names who wish to become subscribers. May that all-wise Being stimulate you with his grace and love to his glorious cause, to stand fast upon the rock which washeth not away, and teach us to be humble and thankful for every blessing we receive from him. Farewell.

GERSHAM LIVESAY.

For the Signs of the Times.

Buffalo, April 26, 1836.

BROTHER BEEBE: Once more I have the pleasure of writing to you for a few No's. of the Signs. I have often thought of the situation of the Old School Baptist Church; when you first proposed publishing a paper devoted exclusively to the Old School Baptist cause. We then knew of but few, except the Warwick Association; and even there they were divided—one after another falling in with the New School plans. Again when you came out in your first number against the Rev. A. Judson's letter to the American females, as almost every one thought he was a good man, and would not write or do any thing wrong, I well knew that the learned clergy with all their papers would make an united attack, and almost concluded you must fall before them; yet after all my fears, taking into consideration the flood of error that was spreading over the land and deceiving many, and being strengthened by the promises in the Bible, that "On this rock will I build my church, and the gates of hell shall not prevail against it;" and again, "There shall arise false teachers and shall deceive many, and if it were possible, deceive the very Elect, &c., I made up my mind to advise you to go on, and promised to be one who would stand or fall with you, and to aid and assist you.

According to my expectations, soon after the Signs was put in circulation, the learned clergy with all their presses came out most violently against it; but when "the sword of the Lord and of Gideon" was unsheathed, they fell like Goliath before David's smooth stone from his sling. Oh how my heart has been made glad again and again, when I have read in your paper letters from churches, and individual members scattered in different parts of the United States, that was almost ready to say with one of the prophets of old, "I am left alone and they seek my life." How rejoiced was that prophet when the Lord told him he had reserved more than seven thousand who had not bowed the knee to the Image of Baal.

I will now tell you a little about this place: last winter the New School of all sorts held a protracted, or rather a *distracted* meeting; every art was put in motion to get people on the anxious-seats; women, old and young were sent out, some with tracts and others to abuse and slander those that would not go; young women have induced young men to go meeting with them, and after getting them before a house full of people, began to urge them to go on to the anxious-seats, and to cry out, What will become of your

souls if you do not; and if they could not succeed, take the first opportunity to abuse them &c. At length some of the old professors became alarmed, and began to enquire for the good old way. I took some pains to scatter the Signs amongst them; and after a while the learned reader for the New School Baptist became alarmed, and publicly warned his friends against reading a paper that was attempted to be put in circulation, falsely called religious; also to beware of those that circulated them, &c. I was glad to hear of that, for I concluded something was the matter. Since that time I have had the pleasure of meeting with a number that have determined to walk no longer with them. We have appointed meetings in a school-house where we meet together to sing and pray, and have a coloured man, who was licensed in the State of Virginia, to preach for us. We think the time not far distant when an Old School Baptist Ch. will be formed in this City. If any of the Old School Baptist preachers should be passing this way, they are affectionately invited to call on us. They will find me on the corner of Franklin and Chippewa streets.

Yours, in Gospel Bonds,

AMOS HOLMES

For the Signs of the Times.

Washington, Fayette Co. Ohio, }
March 14, 1836. }

DEAR SIR: I understand that you are the Editor of a paper called the Signs of the Times, in support of the Old Regular Baptist cause against the present systems or institutions of the day. You will find enclosed Five Dollars, for which I wish you to send the amount in copies of the aforesaid paper for the term of one year.

The Baptist Churches in this section of Ohio are very much divided, and the ministry have chiefly gone over to the New School Baptists, and seem determined, if possible to carry the churches with them. But we thank God that there are some old soldiers of the Cross who stand firm on the Predestinarian principles laid down in the word of God. The enemy is among us, and if we pretend to assert our rights, or complain, our New School spiritual leaders say, peace, peace—be still and all will be well. But the Paint Creek Baptist Church have come to the conclusion, that to sit contented longer and listen to the cry of peace, would be a contempt on the Captain of our salvation, and a dishonor to his cause. We have passed a solemn resolve that we will not support neither directly or indirectly those institutions that our New School Baptists seem to consider the germ of immortality and eternal life. The Baptists are beginning to awake, to see the image of the beast, and to seek diligently the means by which they may escape from his power.

Yours, in the Bonds of Christ,

STEPHEN YEOMAN.

For the Signs of the Times.

Hermon, Oglethorpe Co. Ga., April 18, 1836.

DEAR BROTHER BEEBE: I have been a Baptist eight years last October, and have been for seven of them trying to teach sinners that nothing short of repentance towards God, and faith in our Lord Jesus, would ever justify them in the sight of God. I have been a reader of the Christian Index most of the time, and seeing many pieces abusive of your paper, I did not care about examining its columns; but accidentally having one or

two of the No's. of the Signs, and seeing in one of them a letter written by that most excellent and aged brother, JOHN LELAND, whose sentiments were so much in accordance with my views of the Old and New School Baptists, together with much of the matter I see in the Signs of the Times; that a few of my brethren, together with myself, of the Old School order, have concluded to take your paper and thereby become better acquainted. I enclose you a Ten Dollar Bill, and request you to send the Times as directed.

Your Brother, in Gospel Bonds,
GEORGE LUMPKIN.

SIGNS OF THE TIMES.

New Vernon, Friday May 20, 1836.

ERRATA.—In a notice published in the 9th, and in some of our 10th number, relative to Old School Meetings, we have inadvertently stated that the Delaware Association would commence her next session at London Tract, on Saturday June 5th—which should read, Saturday, June 4th.

Also under the same head, will be found a notice of the Warwick Association, appointed to meet on Wednesday, June 12th—which should have read, Wednesday, June 8th.

We anticipate much pleasure in meeting with many of the brethren of the primitive order at our contemplated meeting at Welch Tract, on the 2d day of June. The Church with whom the Old-Fashioned Baptists are invited to meet, is said to be the oldest church in America, and was once the only Baptist Church in these United States. This church, remaining as she does firm upon her old Jerusalem platform, affords a very appropriate place for the meeting of the Old School Baptists from the various parts of our beloved country. We sincerely hope that we may have the happiness of greeting many of our Father's children, whose faces we have not seen in the flesh, as well as those dear brethren with whom we have had the pleasure of an acquaintance, and that our brethren may come divinely prepared to "*Speak comfortably to Jerusalem.*"

We are happy to learn by a letter from our esteemed brother and correspondent, Elder Trott of Va., that he expects to attend our Warwick Association, in this place, on the 8th of June next; and we sincerely hope that many other brethren from the south will come with him, and also from the east, west and north. Those brethren who may wish to visit us by steam-boat conveyance, will take passage from New York or Albany, to Newburgh; a line of stages leaves that place daily for Bloomingburgh, which is within 4 1-2 miles of this place.

We regret to learn that No. 6 of the present volume has not reached a number of our subscribers in Va.; those however who have not received that No. will be supplied on giving us notice. The cause of the failure is to us unknown, as the papers were regularly mailed as usual.

We shall be under the necessity of begging the indulgence of our subscribers, should they not receive their papers regularly at the precise time they may be due, as we contemplate attending some of the Old School Meetings; and it will necessarily somewhat derange our business.

We invite the attention of our brethren to Eld. Wooster's Letter, on another page of our paper. We calculate to attend the meeting in West Turn, and will endeavor to attend at Wales also, if the Lord will.

The following extracts from the Minutes of the Wabash District Association, II. together with their Corresponding Letter, cannot fail to be very interesting to our readers generally. We are sorry to inform our beloved brethren of that Ass'n. that their Address to the Old School, has not, as yet, reached us. If they will send on another copy it shall be inserted as soon as we receive it.

"Instructed the Moderator and Clerk to prepare an address for this Association to the Old School Baptists generally, and request Elder Gilbert Beebe, Editor of the Signs of the Times at New Vernon, Orange county, New York, to publish the same;—and ordered, that the Clerk transmit a copy of these Minutes, together with the address, to brother Beebe.

Resolved that we highly approve the general features of Elder Beebe's publication, believing it to be well conducted, and ably contending for the principles on which we as an association, together with our correspondence, are united: as such we earnestly recommend it to the attention and patronage of the old fashioned Baptists generally, and our own churches particularly, as a periodical worthy of their reading and support. We are glad to find one periodical we can thus recommend amidst the multitude now inundating our country.—We hope it may continue to receive that amount of patronage which will enable it to go on in the good cause of truth."

CORRESPONDING LETTER.

The Wabash District Association of Regular Baptists, now in session at Mount Zion, To the several Associations with whom she corresponds, sendeth christian salutation.

DEARLY BELOVED BRETHREN IN THE LORD:

WE are once more permitted to meet in our annual Association, and have had a happy interview. We are gratified in having another opportunity of hearing from the different churches which compose our body; as also from the different Associations with whom we correspond. It is particularly gratifying to us to learn, that though some of the churches of our body, and also some of our corresponding Associations, complain of too much coldness in the matters of religion, yet peace, harmony and brotherly love prevail throughout.

Beloved Brethren, It is truly gratifying to us to learn, that, notwithstanding the overspreading of abomination in our land, yet the cause of truth is prevailing. The doctrine of Predestination, Election, Effectual Calling, Final Perseverance of the Saints, &c. &c. is denounced by the lovers and supporters of the New School Theology of our times, as Heretical, and a system predicated on the imaginary excellency of human nature, is set up in its stead, and intended to supplant it. But, notwithstanding this system (which is perfectly natural,) is pleasing to human nature, and feeding to the carnal mind, and is much delighted in by the children of this world; yet, the children of God cannot away with it, because they are taught to know that Salvation, from first to last, is of the Lord.—They, therefore, choose to be governed by the word of the Lord, and not by the devices and traditions of men. Dear Brethren; It is gratifying to the people of God to learn that the cause of truth is on the onward march. A few years since, almost the whole of the Associations of this and the adjoining States were in a state of turmoil and confusion. Fullerism, Neonomianism, Arminianism and Missionaryism, with all their concomitant train of *ites* and *isms*, were distracting the churches and Associations throughout our beloved country. This state of things was first introduced by Eastern mendicants or missionary hirelings, who were sent or came amongst us. Anarchy and confusion followed their footsteps; and the churches & Associations which had been most infested with that species of Pharisaical leaven, have been the most productive of Campbellism. Indeed the Fullerite, Arminian and missionary churches of this country, have been the most fruitful

nurseries from whence the most prominent scions of Campbellism have been taken. Blessed be the Lord, there are now eleven Associations of us brethren, who are, by his goodness, delivered from that corrupting and corroding influence, and united as we believe on the old predestinarian platform of the Baptist church, against which the gates of hell has not, nor shall prevail; nor are the eleven with whom we have a direct correspondence all, but there is the Illinois, Spoon River, Morgan, Apple Creek, Kaskaskia, Beliel and others in Illinois, as well as the Danville, the Cons Creek and perhaps others in Indiana with whom we have an indirect correspondence, which we believe have taken an unyielding and praiseworthy stand in opposition to the popular errors of the New School divinity.

It is truly gratifying to us to announce to our correspondents, that the White River and Lost River Associations have got through the difficulties & confusion they were involved in by a few designing missionary individuals, and have cheerfully and cordially come into a correspondence with us. We greet them as precious brethren, and hope their able ministry will itinerate through every part of our correspondence.

We have had a pleasing interview; your messengers were thankfully received, and it is truly encouraging as well as gratifying to hear our ministering brethren from every direction around us, with one voice proclaim the same eternal truth, which shows that they serve one master, and have all been taught in one school: Brethren, pray for us. May the Lord be with you and direct you in all things. To hand you this and sit with you in council, we have appointed our beloved brethren as named in our Minutes. Receive them as dear brethren. Our next Association will be held at Concord Church, Clark county, Ill., on Saturday before the first Lord's day in Oct., when and where we hope to hear from you again. Till then, dear brethren, farewell in the best of bonds.

NICHOLAS S. SMITH, Moderator.

R. M. NEWPORT, Clerk.

RELIGIOUS MISCELLANY.

RUSHTON'S LETTERS.

A Defence of Particular Redemption; wherein the doctrine of the late Mr. Fuller relative to the Atonement of Christ, is tried by the word of God.

LETTER IV.

DIVINE truth, when cordially received, always produces effects corresponding to its own nature. No man who has beheld the divine glory shining in the atonement of Christ, and who has found salvation therein, can possibly exhibit, in his own character and habitual conduct, the dominion of principles that are the very reverse of the gospel which he has received. It is impossible for a genuine believer to be an unjust man, because he has seen into the cross of Christ, such a display of divine justice, as hath transformed his own mind into the same image. Such a one cannot be an unmerciful or an implacable man, because he has beheld in the atonement, the highest display of divine compassion towards his guilty soul; and accordingly as he is influenced by the discovery, will he be kind and tender-hearted towards others, ready to forgive injuries, *even as God for Christ's sake hath forgiven him.* A true Christian cannot be a deceitful man or a liar, because his mind has been deeply affected by the character of Jehovah, as it appears in the grand plan of salvation; he has been taught to admire the truth and faithfulness of his redeeming God, and in some measure he exhibits the same character, agreeably to the apostolic exhortation, "Be ye followers, (or imitators,) of God, as dear children." In fine, a believer in Jesus cannot live under the dominion of sin, for as the seal makes its own impression on the melted wax, so does divine truth, in the hand of the Spirit, on the mind of a sinner, when his heart is softened by the meltings of divine grace; "but ye have obeyed

from the heart, that form of doctrine, whereunto ye were delivered. [Romans vi. 17.]

Of all the presumptuous sins which may be charged upon religious people, in this day of flaming profession, none is more awful than their charging the doctrines of grace with a licentious tendency. To assert that the truths of eternal election, free justification, imputed righteousness, efficacious redemption, and invincible grace in regeneration, lead to carelessness and an ungodly life, is to sin with a very high hand indeed. How odious soever the loose principles of the Sadducees may be, or the gross practices of publicans and harlots, the iniquity of these is far surpassed by the spiritual wickedness of self-righteous persons, who discover the enmity of their hearts against sovereign grace, in a similar manner to those referred to by the apostle, in Rom. iii. 8; 'We be slanderously reported, and some affirm that we say, Let us do evil that good may come; whose damnation is just.' But this unrighteous reflection upon the distinguishing truths of the gospel, is not confined to the open opposers thereof. Many who profess attachment to the doctrines of sovereign grace does not fully and openly exhibit them, lest evil consequences should be the result. If they assert them at all, it is in so guarded a manner as betrays a secret suspicion that such doctrines are injurious to their tendency. But if those prudent men, who are so careful to guard the gospel, really believe that the open declaration of the doctrines thereof is dangerous, why do they profess attachment to them? Why do they not renounce them? Surely the doctrines which require to be thus guarded, are in themselves mischievous and cannot be of God!

The apostles, however, did not deal thus with the gospel of Christ, nor act so deceitfully. Having received mercy, they renounced the hidden things of dishonesty, and by manifestation of the truth they commended themselves to every man's conscience. They always represented the truths of God as holy in their nature, and holy in their effects. All these truths, in the estimation of the apostles, exhibit the glory of Jesus, and consequently furnish an argument for universal holiness. 'We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image.' [2 Cor. iii. 18.]

But as truth always produces effects corresponding to its own nature, so also doth error; and as the fruit of the former is holiness, the effect of the latter is unrighteousness. Hence the apostle contrasts the truth, not merely with error, but with iniquity; 'Charity rejoiceth not in iniquity, but rejoiceth in the truth;' [1 Cor. xiii. 6.] For a deviation from the truth is itself iniquity. The pernicious influence of error on the conduct of its votaries, appears in the instance of the ancient Pharisees, who are set forth as an example of that bitter opposition to the free and sovereign grace of God which self-righteous persons in all ages discover. It appears also in the character of the legal teacher who troubled the primitive churches; and, subsequently, in the effects produced by that great apostasy, so often foretold in the New Testament, which began by a departure from the faith. 1 Tim. iv. 1. But as erroneous principles produce unholy fruits wherever they prevail, so the influence of the false doctrine adverted to in the preceding letters may be plainly perceived in the Baptist churches of the present day. Nothing can be more applicable to our present condition than the words of the excellent Dr. Owen, when lamenting the decay of evangelical holiness in his own time. Referring no doubt to the influence of Mr. Baxter's sentiments, he says, 'Little did I think I should ever have lived in this world to find the minds of professors grown altogether indifferent, as to the doctrine of God's eternal election, the sovereign efficacy of grace in the conversion of sinners; justification by the imputation of the righteousness of Christ; but many are, as to all these things, grown to an indifference, they know not whether they are so or not. I bless God, I know something of the former generation, when professors would not hear of these things without the highest detestation: and now high professors begin to be leaders in it, and it is too much amongst the best of us.' 'We are not so much concerned for the truth as our forefathers; I wish I could say we were as holy.' Thus did this eminent saint mourn over the spiritual declension which began to appear among the Postbaptist churches in his own times; but if he had lived in this day, and had intended to contrast the present, with the former Baptist churches, he could not have used more appropriate language than he has done, in the following exhortation; 'Let us carefully remember the faith of them who went before us in this nation, in the

profession of the last age. And, pray, what faith were they of? Were they half Arminian and half Socinian? Were they half Papist and half I know not what? Remember how zealous they were for the truth; how little their holy souls would have borne with those public defections from the doctrine of truth, which we see and do not mourn over, but make nothing of in the days where in we live. God was with them, and they lived to his glory, and died in peace, whose faith follow and example pursue, and remember the faith they lived and died in. Look round about, and see whether any of the new creeds have produced a new holiness to exceed theirs.'

The pernicious consequences of such a departure from the truth as the Baptist churches are generally chargeable with, may be discerned in the following instances:

FIRST. A certain kind of insincerity and dissimulation usually attends the reception and the preaching of a perverted gospel. Simplicity is the characteristic of truth, artfulness and tortuous winding are attendant on falsehood. As in natural things, he who is guilty of untruth, must invent many falsehoods, to conceal that one; so in spiritual matters, a departure from the simplicity which is in Christ, is marked by a course of craftiness and deceit. Our Lord assures us that the leaven, i. e. the doctrine of the Pharisees, is hypocrisy. [Luke xi. 1.] and his faithful apostle calls the legal teachers 'false apostles, deceitful workers.' [2 Cor. xi. 13.] Hypocrisy and unjust power are the very support of error and of antichrist, so that the power and grace of Jesus are displayed in delivering the souls of his saints from deceit and violence.

But this spirit of dissimulation has appeared visibly in the conduct of many, from whom better things might have been expected. A disposition to conceal their real sentiments, especially at such times as do not suit their purpose to advance them, and a professed attachment to doctrines which they do not heartily receive, may be often observed in many who have imbibed Mr. Fuller's sentiments. They profess to maintain inviolably the doctrines of eternal personal election, free justification, and efficacious grace in regeneration; yet in their public discourses these important points are seldom ever advanced, or if they are mentioned occasionally, for the sake of an orthodox reputation, it is in such a manner as shews the preacher does not cordially receive those truths, nor heartily approve them. Such persons know well which way the stream of popular approbation runs; and while they bear a rooted aversion towards an honest witness for the doctrines they themselves allow, they can openly countenance the avowed foes of sovereign electing grace. The excellent and judicious Mr. Brine has drawn so lively and so faithful a figure of such persons, that I feel it almost incumbent on me to quote his words.

'The secret enemies of divine truth are numerous, from whom many temptations arise.

'Men of this character very rarely are open and frank in declaring their sentiments. They choose to lie concealed as to their notions, until such time as they have been able to ingratiate themselves into the good opinion of those whom they intend to bring over to their sentiments. And very watchful they are for every opportunity and advantage which offer, that are favourable to their design, nor will they fail of improving them to the utmost. Doctrines which they have no relish for, may be some in their congregations firmly believe, and therefore they dare not at once, and in a plain manner, deny them; but, by long silence about them, and now and then advancing principles not consistent with them, they insensibly instil them into the minds of their hearers, and draw them off from that regard they once paid to those other principles. It is very sad what influence such conduct hath had, and still hath in many places. I had almost said to the total subversion of Christianity. And in others, this sort of demeanor is very likely to be productive of the same dreadful effects. May the good Lord have mercy upon his churches, and preserve them

* Dr. Owen's Sermons, fol. 1721. Perilous Times, p. 114, 115. This Sermon on 2 Tim. iii. 1. is a most solemn, searching discourse, and well worthy of the reader's serious perusal.

† It is now by no means uncommon for Baptist Ministers to exchange pulpits with Wesleyan Methodist preachers. As the former have given up to the latter almost every thing worth contending for, there is no reason why an open union should not take place; but how insincere must those Baptist Ministers be who act in this manner, and yet pretend to maintain inviolably the doctrines stated at the head of the circular letters.

from being seduced by these men, who lie in wait to deceive. If Christians are not excited to watchfulness against them, by their insinuation and address, whereas they are perfect masters, they will be in great danger of being drawn aside. For these men are completely qualified for that kind of disservice to the church of God whereunto they have devoted themselves, and unto which they direct all their studies.

This sort of persons frequently declaim much against controversy in religion, and against insisting on controverted points, because, as they are pleased to say, it tends to fill men's heads with niceties, and speculative notions, which have no great influence on their morals to make them better; and that it is certainly best to treat on plain and practical subjects, which are calculated to promote holiness. By this means they bring their hearers to be content without discourses on the important truths of the gospel, all which are controverted points, until at length, they become indifferent about them, and greatly prejudiced against them.

Then the fit time being come for them to be open and unreserved, they throw off the mask, and can dare to enter upon the stage of controversy, and with downright blows oppose these doctrines they never believed, but till now were shy of letting it be known. Now they become zealous defenders of principles which before they but whispered softly in the ears of some trusty friends, in this their success they glory, as if it were a very honourable achievement. Let them expect their reward from him whose servants they pretend to be. [Treatises on various subjects. Seco. 1756. p. 324.]

SECOND. The direct tendency of a 'yea and nay' gospel is to produce a worldly profession of Christianity. Every attempt to render the gospel more acceptable to men, by softening down any of its offensive doctrines, is itself an act of conformity to the world in the very worst form. The command of God is, 'let them return unto thee; but return not thou unto them.' [Jer. xv. 19.] The offence of the cross never can cease in this world, but by a corruption of the doctrines thereof; and wherever such corruption exists, conformity to the world in other respects will proportionably prevail. 'True Christianity is,' as an acute writer has observed, 'an insult on the taste of the public; yea, the most respectable part of the public, and that in the most important matters. This, it is evident, must always be the case, so long as that which is highly esteemed among men is abomination in the sight of God.'* While a church of Christ is keeping the word of his patience, and faithfully holding forth the doctrines of the cross, it will meet with sufficient reproach from the world to illustrate those consolatory words, 'If so be that we suffer with him, that we may be also glorified together. Romans viii. 17.'

But if it be true, that all who will live godly in Christ Jesus shall suffer persecution, what must we think of Mr. Fuller's reflection on the older Baptist churches, comparing them almost to a perfect dunghill in society? A censure like this can have weight with those only who know not the nature of Jesus' kingdom. Such a censure is in fact a commendation; it was intended indeed for a curse, but God hath turned it into a blessing. If the older churches were despised, they had fellowship with their Lord in his sufferings; and the joyful hope of reigning with him at last, induced them to reject with abhorrence the only method of escaping the cross, namely, a compromise of the truth. The very little reproach which now attends our profession, proves that the world is better disposed towards Christ than it was, but rather that our profession is lifeless, and that we are conformed to the world. Were an inspired apostle to appear amongst us from the dead, he would cry out against some of our most popular ministers, and our most respectable churches; 'ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?'

But as in a bodily consumption the patient often indulges flattering expectations, and is not alive to his real danger, so is it in spiritual declension. Grey hairs are here and there upon us, yet we know it not, nor will we believe it. It is a sure mark of Laodicean state, when we talk more of what we have done for God, than of what he hath done for us; and when our minds are occupied rather with our own splendid exertions to promote the kingdom of Christ, than with his most glorious Person and work. We dream that we are rich and increased with goods, but we know not that we are poor and

* Letters on Theron and Aspasio, preface to 2nd. edition.

miserable. In how many instances are we elated with our respectability, our wealth, our influence, and with the great things we have done for the Lord in missionary exertions? How often is it publicly declared from a stage or a pulpit that our forefathers were asleep; that their missionary zeal was contemptible in comparison with ours; and that there never was such a day of wonderful works as the present? But who that knows what primitive Christianity is, cannot discern an awful declension of spirituality amongst us? Who that is taught of God cannot perceive, that our flaming zeal is perfectly compatible with opposition to the righteousness of God, and to the sovereignty of his grace?

To BE CONTINUED.

Poetry.

PETER WALKING UPON THE WATER.

A word from Jesus calms the sea,
The stormy wind controls
And gives repose and liberty
To tempest tossed souls.
To Peter on the waves he came,
And gave him instant peace;
Thus he to me reveal'd his name,
And bid my sorrows cease.
Then fill'd with wonder, joy, and love,
Peter's request was mine;
Lord, call me near, I long to prove
That I am wholly thine.
Unmoved at all I have to meet
On life's tempestuous sea;
Hard shall be easy, bitter sweet,
So I may follow thee.
He heard, and smil'd, and bid me try;
I eagerly obey'd;
But when from him I turned my eye,
How was my soul dismay'd!
The storm increased on every side,
I felt my spirit shrink;
And soon, with Peter, loud I cried,
"Lord, save me, or I sink!"
Kindly he caught me by the hand,
And said, "Why dost thou fear?"
"Since thou art come at my command,
"And I am always near.
"Upon my promise rest thy hope,
"And keep my love in view;
"I stand engaged to hold thee up,
"And guide thee safely through."

God's manifest Presence the Light of his Children.

Bless the Lord, my soul, and raise
A glad and grateful song
To my dear Redeemer's praise,
For I to him belong.
He my goodness, strength and God,
In whom I live, and move, and am,
Paid my ransom with his blood:
My portion is the Lamb.
Though temptations seldom cease,
Though frequent griefs I feel,
Yet his Spirit whispers peace,
And he is with me still:
Weak of body, sick in soul,
Deprest at heart, and faint with fears,
His dear presence makes me whole,
And with sweet comfort cheers.
O my Jesus, thou art mine,
With all thy grace and power;
I am now, and shall be thine,
When time shall be no more.
Thou reviv'st me by thy death;
Thy blood from guilt has set me free;
My fresh springs of hope, and faith,
And love, are all in thee. Es. Hymns.

The Crucifixion.

BY NATHAN C. BROOKS.

The morning sun,
In splendor bright,
Gilt Salem's towers,
With living light,
And streak'd the fair etherial blue
With tints of gold, and purple hue;
Earth bloom'd in loveliness and grace,
And rob'd in smiles was nature's face;
But soon the fading sun grows pale
Quench'd are his beams o'er tower and vale.
The quaking earth
Is surd' rent—
The rocky hills
The battlement—
The bursting tombs
Disclose their dead:
The saints forsake
Their earthly bed;
And midnight gloom
Veils earth and skies,
For, "Lo! the God
Of nature dies."

Meetings of the Old School Baptists.

The Delaware River Association will hold their first session with the Church at Southampton, Bucks Co. Pa., 18 miles north of Philad., on the old road leading from that City to New York, commencing on Saturday the 21st of May, at 10 o'clock A. M.

The General Meeting of the Old School Baptists of the United States and Territories of America, will be held with the Church at Welch Tract, New Castle Co. Delaware, on Thursday the 2nd of June, at 10 o'clock A. M. A general attendance of the Old Fashioned Baptists is affectionately solicited.

The next annual meeting of the Delaware Association will be held with the Loudon Tract Baptist C'h., Chester Co. Pa., about 40 miles south of Philadelphia, and but a few miles distant from Welch Tract Church, Del.; commencing on Saturday, June 4th, at 11 o'clock A. M.

The Warwick Association will hold their next annual meeting with the Church in this place, (New Vernon,) commencing on Wednesday, June 8th, at 10 o'clock A. M.

A meeting of Old School Baptists will be held, if providence permits, with the Old School Baptist C'h. at West Turin, Lewis Co. N. Y., on Saturday and Sunday the 9th and 10th days of July next, commencing on Saturday at 10 o'clock A. M. The Old School Baptists in general are invited to attend.

RECEIPTS.

Norman Griffis,	Ohio,	\$5 00
Eld. Eli Ashbrook,	do	5 00
Stephen Yeomans,	do	5 00
Eld. S. Trott,	Va.	10 00
Eld. D. James,	do	5 00
W. W. Covington,	do	15 00
Jas. Rumsey,	Mo.	15 00
Eld. P. Saltsman,	Ia.	5 00
Eld. Gabriel Conklin,	N. Y.	7 00
Titus Bishop,	do	4 00
John McCrea,	do	1 00
Dea. Wm. Murray,	do	2 00
Smith Rider, Esq.	do	2 00
Joshua Ferris, per }	do	
Dea. T. Faulkner, }	do	2 00
David Jackson,	do	5 00
E. Moseley,	do	5 00
Moses Dornel,	M. T.	1 00
Geo. Lumpkins,	Ga.	10 00
Eld. R. Reese,	do	5 00
Total,		\$116 00

INFORMATION WANTED.—Elder Richard Shilling, Baptist Minister from the parish of Beatherden, Kent Co. England, came to North America in or about the year 1832; since which time he has not been heard from. His Brother in Christ, William Williams, is extremely anxious to hear from him at Cooch's Bridge, New Castle County, State of Delaware.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. IV.

NEW-VERNON, ORANGE CO. N. Y. FRIDAY, JUNE 3, 1836.

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COMMUNICATIONS.

For the Signs of the Times.

BRO. BEEBE: I am fully aware that it has the appearance of egotism, for a person to be too frequently speaking of themselves, or intruding themselves on the notice of others. And, indeed, there could be no apology in any other case, but in that which relates to experimental religion; for there is a striking similitude in the experience of every truly regenerate person; and it is by an intercommunication of that we know and feel, which connects our souls in love, and affection to one another. And as our experience is that of the truth, so those we love, we love in the truth, and for the truth sake which dwelleth in us; and not for any other consideration whatever. Hence we learn by blessed experience the truth of the Apostle's saying, "If we walk in the light even as he is in the light; we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin." I cannot but consider it a high state of christian experience when the believer can say, "I am determined to know no man after the flesh;" for in our first experience, those may account themselves exceedingly happy who are brought into the liberty of the gospel, under a sound ministry; they are usually delivered from much fleshly feeling, and are not apt to draw aside by the wind of every doctrine, or slight of cunning craftiness whereby men lie in wait to deceive; and are prepared at once to "contend for the Faith once delivered to the saints."

But it is very different with those who in the dawning of grace are placed under a legal ministry. I use the term dawning of grace, because, it appears to me, that the believer is seldom fully delivered under such a ministry from those fleshly feelings, or rather affections, at which I have hinted in the above remarks; and often very often does he suffer the severest and bitterest pangs, while under the salutary influence of reigning grace, which sooner or later separates him from all fleshly confidence in the affections, as well as the errors of his brethren. It is a hard but blessed lesson to learn, what the Holy Ghost says the prophet, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." This lesson when once learned is never forgotten, and the individual is then prepared to trust alone in

the living God who giveth us all things richly to enjoy. It was my lot to be placed under the latter circumstances. A ministry as near as I can understand, that is called Hopkinsion, with a mixture of Fullerism. The decrees of God were declared with mathematical precision: Justification by Faith in the blood and righteousness of the Saviour, with the final preservice of the saints to glory; along with general calls to the unconverted, merituons, overtures, together with all that system of wooing which is so universally heard in our modern or evangelical Rostrums. (I will not say Pulpits.) I must admit that for a time I thought it all gospel; the time of my espousals; the day of the gladness of my heart. Things went on truly as pleasantly as any mortal could wish; for there was not a cloud to mar the horizon. Such a state is as well calculated to nourish a spirit of pride, of which I had a full share: for I conceived that I had made considerable progress in the things of religion, and having a good memory I was enabled to recollect almost any passage of scripture contained in the Bible, and wrote down with precision any sermon I heard, if delivered with any ordinary connection. Thus I rested on my lees: and, like Job, thought that "I should die in my nest;" but from this secure retreat I was hurled, and that almost as unceremoniously as he was; only with this difference—that this was of my own procuring.

Being in a neighbouring city on business, I was introduced to a brother O. whom I invited to visit our city; which he accordingly did; and preached probably more than once before that I returned home, our Pastor for the time being absent. But to my surprise on my return, I found the brethren very much divided in opinion, respecting the preaching of bro. O. Those whom I supposed to be pillars appeared to be much offended, while others who I esteemed weak in the faith, and who were usually hanging their heads like bull-rushes, and whose harp appeared to ever hang on the willows, were now rejoicing with joy unspeakable, and spake in the highest terms of the word preached. You may depend upon it, my dear brother, that I was exceedingly anxious to hear for myself, which, when I did, only still heightened my curiosity and surprise; for the doctrines preached were such as I thought were maintained by the church and preached from the pulpit, and because they were not delivered with eloquence, but with much plainness of speech, I thought instead of being an objection was rather advantageous, and seemed to me to come nearer to Apostolical example.

I would here remark, that the world joined in the opposition; this aroused and confirmed my

suspicion, that I had been labouring under a strange infatuation, and had formed a very improper estimate of the different members of which the church was composed; while some of them sank very low who had been very high in my estimation, others again were raised very high in my opinion of their christian experience, who once stood very low. My views too of the Gospel Ministry were considerably enlarged; for I perceived that the doctrine of the Gospel (I allude more especially to the sovereign purposes and decrees of Jehovah) could be listened to and tolerated by the world and nominal professors, provided they were sprinkled over with a little dust of human eloquence, and a tolerable portion of spice from the dirty puddle of Arminianism; but that such characters could never bear the full blaze of the glorious Gospel of the son of God, when unfolded in all its native and beautiful harmony and simplicity, divested of all human adorning. As well might owls and bats whose eyes wink and blink at a common candle, attempt to gaze at the noon-day sun.

I next heard bro. O. relate his experience, and I soon found that he had waded too deep for me to attempt to follow him; but I secretly wished in my heart that I possessed just such an one. Nevertheless, on reflection I could not but shudder at the thought of going to such extremes as he did to procure such an experience, invaluable as it appeared to me to be. In a short time from this period I imperceptibly fell into the greatest darkness and distress of mind: from what cause it was impossible for me even to conjecture. It was something extremely new; and although I had had some intimation respecting such seasons of darkness, yet I could never fully realize the nature of it. I turned me on every side for relief, but all in vain, I only sunk deeper in the mire; and like Job could not but complain, "O that I knew where I might find him; that I might come even to his seat." Behold I go forward but he is not there; and backward but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand that I cannot see him." Thus I sought relief in ordinances, but all to no purpose; and what was worse than all, I could neither read nor pray, and the ministry became to me as a dry breast, which instead of leading me into gospel liberty, only sank me deeper into bondage. The whole of the preaching seemed to be against me, for I now heard for the first time, that I must double my diligence in the use of means, the sound of up and be doing; ye are idle, ye are idle; more brick and no straw, was continually sounded in my ears. Now formerly I heard all this without the least emotion of mind;

it was then my meat and drink to be engaged in the things of religion; and what is more I never felt the want of ability to perform. I now wanted every thing; for the ministry to me was a mere mockery, my prayers a chattering noise; and instead of any thing of a pleasing nature. I could find nothing but rebellion, ignorance and murmuring to take possession of me. As to my firm memory, high attainments, lofty imagination, self-importance; all, all had fled, and I really conceived myself to be the most miserable of all creatures. Thus I continued tost too and fro for the space of about 6 months, when light dawned again upon my sorrowful spirit; not at once, but to gradually unfold the faithfulness, goodness and love of my gracious Redeemer. In this severe but salutary affliction, and which led me into somewhat of David's experience when he said, "My soul is a weaned child"—weaned I truly felt to be from all human dependence and authority; of dead men's brains; while the Gospel became exceeding precious; for now and then in his light I saw light; and my only refuge was Omnipotent Grace. Here I rest and rejoice; and although for 2 years and a half my gracious Master has thought proper in his immutable and inscrutable providence, for he rules over all, to severely chastise and afflict me, and that night unto death; (for since I penned the greatest portion of this letter, I have been to all human appearance in the very swellings of Jordan,) yet I feel an unalterable attachment to those glorious doctrines of Predestinating, Electing and Sovereign Grace, as the only foundation upon which a poor sinner like me can rest his soul upon for life and salvation, in health and sickness, life and death, in time and to all eternity. But he is mighty; God hath spoken once, yea, twice have I heard this, that power belongeth unto God. He bringeth down to the grave and raiseth up, and blessed be his glorious name for ever and ever.

If my health should continue still to improve as it has done for the last week, and the Lord will, I hope to meet with the Old School brethren in June, to see their faces once more in the flesh.

In full fellowship, I remain your Bro. in truth and love,

CHARLES POLKINHORN.

Washington City, April 30, 1836.

For the Signs of the Times.

Woodville, Rappahannock Co. Va. }
April 19, 1836. }

BROTHER BEEBE, Through the infinite goodness and mercy of the God and Father of our Lord Jesus Christ, I am still permitted to live and to enjoy a name and a place among the much despised followers of the once meek and lowly, but now exalted Son of God. I rejoice in the privilege that is vouchsafed to me, by the great Author of every good and perfect gift, of being recognised as one of that despised sect which is every where spoken against; a sect known, in these modern times, by the name of Old School

Baptists; a sect who have, during the space of more than eighteen hundred years, believed it to be their duty, and have rejoiced in it as their glorious privilege, to contend, and that most earnestly, for the faith which was once delivered to the saints; that faith which is the peculiar gift of God, freely bestowed upon the peculiar objects of his most free, eternal, sovereign love; that faith, without which it is impossible to please God, and which no individual nor individuals, whether angels or men, can purchase with gold or silver, or any such thing, or in any wise entitle themselves unto by any works of righteousness which it is possible for them to perform, (the bible, missionary, and other benevolent, so called, institutions of the day, to the contrary notwithstanding.) The faith we feel it our duty to contend for, is that faith which works by love, and purifies the heart; that faith which is, according to the Apostle Paul, "the substance of things hoped for, the evidence of things not seen;" that faith influenced and enabled Abel to offer a more acceptable sacrifice to God than did his brother Cain; that faith which moved Abraham, the friend of God, the Father of the faithful, to offer up in sacrifice, in obedience to the command of his divine Sovereign, his only son, his darling Isaac; that faith for which Moses, the meek, modest, unassuming Moses, stands so preeminently distinguished among that host of patriarchs and prophets, whose ready, willing, holy obedience to the mandates of heaven's high King, is, has been, and ever will be, to the end of the world, the theme of the universal praise and admiration of the saints, and the object of their unceasing imitation, whilst devils and wicked men will behold it with scorn to their eternal shame, and their everlasting misery.

But, we are to contend for the faith which was once delivered to the saints; that faith denominated in the holy scriptures, precious faith, and the faith of God's elect—a faith very unlike that which influenced Simon, mentioned in the 8th chapter of Acts, to make that offer of money, by which he very clearly demonstrated the fact, that his heart was not right in the sight of God, and that he had neither part nor lot in the matter. And here I will just remark, that money, as it would seem, was not so much an object with the Apostles of our blessed Lord Jesus, as it seems to be, and no doubt is, with the modern popular religionists of the present day. Simon, it is clear, could not buy a life membership in their society, although he had money at command. But, let others think, say, and do as they may, we, of the Old School, are to contend for the faith once delivered to the saints, and which is unlike to, and altogether dissimilar from that faith which the Apostle James ascribes to wicked men and devils, who believe there is one God, but, who do not love—no, they believe and tremble. We Old School Baptists, contend for that faith which is pure, genuine and saving, and not for a mere temporary faith, such as our Lord ascribed to stony ground hearers, who give their mere as-

sent to the truth of divine revelation, and who experience a transient joy that soon vanishes away. See Math xiii. 21. It may be, that these stony ground hearers—these mere historical believers, may experience some external change; they may, for a time, reform their lives so far as to break off from their grosser and more prominent sins, according to 2 Peter ii. 20: For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

Again, we Old School Baptists contend for that faith which was once delivered to the saints, in contradistinction to that by which some shall claim to have prophesied in the name of Christ, to have cast out devils, and to have done many wonderful works—to whom it shall be said, by the great Judge of quick and dead, "I never knew you, depart from me ye that work iniquity." No, Old School Baptists make no such high pretensions; we claim heaven upon no conditions fulfilled, or required to be fulfilled by us; neither do we arrogate to ourselves the spirit of prophecy, or the faith of miracles, gifts which were peculiar to the prophets and apostles of our blessed Lord Jesus Christ. The object of us, Old School Baptists, is, as much as in us lies, to glorify God in our bodies, and in our spirits which are his; to ascribe all majesty, might, power and dominion unto him and to his son Jesus Christ, to do good to all conditions of men, and to the household of faith especially. It is, I am persuaded, a primary object with all Old School Baptists, to clear and vindicate the discriminating grace of God in the certain salvation of all the elect whose names are written in the book of life, of the lamb slain from the foundation of the world, in contradistinction to the reprobate part of mankind, whose names never were, nor never will be written in that Book, the whole Arminian world to the contrary notwithstanding.

And again, the faith we contend for, and which we believe was once delivered to the saints, is that faith whereby the elect are enabled to receive and embrace Christ as a whole Saviour, and the *all* of their salvation; that faith by which the saints are made to understand that the elect, and none others, are preserved in Jesus Christ and called, Jude 1st verse, and that they are saved and called with an holy calling, not according to their works, but according to God's own purpose and grace, which was given them in Christ Jesus before the world began, 2 Tim. i. 9. And again, we contend for that faith whereby Christ is apprehended by the penitent, broken hearted sinner, labouring under a deep, abiding sense of sin, guilt, and just condemnation; that faith which removes, in the instant of its bestowment, by its gracious author and finisher, all those mountains of sin, under which the labouring soul groans in dreadful agony; that faith which, in the twinkling of an eye, removes all the accumulated guilt of a whole life of wickedness, from the

wounded, aching conscience, and delivers the desponding soul from the condemnatory sentence of the law, filling the heart with joy, unspeakable and full of glory; that faith which gives assurance of the pardon of sin, and presents Christ, not as a root out of dry ground, having no form nor comeliness, but as the chiefest among ten thousand, and altogether lovely; that faith which, like the moon, though she wanes and waxes, is never stricken out, but still abides, even under shadows, clouds and darkness. The above, brother Beebe, is at your disposal; give it to the flames, or to the four winds, through the Signs of the Times, just as you may deem it expedient, and the Lord bless you, and give you strength to fulfil his will in all things, and especially in contending earnestly, and still more earnestly, for the faith which was once delivered to the saints, and save you, with all the redeemed, with an everlasting salvation.

Yours, in the Gospel of Peace,
W. W. COVINGTON.

For the Signs of the Times.

Lowville, Lewis Co. Feb. 14, 1836.

BROTHER BEEBE: There are vast numbers in our day who call themselves Christians, not because they have any love for Christ, or the doctrine which he revealed, but because they believe that the Law qualifies men for the kingdom of heaven, and is founded upon equal promises with the gospel; that the grace of God is given unto men according to their merits, and all that is requisite to be a true christian, or a preacher of the gospel, is a change of purpose, and information, in point of duty, to be sufficient; and that true, saving faith is the product and exercise of our natural faculties and powers. But what says the Scripture on this head?—"The carnal heart is enmity itself against God; it is not subject to the Law of God, neither indeed can it be," Rom. viii. 7. So then, "They that are in the flesh cannot please God," Rom. viii. 8. I believe with the Old School Baptist of old, that God hath from eternity predestinated certain persons to life, and hath left others to die in their sins. The moving cause of predestination unto life, is not the foresight of faith, or of perseverance, or of good works, or of any thing which is in the persons predestinated; but the will alone of God's good pleasure. He has predestinated a certain number to be saved, which can be neither lessened or increased; and such as are not predestinated unto life shall inevitably perish, because they justly deserve it.

This I understand to be the glorious plan of salvation: All that the Father giveth to Christ shall come unto him. This supposes that there were those who were not given to him. "I have manifested thy name unto the men which thou gavest me out of the world. Thine they were and thou gavest them me." John xvii. 6. Christ's children are given him out of the world, and do not, therefore, embrace the whole world. They will sing the new song, And hast redeemed

us to God by thy blood, out of every kingdom, and tongue, and people and nation." Christ does not, therefore, redeem all nations; he redeems some out of every nation; for them he prays and for no others: "I pray for them, I pray not for the world, but for them which thou hast given me." John xvii. 9. There are those for whom Christ does not pray, or intercede: "I pray not for the world." These were not given him, and they will not be saved; for they have no interest in his glorious intercession at the right hand of the Father. Christ even prays for the damnation of some of his enemies. In the 69th Psalm, which is typical of him, he prays, "Pour out thine indignation upon them. Add iniquity unto their iniquity, and let them not come into thy righteousness. Let them be blotted out of the book of the living, and be not written with the righteous." In this language, reference is had, no doubt, to the wicked Jews, who persecuted the Saviour in the days of his flesh. God shall pour out his indignation upon them because they were not of his sheep.

But men are so blinded as to think that all the world might be saved, if the church will contribute very liberally to purchase tracts and bibles, or towards young men who need human qualifications to preach and distribute, as they call it, the heralds of salvation. I have no inclination to hurt the feelings of any of God's dear children. It is even from the mouth of our blessed Saviour, that no one can come unto him except he is drawn by the Father. Stop, says the new effort man, Tracts and Bibles are the means of grace that God makes use of to convert the souls of men. Well, if so, how was Abraham, Isaac, and Jacob, and all the prophets converted, there were no tracts nor bible societies in those days? Answer: Those days were days of miracles, and these are days of means. Admitted that there are no visible miracles done in our days, are men less depraved now than then, or less need for the exercise of God's irresistible power, as in the salvation of Paul and others, that we have account of in the sacred Volume?

The truth of the matter is this, that man in his natural state can never see the method of God's Grace; therefore, he will have to be incorporated with God in his own salvation, and the salvation of others. I would close by saying to the reader, that I am a poor sinner, hoping to be saved by the free sovereign grace of God, who loved his people without beginning; therefore he will love them to the end, and find out all the seed that he gave to his son, wherever they are and whatever their state and condition, Christ must have them where he is and be forever like him.

EVAN J. WILLIAMS.

For the Signs of the Times.

ORDINATION.

This subject is of vital importance to the visibility and order of the church. I have a full conviction that the sentiment expressed by the Editor, (in No. 6, Vol. iv.) as what seemeth right to

him, is agreeable to gospel order: That the great Head of the Church qualifies men to discharge the duty of Elders in the church, and that it is the duty and privilege of the church to appoint such to their work; is a sentiment dear to me, and am ready to lift my voice against any perversion of the same.

As to the precise form to be used by the church in appointing to office, I am of opinion it is not given. The forms used on similar occasions in the New Testament, appear to vary. 1st, That used by the Apostles in appointing those chosen by the church, Acts vi. 6, and that by certain prophets and teachers in the church at Antioch, in sending away Saul and Barnabas, Acts xiii. 3; which was by prayer and laying on of hands. 2nd, That of giving the right hand in the case of James, Stephen, and John, to Paul and Barnabas, Gal. ii. And further, on the margin of a large Bible, of some age, which fell in my way, I noticed that Acts xiv. 23 was rendered thus: "And when they with lifting up of hands had chosen them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed." Now if the marginal note be a fair reading of the Greek text, we have a third form used on similar occasions. I think that a plain form of expression, fairly understood by the church and candidate, is all the gospel requires.

Ordination, as practised by the Baptists in this section, which has fallen under my personal observation, is as follows: When a church finds a man they would like for their minister, they wish to have him ordained; and for this purpose they write to about half a dozen of the nearest sister churches, requesting each to send their Elder and a number of faithful brethren to sit in council on said, and then appoint two or three of their own brethren to sit in the council. The delegates assemble at the place appointed, and organize by appointing a Moderator and Clerk. After ascertaining who are qualified to sit in the council, they choose one to question the candidate which is done in a public assembly: 1st, as to his christian experience; 2nd, his call to preach; 3rd, his doctrine. When done the council retire into a room by themselves. The next business is to decide whether they will proceed to ordination or not. If they proceed, they then make arrangements, which are as follows: Elders A, preach the sermon; B, offer the ordaining prayer with the laying on of hands; C, give the charge; D, the right hand of fellowship; E, make the concluding prayer, and read the last hymn; benediction by the candidate. Having adjourned to the place of meeting for ordination, at the opening of which, the Clerk reads the doings of the Council, and proceeds accordingly.

Now, in view of the above, I would ask, Which Ordained the man, the Church or the Council? I think the question is plain—the Council. Who made the Council? The Churches. For what? To Ordain an Elder. When I ask those that form such Council if they have power to ordain

Elders, the answer is, They have no power, it is all in the church. But this is not the case; it is a body of regular parts, moves by its own power, has ordained all the Elders these churches have, and acts the part of an Episcopal Bishop, or rather throws the Elders into a situation to perform so much apostolic work, as to ordain Elders in the churches. Reply: It is formed only to assist the church. True, but without the least authority from Scripture, and in direct violation of apostolic information, which requires the church to work out her own salvation, in the absence of an Apostle. See Phil. ii. 12. This little intruder, this Bishop, Apostle or Council, has in substance, already taken to himself the power of ordaining Elders, added four or five unnecessary ceremonies, requiring a large amount of human learning, and forbids the churches receiving any but through his hands, upon the pain of exclusion; and his little horns crowd as hard upon me as those of the American Bible Society. It is "the little foxes that spoil the vines."

DAVID CLARK.

Westfield, Mass. April 16, 1836.

For the Signs of the Times.

Wake Co. N. C. March 16, 1836.

DEAR BROTHER BEEBE, I am what some missionaries style unlearned—and you will readily discover that I have but a small stock of it; but as small as it is, I dislike to see and hear the truth abused, and on that account I have ventured to creep out of the bushes into the open field with my little bag, and sling to meet a certain Circular Letter attached to the Raleigh Ass'n. Minutes; and I expect that the few stones I shall cast, will run foul of others of like occupation. I shall not attempt to speak of every thing objectionable with me, as my limits will not allow. The writer of said letter, I believe, erred in the heading of it, when he says, "send christian salutation;" for I defy the writer, or any of the craft, to prove, from the word of God, that the letter was a christian salutation.

The whole scope of that letter was an attempt to substantiate the idea of educating young men for the ministry. He says, Much depends on the embassy upon which every minister of Christ is sent. And why? "Because whatsoever they bind on earth shall be bound in heaven, and whatsoever they loose on earth shall be loosed in heaven." Now, brother, just look at the deceptableness of unrighteousness. The writer comes in the same verse, where the plain truth is told, and claims the power to bind and loose, not even telling where it came from or who gave it. He does not commence with the first portion of the verse, which is as follows: And I will give unto thee the keys of the kingdom of heaven, &c; no, you will see, he had no use for the first clause of the text to prove it was right to educate young men for preaching; for Jesus said, I will give it. Such proceedings makes me think of certain our Lord spake to about taking away the Keys of Knowledge, and bound heavy burdens on some

that they touch not with their fingers. Brother, if those self-made preachers have the power to loose and bind at pleasure, who would be bound? Would not all the Old School Baptists in the first place, and the doctrine which they hold?—yea, fetter the tongue and conscience, their feet and hands, in prison, to the whipping post, from thence to the gibbet and flames. I sincerely believe that nothing is wanting but civil authority for filching our pockets. I ask, in the name of common sense, what have learned priests done with their power to loose or bind, and what are the terms of loosing? Why you must favor all the missionary schemes of the day; buy membership into the various institutions, and you shall be loosed from the sneers of the learned clergy, extolled to the skies, and loosed in heaven. But what do they bind on earth? Why, the doctrine of Election, as a doctrine only embraced by infidels—a doctrine that came from hell and will go to the same—an Antinomian doctrine, and those who preach it, and every other fundamental point in the gospel. These learned clergy have not only bound burthens on their own c'h. members, but on governments. What has been the binding of the clergy in France for a support in one year? was it not 12,500 fat oxen, 12,000 fat weathers, 4,500,000 measures of wheat, 560,000 fat hens, &c? In Spain, I am told, it has been 113,600; England something like 150,000, while other countries have been bound in like proportion by characters, who, if you put not into their mouths, make war against you. They are the learned shepherds who feed themselves and not the flock, "who cause my people to err, and scatter the flock. They are, in my estimation, the same who suppose that gain is godliness, and who creep into houses, &c. I wish no such binding upon me, or America.

The writer again says, "That learning is necessary to the proper understanding of the Scripture; and without it, who can understand what our Saviour meant by saying, That new wine must be put into new bottles, and the rent being made worse by putting a piece of a new garment into an old one. Whether the bottles were leather or glass, this learned clergyman does not teach us, or instruct us concerning the new garments making the rent in the old one worse. Hence the attempt of the DD.'s to palm of their new schemes and false righteousness for Christ's, or suitably to the views of unconverted souls, is but making the rent worse. Since the missionaries in America have had their schemes on foot, they have been fruitful in sowing the seeds of discord: to the dividing of churches, parents and children, brother and sister, husband and wife, neighbour with neighbour; and thus you will see they have made the rent, iniquity to abound, and the love of many to wax cold.

In the 3rd section of his noble defence for educating young men for the ministry, he says: Learning is necessary to enable us to settle properly the cannon of Scripture; and again, in the 4th section, he says, Learning, among protestant

ministers, is absolutely necessary for the defence of the truth against the superstitions of Rome; and immediately after he says, The popish ministers are men of superior attainments in literature. Now I would ask, Are the above inconsistencies the product of learning? Again, in the 5th section, he says, A weak answer to infidel writings is worse than no answer. Well done for the doctor! just so I believe of his attempt to justify a missionary institution to educate young men for the ministry; for if learning is necessary to settle properly the cannon of Scripture, and the Roman Catholics possess superior attainments, why not allow the same cause to produce the same effect? Thus you will see how the learned defender contradicts himself; for what is the difference between an error in a Catholic or our New-School folks, as wrong is wrong, let it be where it may? The fact is, the New-School preachers are preaching things incompatible with the word of God. Some of them say they believe in the doctrine of Election on this wise: that God did predestinate unto eternal life, on a foresight of who would believe in him in time, as a previous inducing cause of predestination, which would make salvation by works foreseen, and influence God to act instead of God's influencing man. But not many, bro. Beebe, of the new school doctors will dare to climb up so near the truth as this. They are great sticklers for free grace; yet I view their method of free grace as bought by the works which they do; but my Teacher says, Blessed is the man to whom the Lord imputeth righteousness without works. It may be asked, If not by them, by what are ye saved? The answer is, Grace. Did you do anything to merit a deliverance from sin? Oh no. Where then is the foreseen act that induced God to Elect? The answer sometimes is, In believing on Jesus. This is common among the new divinity folks, and such is generally the product of educating men to the ministry to "settle rightly the cannon of scripture."

But the good Book tells me "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;" thus it is clear to me that faith is not the work of the creature. One asked the question, What shall I do to work the work of God? The answer was, This is the work of God (not the work of man) that ye believe on him whom he hath sent. Further, let us lay aside every weight and the sin which doth so easily beset us, & let us run with patience the race set before us, looking unto Jesus the author and finisher of our faith. Again the Apostle in enumerating the fruits of the Spirit, says that Faith is one; and if faith is the fruit of the Spirit, then it is not the fruit of our works. The writer above alluded to says, The improved state of society requires an improved ministry; and again, that Faith comes by hearing. If so, our opportunity for doing good will be in proportion to the number that attend our ministry. Now, brethren of the Old School, if there is an improvement in

society what does it consist in? Is it not pride, idolatry, covetousness, and witchcraft; rag-bag, tract, and Bible societies; theological and sabbath schools; state, and foreign missions; state conventions, &c., bearing the name of religion? In pursuing their operations they remind me of the Possum, who travels late and early until it grows fat, and afterwards lays up and sucks the end of its tail until poverty overtakes it; while others improve in the art of begging money, with a flaming zeal to preach the gospel to every creature, until they can get a sufficient sum for educating young men for the ministry, and then the flame subsides. Improving in the doctrines of devils, cunning craftiness, whereby they lie in wait to deceive—working all manner of deceivableness of unrighteousness in them that perish; having a form of godliness but denying the power thereof. He says that Faith comes by hearing, and stops there. Why not read it out?—and hearing by the word of God, and not by human learning; for the wisdom of this world is foolishness with God. He further says, *The opportunity for doing good depends on the number of hearers*, which is a pretty good specimen of his free-will doctrines, or sitting in the seat of God. Thus you see he puts the number of hearers before good doctrine with the application of the Holy Ghost.

But, my brother, if there is any real improvement, it is with God's oppressed children, by the new-school folks acting to the fulfilling of the Scripture, which makes the true light thereof unfold itself to our understanding. The Reverend says, in the 7th section, *The Scriptures require an improved ministry; our Saviour instructed his disciples before he gave them their commission to go into all the world &c., and then they were to wait until they were endowed with power from on high before they dared to open their mouths towards preaching.* Again he says, *It is true, they were sent to the lost sheep of the house of Israel, in which case they were taught what to say.* Here you will see that this prerogative of Christ is claimed to teach preachers what to say, and robbing the Holy Ghost of its office. Suppose I were to admit the right to do as our Saviour in teaching preachers how to preach, do they find any precept or example that he taught his disciples for money? or in schools got up for the benefit of poor children?—who, when in operation, are admitted at the moderate price of \$60 or \$100 per session? Is not this fraud which places the opportunities of the poor still further from them? I fear the Holy Ghost is not their criterion, for it teaches to deny all ungodliness and worldly lust.

Again he says, *We read of one who was instructed into the ways of the Lord more perfectly.* This he offers as scripture evidence that it is right to educate men to the ministry. Such attempts as this I view as stealing, according to Jer. xxiii. 30: *Therefore, behold I am against the prophets, saith the Lord, that steal my words every one from his neighbour, and endeavour to*

make it apply where it does not belong; saying, the Lord saith when the Lord hath not said. There are many such rogues in these days. Is there the least shadow of proof cited by the Rev. Doct. that they took Appollas to a Wake Forest Institute or Theological School to be taught more perfectly? No; the plainest construction the connection will afford, is, that Acquila and Priscilla went to hear this disciple preach, and while hearing found some deficiency; after preaching they invited him to their house, and in a gentle manner informed him of some part of his discourse—perhaps of Baptism. And as Appollas was a young preacher, and both of them well instructed,—altho' there were no presidents and managers, it may be positive proof and direction at present for the new school folks to employ women for teachers. This reminds me of the adage, that "Drowning men catch at straws." I have only time here to remark, that this man and woman were instructed in the way of God, and our modern theological teachers are not.

Another proof he offers is, *That Paul instructed Timothy in two instances to study to show himself approved, or give himself to study.* I would ask, Is there no criterion for study but theological schools? The writer refers us to two instances that Paul charged Timothy to study, but refrains from setting forth who approved unto. God's ministers study to show themselves approved unto him in declaring his whole council—not shunning to do so for fear of men who study in closets on their beds, rolling from side to side; who go not to a college President, but crying at times with tears in their eyes, O Lord God Almighty, have mercy on me; what shall I do, for I am poor and ignorant? Surely I can never take a text and raise doctrine; I am slow of speech—send such and such an one; standing at the plough with the worth of truth in their hearts, and their eyes full of tears; seeing wife and children with but little satisfaction; forgetting where they are; studying in the thicket and along the road; and as the time of service arrives, exclaim, Lord what shall I do! O! Jesus, my Saviour, be merciful to thy poor unworthy servant; grant him some portion of thy word to preach from; ascends the pulpit with a heart running out to God who giveth to all men liberally and unbraideth not; with a hand so tremulous as scarce able to give out a hymn; commence preaching, the Holy Ghost standing by, and as the poor organ of clay opens his mouth fills it; and if a text is wanting to prove the doctrine, the Spirit cries, here, here, and at no loss.

Once more and I must close, although not half done with the author. The writer of said circular says, in answer to some objections, *Perhaps you will add, and say, Peter and John were called ignorant and unlearned in the Scriptures. This we have no disposition to deny; but be it recollected they were called so by their enemies.* Well, bro. Beebe, so far I agree with him. Those who believe that the Apostles were unlearned in the Scriptures, are enemies to God's ministers, and to

God, by wicked words and works. I let him pass for the present.

Bro. Beebe, pardon this lengthy epistle. I intend throwing in my little assistance to support the Signs of the Times and Primitive Baptist; and hope the Old School generally will who are able. Be not discouraged, I hope the Lord will prosper your paper. Yours,

BURWELL TEMPLE.

SIGNS OF THE TIMES.

New Vernon, Friday June 3, 1836.

"ANTI-MISSION, BAPTIST VAGABONDS."—The editor of the Religious Herald, so called, in his paper of April 29, has served up to his readers an unusual quantity of abusive slang against the Old School Baptists. His wrath appears to wax hot because of his having learned that many churches take up collections for these *traveling vagabonds*, (to use his own classical language)—meaning the anti-missionary or Old School preachers—when they will not do it for any other object. Mr. Stevens, of the Cross, thinks we are hard in comparing the advocates of missionary speculation to the greedy slow-bellied Cretiaas; but Mr. Sands will show his true yoke-fellow that there are not less than three things which can never be satisfied, yea, four who never say enough. What does it avail them to be constantly receiving into their treasury thousands of gold and silver while Mordecai sits in the Gate, or while such as he is pleased to honor with the epithet of "vagabonds," can have a place in the hearts or sympathies of their brethren?

The article in the herald to which we allude, is published in reply to a question stated by F. Tucker, viz: *Whether the Primitive Church was not a Missionary Society? and if so, why Foreign and Domestic Missions are opposed by any at this day?* In a preceding number of his herald (which we have not received) Mr. S. says, that he has endeavored to prove that the Primitive Church was a *Missionary Society*. The Scripture, by which he seems to fancy he has sustained his point, is the words of the commission to the Apostles of Christ. This passage the advocates of the popular craft would be willing to twist until they could make it like a nose of dough, to suit any face. The application of this text has been repeatedly met and fairly refuted, yet we will once more observe: The words of the commission was not addressed to the church, as such, but to those who had been designated by our Lord Jesus Christ for the apostleship. 2nd, The commission was "Go,"—not send. 3d, The commission says, "Preach my Gospel"—but gives no authority to preach that spurious doctrine which is taught in seminaries and colleges as a science. And again, all that was commanded, expressed or implied in the commission was fully understood by those unto whom it was given; and nothing can be more fully demonstrated in the scriptures than that they obeyed it to the letter—and that too without the formation of any other society than that which was already formed, viz: the Church of God; without missionary funds, theological seminaries or any of the popular stuff which the new order of Baptists have borrowed from the Papists and Protestants. Nothing can be found in, or drawn from the commission, or any other portion of the word of God, to which Old S. Baptists will object, or that can be of any service to the New School, when given in its native simplicity, and without the color of forced constructions. The primitive disciples were commissioned to teach those to whom they were sent, to observe all things whatsoever Christ

had commanded; but modern missionaries teach their dupes to observe things which Christ has never commanded, and consequently will never approve or bless. Mr. S. is so stupidly ignorant as to think that he has got the Old School Baptists in a corner, by urging, that if we restrict the application of the commission to those unto whom it was originally given, then we have no authority to "exhort unconverted sinners to believe, or to baptize them on a profession of their faith." If Mr. Sands was half as well acquainted with the doctrine or practice of Old School Baptists as he pretends to be, he would know that we hold with our Lord, that "This is the work of God that ye believe on me," (Christ) and that we do not pretend to baptize unconverted sinners. If we had room to devote, we would copy the entire article; but as we have not, we will make a few extracts. And first:

"We cannot see how our anti-missionary ministering brethren can get over this difficulty. If they are not required equally with the apostles, to preach the gospel to every creature, or if they oppose others in so doing; they ought, as consistent men, to tear down their pulpits, demolish their meeting-houses, and burn up their bibles—as they have no command or authority to preach the gospel to a single individual, or baptize one in the name of Christ. If they are called to preach at all, they are called to preach the gospel to every creature, i. e. to be the missionaries of a missionary church; otherwise they are evidently not called to the ministerial office. They must be viewed as intruders—deceiving themselves and deceiving their followers.—Blind leaders of the blind. As the editor of the Signs of the Times thinks it wrong to preach the gospel in Burmah, we feel quite well assured to think he has no business to proclaim it in the State of New York. It is gross inconsistency in him to imagine that he has been called to preach—the very height of arrogance and absurdity. He ought instantly to relinquish the ministerial office, and pursue some other avocation, for a livelihood. The apostles fulfilled the command of the Saviour, and acknowledged its authority.—The primitive church acted in accordance with this divine injunction. The successors of the apostles followed their example, as long as they maintained the doctrines of the gospel, pure and uncorrupted. When they began to mingle the traditions of men with the simple truths of the word of God, they began to neglect this important duty; & the consequence was, that the Christian church nearly lost for a time, her visibility on earth. There can, therefore, be no objection urged against missionary efforts, which will not equally apply to the preaching of the gospel on any and every occasion.

But as there are objections continually urged against missionary efforts,—it may reasonably be asked—if they are so contrary to the word of God, and the spirit of the gospel, how are we to account for them? What motives can prompt any one to indulge in an opposition, so fraught with evil to the best interests of mankind—so repugnant to the benevolent doctrines of the gospel, and so at variance with the plain commands of the Redeemer. The opposition arises generally, from some of the following sources, viz. covetousness, ignorance, love of notoriety, and mistaken views of the doctrines of the gospel."

1. The insinuation that we are opposed to the gospels being preached in Burmah, is totally destitute of truth; yet, perhaps, not more so than many other representations originating from the same quarter. Mr. Sands' exhortation to tear down our pulpits, demolish our meeting-houses, and burn our bibles, may serve to show his bitterness; did he but know how well Old School Baptists loved to meet for social worship, he would never indulge the foolish thought that we ever could spare them. Of all men on earth he should expect the Old School Baptists to be the least likely; and burn our Bibles how then would we meet him and his fellow craft? Our Bibles aside, and they have the advantage of us. We will tell Mr. S. as David told the priest, There is no sword like that. Burn our Bibles!—Perhaps we might if we could, like the patrons of the new things, supply their place with Tracts and Fables.

2. What important duty? Was it that of forming missionary societies, and collecting missionary funds? Base as he is, Mr. Sands will not say it was; for it is too well known that popery has ever gone hand in hand with this sort of missionary contrivance to this day; and this has been used as an argument by the advocates of mission institutions, that by men and money the Pope is now successfully establishing Catholicism in the Great Valley, and our policy is to send men and money to meet and repel them.

"The greater portion of the old school Baptist ministers, are, we presume, but indifferently paid, but unfortunately for the spiritual welfare of the flocks under their care, of many of them it may be said in the frank confession of the poor Indian, if it is poor pay, it is also poor preach too. The Diatribes of an Osborne, Beebe, J. Lawrence, Greatrake, Biddle, or Reis, would be dear, if their services were gratis. The loss of time spent in listening to them, would be paying for them infinitely beyond their value."

As one of the tedious disputers named by Mr. S. we have no disposition to dispute the fact, that our preaching is very poor, and our reward ample. We have ever been in union with the sentiment of the poor Indian. Of Messrs. Graterake and Biddle, we have very little information, except what we have received through the popular prints; but with brethren Osbourne and Reis, we feel it an honor to be classed.

"One of these individuals, who is styled by his admirers, that man of God, Elder O. and who sets himself up as a peculiar standard of orthodoxy, after partaking more freely of ardent spirits, than was befitting a minister of the gospel, at a tavern on the road, took up his abode for the night with a Christian brother, and after partaking his hospitality, refused to engage in family worship. We find that most of the impostors, who are rambling about the country, to the great detriment of religion, and disturbance of our churches, are flaming anti-missionary men. This is the bait by which they seek to entrap the unwary, knowing that in too many of our churches, this delusion prevails, and that wherever it prevails, its constant concomitant ignorance is also found, and there is less probability of detection, as well as more reason to expect a liberal contribution. For it is a well known fact, that many of these churches will take up a collection for one of these travelling vagabonds, when they will not do it for any other object. A desire to obtain a name, or love of notoriety, induces many persons to oppose missionary efforts, and they, in turn, mislead and delude others.

This attack upon the character of brother O. carries its own refutation with it, and bears every mark of wanton slander. How unreasonable to suppose that any christian brother should call on a preacher while in a state of intoxication to lead in worship. Old School brethren do not serve drunken preachers after that sort.

Of ignorance we profess to have a full share; but this is not the cause of our opposition to the new measures of the day—not ignorance, but knowledgs prompts us to lift up our voice like a trumpet against the abominations of the popular doings. Our knowledge of the Scriptures of truth—our knowledge of the doctrine of the work-mongers of the day, ca use us to speak what we do know, and testify that we have seen; while the craftsmen of our age receive not our testimony.

In the last paragraph of his article, Mr. Sands accuses us of ignorantly and wickedly styling the converts at the Christian Karen Village, "Mr. Mason's converts." The article of ours to which he alludes, our readers will find in a preceding number, and in connection therewith they will see that our ignorant, wicked assertion was founded on the frank confession of Mrs. Waid, that this christian community was founded by Mr. Mason, and of the 250 christian inhabitants who always prayed over their medicines &c., about 50 were hopefully converted. We hope Mr. Mason will not be offended with us for charging him with this work, since

we have the authority of Mrs. Waid for our conclusions.

Alexander, Genesee Co. N. Y.
May 7, 1836.

ELDER BEEBE, Having understood that a request is made for our ministering brethren of the Old School to hold a meeting with the people in Wales, Erie Co. N. Y. on the 24th of June next, and as we are only 22 miles distance, on the road to Batavia, could those brethren who attend that meeting visit us before they return, and hold a meeting in this place; we think the cause of truth would be promoted thereby, as there are a few brethren who endeavor to maintain a public stand against the errors that are taught in the churches here. We are surrounded by several churches where we have reason to think, that, if they enjoyed the opportunity of sound preaching, many of their members would abandon those errors and adhere to the truth. We, therefore, request the use of your columns to invite them to meet with us after the close of the meeting in Wales. Should any of the Elders, who purpose attending that meeting and the one at this place, give notice in the Signs, we will, some of us, be at the meeting in Wales in order get information of the time, and give notice in this vicinity.

By order of the Church,

DAVID HALLIED, Clerk.

N. B. If nothing in providence prevents, we shall endeavor to call on our brethren in Alexander, and think it very probable that others will also while on their way from Wales to West Turin.—Ed.

RELIGIOUS MISCELLANY.

RUSHTON'S LETTERS.

A Defence of Particular Redemption; wherein the doctrine of the late Mr. Fuller relative to the Atonement of Christ, is tried by the word of God.

LETTER IV.

If it be inquired wherein consists that worldly profession of Christianity which the prevalence of Mr. Fuller's principles has promoted amongst us, the answer is given in the following facts:

1. The precious truths of the gospel which were once the glory of our churches, and which always expose the professors of them to reproach, are now very rarely heard amongst us. Covenant engagements precious promises, eternal election, immutable love, free pardon, and complete justification, are subjects seldom insisted on. We still profess these things in our circular letters, but the open preaching of them is judged by no means expedient, and, as is thought, can answer no other end than to discourage practical religion, and to bring us into disrepute. Instead of those glorious truths of which the apostle Paul has given a catalogue, in Ephesians, chapters i. & ii., as constituting the substance of his own preaching; human piety, human worthiness, human greatness, and human influence stand exalted, so that the glory of Jesus is eclipsed amongst us. It affords no small proof that we have left our first love, when we grow cold towards the doctrines of grace, and when human excellence occupies so high a place in our esteem. And it is remarkable that our very missionary fire is of such a nature, as to be extinguished, rather than increased, by the free declaration of those immortal truths, which are connected with the honour of God, and shew forth the glory of Jesus.

2. With so general a departure from the truth, it is no wonder that there is reason to lament the scarcity of a searching, faithful ministry amongst us, and to regret the prevalence of an accommodating ministry, inoffensive to the world and to the carnal mind. The case of many of our churches is truly pitiful; who, instead of being fed from time to time with sound and wholesome words, are induced to listen to powerless discourses, without unction, without savour. Some of our preachers, dispising the majestic simplicity of the Scripture, imitate the language of worldly philosophy. —Others deliver dis-

courses which are little better than moral essays. Some of the more popular kind, with much noise and bombast, exhibit their abilities as on a stage, and, with great swelling words of vanity, preach themselves, and not Christ Jesus the Lord. Others are so cautious and crafty, and so concerned not to give offence, that it is difficult to tell what their real sentiments are. But there are now comparatively few of those faithful men to be found, whose only aim is to exalt Christ, and to lay the sinner low; who tremble to connect their own worldly interest with the interest of Christ; and who would rather suffer the loss of all temporal advantages, than keep back the despised truths of the gospel.* A worldly spirit is the very ruin of us. Aversion from bearing the cross, a determination to avoid the afflictions of the gospel, is one chief cause of those doctrinal corruptions which have obtained amongst us;† and God hath visited this sin upon us, by giving us up to further worldly conformity and to more iniquity, so that we have every reason to fear that our candlestick will soon be entirely removed, unless we repent.

3. This lifeless profession appears, moreover, in the constitution of our churches. We do not lay the stress we ought on *regeneration*, as absolutely necessary to communion of saints. Persons who are *seriously inclined*, whose moral character is good, especially if they are zealous in the missionary cause, and possess a high opinion of their minister, are judged very proper subjects for fellowship; without much inquiry whether they are dead to the law, and possess a living faith in Jesus, or whether they have ever been brought as lost sinners, by the Holy Spirit, to the blood of sprinkling. In this manner are carnal persons introduced into the church of God, and in this way the machinations of Satan to connect the church and the world are answered. Then are the designs of the great adversary accomplished, when carnal, unrenewed persons are induced to profess Christianity, and when the truth is corrupted to meet their carnal views.

The same disregard of Scripture appears in reference to offences. We judge of these, not so much by the Word of God, as by the rule of respectability among men. Hence scandalous offences and open immorality are noticed, and the delinquents sometimes excluded, because sins of this description disgrace a society in the eyes of the world. But the lusts of the mind, which are equally abominable to God, are almost wholly overlooked. Covetousness, pride, self-righteousness, and love of this present world, are quite compatible with the character of an eminent professor. Persons may be manifestly under the dominion of such lusts as these, yet if they preserve a pious exterior, and contribute freely to the missionary cause, they are highly extolled. And with all this, we cry out against Antinomianism, and are afraid, that unless the doctrines of grace are *well guarded*, they will lead to licentiousness!

4. The dead and worldly state of the Christian profession amongst us, appears conspicuously in the carnal views of Christ's kingdom, which have for some time prevailed. The churches seem to have forgotten that the Redeemer's kingdom is not of this world. They cannot understand how the church of Christ can be in a flourishing state, unless it makes a *respectable figure* in society. They do not consider that the special presence of Christ with his people constitutes the alone ground of their excellency and glory; nor do they consider that the prosperity of a church consists not in external things, but in the things of the spirit only; nor do they know that a company of believers may be truly glorious, though they have no *reverend gentlemen* to keep them in countenance, nor wealthy professors to support the cause. Hence the anxiety of many to engage human power on the side of the church. Hence the deference paid to rich men: and hence the carnal policy which, in many instances, directs religious proceedings. According to the proportion in which this spirit prevails, will professors be ashamed of that contemptible appearance which Christ

* When Dr. Gill was about to write against Dr. Abraham Taylor, some friends of the latter called on the former to dissuade him from his purpose, alleging, among other reasons, that if he persisted, he would certainly lose the esteem, and consequently the subscriptions, of some wealthy persons, who were Taylor's friends. "Do not talk to me of losing," said the man of God; "I value nothing in comparison of gospel truths. I am not afraid to be poor."

† Compare Gal. v. 11. and vi. 12, where the reader will find the operation of the same principle in the primitive church.

hath made, and which his followers always must make in the world; so that it is no wonder that such professors look upon those churches who are suffering for their attachment to the despised truths of the gospel, "*as a perfect dunghill in society.*"

These carnal notions have had the most pernicious influence on our profession. There is now but little of that unity, that simplicity, that gospel fellowship which the earlier churches enjoyed. Formerly believers were hated of the world, and, being separate from it, they found comfort in the fellowship of Zion: but now we are conformed to the world, and the love of many waxes cold. We shall one day find that our apparent prosperity is a poor compensation for the word of faith, the comfort of the Holy Ghost, and the communion of saints. Whoever is alive to the things of God, must acknowledge that the Spirit is remarkably withdrawn, divine consolations are but little enjoyed, and primitive Christianity is comparatively unknown. These complaints are not applicable exclusively to our own denomination. The Independents are as different from what they once were, as we are; they even take the lead of us in *respectability*. There is a degree of reproach which still cleaves to us, because of believers' baptism, and this clog to our feet renders it difficult for us to keep pace with those who practice infant baptism. But some of our churches and ministers have contrived to liberate themselves, in a great degree, from this impediment, by the practice of open communion, so as to become *almost as respectable* as their Pædobaptist brethren. Alas! alas! there is little occasion for all the contempt which has been cast upon the former churches. The comparison of what we are, with what we were, is truly affecting. We may justly appropriate a smart reply of the celebrated Tho's. Aquinas to Pope Innocent IV. The former visiting the latter, found himself surrounded with heaps of gold. "Lo! Thomas," said his Holiness, "the church cannot now say, as of old, silver and gold have I none." "No," said the surly Doctor, "nor can she say to the lame, *arise and walk!*"

5. A worldly spirit has so far prevailed, as almost to extinguish brotherly love amongst us. The decay of this grace, answers to the influence of idolatry under the Old Testament. A desire to be like the neighbouring nations, was the great sin of the Old Testament Israel, and was the source of all their idolatrous departures from God. Under the New Testament, the love of the world is idolatry, and nothing tends so effectually as this to destroy the unity of saints, and brotherly affection. The decay of mutual love is proof indisputable of spiritual declension, even as the prevalence of it is an evidence of prosperity. "By this shall all men know that ye are my disciples, if ye have love one to another. [John xiii. 35.]

But who that is spiritual can doubt of the feebleness of this grace in the churches? So little is it in exercise, that many cannot tell wherein it consists; nor have they any distinct idea of what it is that holds them together as a church. They seem to have no notion of spiritual love, beyond that *friendly feeling* which exists among the members of an earthly society. Some are drawn together because they must go to a place of worship, and they assemble where they and their fathers have been accustomed to meet. Others are united by the spirit of a party: a quarrel from some frivolous cause, having separated them from their former religious connections. Others seem to be united by the good opinion which they unanimously form of their minister; they agree in a blind adoration of their favourite preacher, so that when he dies there is an end of their union. This kind of subjection is of the same nature as that *one mind*, which the Antichristian nations have for the Bishop of Rome, Rev. xvii. 13. But because the truth itself is fallen in our streets, therefore the love of the brethren for the truth's sake faileth also.

There is, however, a kind of charity prevalent amongst us, a spurious charity, *which rejoiceth not in the truth*. It is now thought an evidence of a bigotted spirit, to contend earnestly for the peculiar doctrines of grace; and it is considered the mark of a candid disposition to bear with doctrines opposed to the truth, and to cover such opposition with the mantle of charity and forbearance. But how often does it occur that those amiable persons, who can easily forbear when only the honour of God and the glory of his Christ are concerned, have very little forbearance when *their own dignity* is wounded or their pride mortified. O how indignant are they when personally offended! how wroth, how implicable! Who would think that these amiable creatures, who are

so charitable when the honour of Christ is wounded, could exercise so little forbearance when their own dear selves are injured?

6. Our conformity to the world appears in antichristian manners and institutions which have been introduced among us. Of these I shall take notice only of two instances.

(1.) The Popish distinction of *clergy* and *laity* has been of late much revived in the churches, although there was a time when this distinction was generally set aside among baptised believers, as constituting one of the pillars of Antichrist.

That the great head of the church hath mercifully appointed pastors and teachers, for the edifying of his people, is beyond all doubt; but these are never in the New Testament termed *priests* or *clergy*, in distinction from their brethren; nor are the believing brethren ever termed the *people* or *laity*, in order to distinguish them from their pastors. Under the Old Testament, indeed, there was a distinct clergy or priesthood, separate from the rest of Israel; and as this appointment was by the special command of God, none of the common people could lawfully invade the sacred office. But the death of Christ hath elevated the whole body of the saints to the dignity of priests. Jesus hath "washed us from our sins in his blood; and hath made us kings and priests unto God and his Father." For thus saith the prophet Isaiah, when he foretold the glory of New Testament saints. "But ye shall be named the priests of the Lord, men shall call you the ministers of our God." Hence the people of God in general are a "holy priesthood, to offer up spiritual sacrifices." Hence they are called "a chosen generation, a royal priesthood," constituted such through the precious righteousness of the Son of God. This is the priesthood which God hath ordained, and every other is antichristian.

But no sooner do Christian churches lose sight of the glory of imputed righteousness than they are brought into bondage. Then they become an easy prey to false teachers; and the more ignorant of the scriptures religious persons are, the more entirely are they under the dominion of their clergy. So bewitching is this deception, that the people of God themselves are sometimes ensnared by it. The church at Corinth despised the apostle because he usurped no lordship over them, but preached the gospel unto them freely, and supported himself by his own labour. But when false teachers came among them, preaching a perverted gospel, and thus exalted themselves, these they gladly received. "For ye suffer," said the holy Paul, "if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. In this manner did the mystery of iniquity begin to work so early; but it afterwards became fully developed in the coming of the man of sin. And who does not see, that if opposition to the righteousness of Christ be essential to popery, the dominion of the clergy is not less so.

It is truly affecting, however, to trace the operation of this spirit in our own churches. We have departed from the simplicity of the faith, and are desirous to make a *respectable figure* in the world. Accordingly, we have begun to talk of our *clergy* and our *laity*. Ours indeed is but a pitiful imitation of the original, but it is an imitation. In the church of Rome, the dominion of an antichristian priesthood appears in all its grandeur, but ours has neither antiquity nor splendour to support it. "Theirs," says the ingenious Robinson, "is nature in the theatre of the metropolis, we are strollers, uttering bombast, in cast-off finery, in a booth at a fair." [Sermon on John xviii. 36.]

O that the ministers of Christ would adhere to the simplicity of the gospel! When will they cease to imitate the hateful language and manners of Antichrist? Their true wisdom is to stand fast in the simplicity which is in Christ Jesus; for as they have neither authority nor antiquity to urge in favour of their pretensions to clerical dignity, they will always be despised by the *original clergy*, even as ancient Israel, when it departed from God, was held in contempt by those very nations from whom it had borrowed its idolatry.

HISTORICAL FACTS.—From the ninth to the fourteenth centuries, the arts and sciences rose to the highest perfection in Arabia. Europe during this period was in darkness. Arabia now sits in moral darkness, a prey to superstition and ignorance.

The countries of Fez and Morocco, for five centuries illustrious for their academies, universities and libraries, are now deserts of burning sand.

Poetry.

For the Signs of the Times.

The God of my Praise.

I sing my joy in notes of praise
To my Redeemer, God,
And still my meek petition raise
Beneath his chast'ning rod.

Great God, on thee alone I call,
In thee alone I trust,
Ere here I'm borne beneath the pall
To mingle with the dust.

Forgive my follies, all that's past
Within my sinful life,
That when at the goal, I haste,
May cease from wicked strife.

Thou'st been my guard in early youth,
Be still my Shepherd—King,
And plant my love for thy great Truth
Where sweet affections spring.

Give me strength, and give me power
To stand, though fiends assail;
Give me that in my dying hour
In which thy love prevail.

Thou gave me being, gave me breath,
With thy hope and joy bright—
Oh! leave me not alone in death
To group in endless night.

Thou from whom I my strength receive,
Whom I for refuge flee,
Give me faith and hope to believe
My joy's alone from THEE!

Mount-Hope, May 14, 1836.

The Disciples at Sea.

Constrain'd by their Lord to embark,
And venture without him to sea;
The season tempestuous and dark,
How grieved the disciples must be!
But though he remain'd on the shore,
He spent the night for them in prayer,
They still were as safe as before,
And equally under his care.

They strove, though in vain, for a while
The force of the waves to withstand;
But when they were wearied with toil,
They saw their dear Saviour at hand;
They gladly received him on board,
His presence their spirits revived,
The sea became calm at his word,
And soon at their port they arrived.

We, like the disciples, are toss'd
By storms on a perilous deep;
But cannot be possibly lost,
For Jesus has charge of the ship:
Though billows and winds are enraged,
And threaten to make us their sport;
This Pilot, his word has engaged,
To bring us in safety to port.

If sometimes we struggle alone,
And he is withdrawn from our view,
It makes us more willing to own
We nothing without him can do:
Then Satan our hopes would assail,
But Jesus is still within call;
And when our poor efforts quite fail,
He comes in good time, and does all.

Yet, Lord, we are ready to shrink,
Unless we thy presence perceive;
O save us, we cry, or we sink,
We would, but we cannot believe:
The night has been long and severe,
The winds and the seas are still high,
Dear Saviour, this moment appear,
And say to our souls, "It is I!" *Ed. Hymns.*

Meetings of the Old School Baptists.

A meeting of Old School Baptist brethren will be held with the Church at Brookfield, on Saturday the 11th inst. at 10 o'clock A. M.; and the Sabbath following, a meeting will be held in the Baptist Church at Hardeston, N. J., at the same hour.

The Warwick Association will hold their next annual meeting with the Church in this place, (New Vernon,) commencing on Wednesday, June 8th, at 10 o'clock A. M.

A meeting of Old School Baptists will be held, if providence permits, with the Old School Baptist C'h. at West Turin, Lewis Co. N. Y., on Saturday and Sunday the 9th and 10th days of July next, commencing on Saturday at 10 o'clock A. M. The Old School Baptists in general are invited to attend.

DIED.

In Robertson Co. Ten., on the 1st of March last, Selah, wife of Josiah Fort, aged 59 years. Sister Fort had been a member of the Baptist Church for 35 years, was an affectionate wife, a kind mother and much respected in the circle of her friends.—Com.

In this place on the 22d. ult., Mr. William Shaw Jr., aged about 40 years.

On Sunday the 15th. an infant son of Doct. Avery Cook, aged about 6 months.

BROTHER BEEBE, Please to insert in your paper the following obituary notice:

OBITUARY.—At Charleston, Mass. on March 11th. Mr. SAMUEL G. SARGENT, aged 76 years. With this disciple we have taken sweet counsel together, and with him have enjoyed many very comfortable interviews. He ever manifested a strong desire to be well established in his faith and hope in God; the doctrine of the gospel which exhibits Christ as set up in eternity; the Election of his people in him; their consequent Redemption and calling, not according to their works, but according to his own purpose and grace given them in Christ Jesus before the world began; was the principle joy and consolation of his heart. The God-exalting and creature-abusing truths of the Gospel, he continued to hold dear to his heart until he expired,

Yours &c.

DAVID HART.

Brighton Mass. April 25, 1836.

RECEIPTS.

Green Ferguson,	Ga.	\$5 00
Eld. T. P. Dudley,	Ky.	5 00
Eld. S. Carpenter,	O.	5 00
Jacob Hershberger,	do	2 00
Geo. Ambrose, Esq.	do	4 00
Eld. A. B. Goldsmith,	Ct.	2 00
D. Lockwood, Esq.	do	3 00
Jas. Edmonston,	Il.	5 00
Dea. Peter Hoyt,	N. Y.	1 00
Total,		\$32 00

NEW AGENTS.—James M. Clarkson, Esq. Boone Co., Ky.

Eld. Lewis Seitz, Seneca Co. Ohio.

George Ambrose, P. M., Derbyville, Ohio.

Eld. J. B. Moore, NewHolland, Pickaway Co. Ohio.

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

A HEROINE.—That title is more commonly accorded to those who bustle and battle through the world. A great injustice! For many a being of calm temperament and unobtrusive conduct is at once the inspiration and the sustenance of acts, which but for them would not be heroism.

INFORMATION WANTED.—Elder Richard Shilling, Baptist Minister from the parish of Beatherden, Kent Co. England, came to North America in or about the year 1832; since which time he has not been heard from. His Brother in Christ, William Williams, is extremely anxious to hear from him at Cooch's Bridge, New Castle County, State of Delaware.

LIST OF AGENTS.

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

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. IV.

NEW-VERNON, ORANGE CO. N. Y. FRIDAY, JUNE 17, 1836.

NO. 13.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly: **GILBERT BEEBE, Editor.**

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

COMMUNICATIONS.

For the Signs of the Times.

Eatonton, May 13, 1836.

BRO. BEEBE: I herewith send you Five Dollars more for the 4th Vol. of the Signs. In my last I did not think to mention that they all wished the back numbers. Permit me to mention, in a short way, that the New-light folks in Georgia, are getting very uneasy because of the dissatisfaction and hard feeling that exists among the Baptists here, and are, pretendedly, very earnestly suing for peace, and praying the peace-makers reward on all who will convene with them at a certain time and place appointed for that purpose. Now I may be accused of having a hard spirit for not favoring a convention of this kind; but, be that as it may, I do not wish the master to call down fire from heaven to destroy them; no, my wish is, that all the children of God may see eye to eye, and speak the same things. But, "Lord, how long," I cannot tell; for the major part of the Baptists in Georgia, are bewitched through the magic art of modern errorists, and are following their pernicious ways, really proving, by their acts of pretended benevolence, that they love the praise of men more than the praise of God. How then is peace to be made? "Fury is not in me; who would set the briars and thorns against me in battle? I would go through them and burn them together. Or let him take hold of my strength that he may make peace with me, and he shall make peace with me. He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit," Isaiah xxvii, 4—6.

By a fair reference to the context, I for one, professing the faith and order of primitive baptists, believe that God takes special care of his vineyard, or church, and waters it every moment lest any should hurt it; neither is fury in him towards it. Now if the doctrines and commandments of men are not as briars and thorns, and designed to choke or smother God's vineyard, I do not know what is. Well, he says, "He will go through them and burn them together;" then if there are any who have discovered their error, and wish to make peace in the baptist denomination, let them take hold of the Lord's strength and make peace with him—renouncing their own strength—and no doubt upon turning and

saying, I repent, there would be forgiveness felt and manifested by many of the Old School; then the Lord would cause them that come of Jacob to be rooted and grounded in the faith, and established in every good word and work; then the baptists would preach alike—hear alike—sing alike, and pray alike, being all knit together in love—the mainspring of action to all good; then we should have reason to look for a refreshing from the presence of the Lord; then would the buddings of a revival of God's religion appear, and Zion would blossom with anxious desire for souls, and in its season the fruit would appear—the conviction and conversion of sinners.

I promised to be short, but my reasons for writing the above, permit me to give, viz: A few days since I received a note signed by a number of Baptist ministers from several Associations in the State, requesting my attendance with all the baptist preachers in Georgia, at a place and time therein mentioned, for the purpose, it is said, to try to propose some way or plan by which peace can be made in the denomination; and believing, as I do, that there are more ways and plans now in being than there is any bible warrant for, I am not disposed to encourage them, lest I might not be properly understood. I do solemnly say, (in the fear of God I trust, that I have no fellowship for any of the societies of the day under the name of *Modern Benevolence*—of *Means of Grace* by which God designs to evangelize the word—because no such scripture is found; nor do I feel authorized to receive in fellowship, as orthodox and orderly Baptists, any person or persons who hold them in fellowship as religious institutions.

Yours, in love,

ROWELL REESE.

For the Signs of the Times.

MISS LOUISA MOORE, *Grace be with thee:*

It has been owing to the multiplicity of business which I have had to perform since my arrival home, that I have not attended to your request and my own promise, and not a cold indifference to you and your trying case.

My anxiety of mind to know your state, and how things are going on in your soul, is great, almost to impatience; and the more so from the peculiarity of the inward trial you have lately been exercised with.—Add to this the illusive objects by which I fear your immortal judgment has been accosted, and imposed on to your great annoyance. Besides, I am not altogether ignorant of satan's devices, but am somewhat apprized of the deep intrigue he is capable of, and with how much assiduity he will apply himself to the same, in order to distract and entangle the mind of a vessel of mercy.

I say, therefore, that I am anxious to hear somewhat concerning your state—your spiritual state. I also know it to be possible for satan, the second time, to have gotten the advantage of you; for it must be admitted that he is incessant in his attempts to break down what the Lord buildeth up in the soul of one of his contrite children; and as you found some little reviving in your bondage when I was with you last month, so it may be at this time, or before now, that you have experienced some sad breakings down in your mind by the old adversary, and full as bad off as at first you were. For indeed, I did not consider that you had fully come through the tremendous storm in which I first found you, but that the sight and noise of it was yet before you. I know full well that the vestiges of so dire a tempest as the one in which you were placed, are sufficiently terrific to make your soul and mine groan and sigh aloud.

Indeed, if we presently fall back into a tempest whence we have partially escaped, this partial escape seems to render the relapse more arid and pungent than was the first attack, for it brings with it some bitter ingredients which we found not in the first calamity. Or in other words: Satan picks out some new arguments which he makes use of to our hurt, and to his own infernal advantage. Such as the following:

"You thought your escape from the tempest would have been entire, for that the hand of God was in it; and as he had so far delivered you from the terrible storm, he would bring you clear through to the praise of his grace, and not suffer you to go back again to the old place where you were so great a sufferer. But now you see you are back again, and in a worse condition than ever. And what can you think of all this? Your judgment is broken, and your confidence in God is shaken to pieces; for what you took to be the work of the Lord in your favor, and which forsooth you thought would end in your effectual deliverance, turns out to be an intrigue of mine, as is evident from the present dark and confused state of your mind. I can create joy and cause sorrow, and effect a partial deliverance from deep distress, and plunge the person into the same distress again, and make the last state of that man worse than the beginning."

These are cutting things and hard to be borne, nor can we with all our supposed power, wisdom, light and sagacity, resist the force of those base suggestions. It is the Lord of hosts who is mighty in battle, that must raise this siege and defeat this intriguing adversary of ours. And should the Lord set his hand the second time to his own good work in our souls, and carry it on at his own expense, if I may so speak, our adver-

sary would be obliged to submit to every rule prescribed by *Divine Clemency*. So, indeed, will the Lord of hosts in his own good time, interfere for us, set his hand again to his own work in our souls, carry it on with power, and to the utter confusion and dismay of our adversaries. I hope this is thy belief, the confidence of thine heart, and the hope now before thee.

Yes, I hope and trust that the Lord is now carrying on this good work of grace in your precious soul, and also supporting your feeble mind in the midst of every tempest. The Lord is able, my daughter, to defend you, and to keep you from sinking in black despair, even if you should be permitted again to sink down low, and to be grievously tempted of the devil, as heretofore you have been; for the Lord's arm is not shortened that it cannot save your soul from raging despair and endless wo. Hope then in God, and look to that dear Saviour of sinners who once was tempted like as we are; and as he was thus tempted, so now he is able to succour all those who are tempted. And remember also, that if you are now suffering the very same sufferings over again which once you passed through, it is but for the trial of your faith, and also that you in future may be the more confirmed in the goodness and compassion of a covenant God to you-ward in an evil day.

Allow me to say, that God's mercies are rendered doubly precious by their coming to us through sore trials and heart-rending sorrows; and hence we should not despise the chastening of the Lord, nor faint when we are rebuked of him: The bitter waters of Maroth were sweetened to the children of Israel by casting a tree into them, Exo. 15; and our bitter waters of affliction are always sweetened to us when Christ the tree of life is cast into them. Many a bitter cup has been sweetened by finding Christ the tree of life in it; and what honey is so rich and sweet as that which we take from the carcass of the Lion? Judges xiv; from our lion-like afflictions I mean, and such as your soul experienced so large a share of in the course of last fall.

You know that very deep waters present to the spectators an awful grandeur, and in a heavy tone of voice say, "God is here!" and in "the floods of great waters," where the saints of the Lord sometimes do business, the grandeur increases, and they unequivocally declare to us, "The God of Jacob is here!"

At a time, when an horror of great darkness was fallen upon an ancient patriarch, his God and Father spake unto him and said; "know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years," Gen. xv. 12, 13. Heavy tidings indeed, but all was right, and right it ended.

At another time, the same Almighty Ruler spake unto a favorite servant of his out of the midst of a burning bush, and said, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of

their task-masters; for I know their sorrow, and I am come down to deliver them out of the hand of the Egyptians," Exo. iii.

At another time, and when men were in a storm at sea, and in great fear; our Immanuel God said unto them, "Be of good cheer; it is I, be not afraid," xiv. 27. God at another time spake from a cloud, saying; "This is my beloved son, hear ye him," Luke ix. 35. Thus you see the Lord speaketh from various places; and why then should he not speak unto us from the "secret places of thunder," and teach us lessons from the furnace of affliction? Even from those frightful places where the Lord addresses us, many spiritual problems are answered with great pertinency, and such developements made of the "deep things of God," that we after a while become tolerable proficient in the science of theology; and this renders us the more useful in the streets of Zion; for we can, in some measure aid our young class-mates in their classical studies, and show them the happy results of oriental tuition, though it may cost them much to acquire it.

My daughter, you certainly know what I am now talking about; and upon the whole I am glad you do, because I consider one deeply exercised christian in the courts of Zion, to be worth a dozen of others: not in God's account I do not mean, but in the church here below. A christian in the Church of Christ, that knows little or nothing of deep waters—of the fiery furnace and the buffetings of satan—of inward conflicts, and the war between the flesh and spirit; resembles an idiot in a family of sensible children. This poor thing is not to be despised by that part of the family which is favored with a large stock of knowledge. For although he is ignorant of trigonometry, geometry, latitudes, longitudes, astrology, algebra, natural and moral philosophy; yet he can carry the market-basket, bring in fire-wood, grind the coffee, &c. And the christian who has but a small share of divine knowledge, and of the spiritual warfare—altho' he cannot enter into the arena of the Gospel, nor talk much about the fiery furnace &c; yet he knows himself to be a sinner, and Christ to be his saviour; and he can do something in the church—perhaps sing well, keep the church-book, or act as treasurer.

I again would observe: Watch, and closely watch, the hand of God with you in all soul matters, and what relates to inward prosperity; and beg hard of the Lord that he would defend and support you, and keep up the life and powers of religion in your soul, and favor you with a meek and quiet spirit—willing to be taught and disposed of as Infinite wisdom shall dictate. I say, look at those things closely, and attend to them with becoming vigilance, and so shall it be well with thy soul. Yes, my daughter, a much better state of things will be established in your breast, by attending to my advice, than you can warrantably expect from an inordinate concern about where the Church now stands, and what condition she is in at this time. This matter has

engaged the thoughts and attention of many, to little purpose; and some have almost become lunatics by imprudently prying into what God will not reveal to them. And the serious defeats which some of those people have met with, in their calculations concerning things which they never had any special light upon, nor one single intimation from God concerning of, are quite sufficient to convince men of true and solid wisdom, that unto them is not committed the purpose of heaven in relation to the future destiny of Mount Zion.

Just as well satisfied as I am that I am mortal, just so well am I satisfied that no change for the better of any great importance, will Zion undergo for years and years yet to come; and whenever she does undergo a blessed change, it will not be in the form and manner that some modern fanatics have idly imagined. I must once more exhort you to give diligence to make your calling and election sure, and to live near to the Lord—to walk humbly with him, and to keep yourself unspotted from the world.

Write to me soon, and make free; the same as you would if you were writing to one of your old school-mates. Direct your letter for me to the care of George Arrowsmith, Water-street, New York, and he will forward it with other things which he will send to me. As I intend to write to your pastor, so this letter will be enclosed in his. You may show this to any or all of your friends; and give my love to them all. I hope Mrs. Fragley, and Mrs. Cleveland, are well. I wish I may hear of your having shown this letter to the Judge, your father, and also to your mother.

I am, yours, respectfully,

JAMES OSBOURN.

Baltimore, January, 1835.

For the Signs of the Times.

Dear Brother in the Lord: When I last addressed you I was laboring in the Lord's Vineyard with the little despised flock at Southold, and at that time had no idea of leaving, nor at this moment are my affections lessened towards them. But in the course of Divine Providence, I left there with an intention of going to New-York; but stopping at Coram, about 7 miles from Setauket, at the house of one of the deacons of Setauket church, on the day of their regular church-meeting, who had just returned contemplating on its destitute situation, together with the fact that it has long been waiving in deep water, suggested that I might probably be useful here; and by his request I came and tarried about a month, when the church unanimously called me to preach to them for one year. I acceded to their request, hoping that the good Lord of the harvest had sent me, and beg that it may be to the advancement of his kingdom which is not of this world.

I came professedly standing on the Apostolic platform, or as an *Old School Baptist*; and last Saturday was the return of their regular church-meeting, and in the course thereof, a resolution,

after some considerable conversation, was proposed, and without a dissenting voice agreed to. It was in substance as follows:

Resolved, That believing the visible Church of Christ to be a kingdom not of this world, and as a part of this kingdom, we view with deep regret the invasion of error and the awful tendency thereof in the fellowship of the churches; we, therefore, deeming it expedient for the peace and prosperity of this church, publicly declare our non-fellowship with all the societies advocated at the present day by the great body of professors; that we fellowship alone that part of the Baptist Church which stands entirely aloof on the Apostolic platform, both of doctrine and practice, and whose interests are advocated through the *Signs of the Times*, and that brother Thomas Brewer communicate this step to Elder Gilbert Beebe for publication through the same.

Having given the Resolution of the Church verbatim, I presume it will gladden the hearts of the despised followers of Jesus; not because my party is increasing, but because the Lord reigns, and says, thither shalt you go but no farther. I should like to give you a brief sketch of the situation of Immanuel's army in this part of the land; and first: Our General is the same yesterday, to-day and forever; but he tries his soldiers for their good and his glory. I must confess, in my own soul, for months past it has been a wintry season, but if I am not deceived, I hope the winter is over and past for a little season, because "the time of the singing of birds is come, and the voice of the turtle is heard in the land," since I have been here blowing the anti-type of the Jubilee trumpet. It is doubtless powerfully applied to the hearts of some of the Lord's people. Adored be His holy name, that even here his goings are seen in his sanctuary, and I can assure you that a few of his dear, tried disciples are seemingly confident that the time to favour Zion, *even here*, is come. May the Lord grant that what the unworthy writer is witness too, may be as a few drops before a mighty shower. Free, Sovereign, and Distinguishing Grace, is a sound very little heard in these parts. Hither and thither is one standing, like Elijah of old, mourning that they have broken the Lord's altar down; but he never has been, neither will he ever be without witnesses.

But, dear brother, it would, I assure you, gladden my heart to have some of the Lord's despised servants, who are standing on the walls of Zion, and crying, her warfare is accomplished, to visit us here on the Island, shut out as we are from the visits of Leland, Trott, and many others of whom we hear through the *Signs of the Times*. Brother Denton has something to communicate; I shall, therefore, leave off for the present. My mind is full, but of thoughts rather irregular. Receive this with all its insignificance and imperfection, from one who desires to know nothing among men but Christ and him crucified; and I pray the Lord to bless you, together with all the followers of the Lamb, both private members

and public ministers, is the fervent prayer of your unworthy brother,

In Gospel Bonds,
THOMAS BREWER.

BROTHER BEEBE: It is with much satisfaction that I peruse the small sheet you publish, called the *Signs of the Times*. My soul has been gladdened in seeing the truth it contains from the many brethren from different parts of our country, and many are compelled to acknowledge the truth therein contained, notwithstanding its being done in a "bad spirit." I, for one, would wish to know whether the primitive saints published the truth in a *bad spirit*?—Let the righteous judge. I would inform you that bro. Thomas Brewer has been preaching for the church in Setauket for two months or more, and that the church has deemed it expedient that bro. Brewer be ordained, according to apostolic order, on the 26th of June next, at Setauket, by bro. E. S. Raymond of Troy, and A. B. Goldsmith of Guilford, Connecticut; and if it is in your power to attend with the brethren, it would be gratifying to the church. If you think proper, give this a place in the *Signs*.

I remain, yours, in the best of bonds,
JOHN DENTON.
Setauket, May 9, 1836.

For the *Signs of the Times*.
Reading, May 10, 1836.

BRO. BEEBE: A number of disciples (about thirty) who have been members of the Tyrone Baptist Church, having been galled with a yoke put upon our necks, which neither we nor our fathers were able to bear; we have, therefore, separated ourselves from the unfruitful works of darkness, so much admired by the world and so ingeniously defended by the kings of the earth, and the chief captains, and every mighty man; and are feeling after the ancient paths. We began to go up from Babylon, five or six months ago, and arrived at Jerusalem a week ago last Saturday, where the fathers and chief men among us covenanted together to put away our strange wives and false children from among us, and cleave to the law of the Lord our God, and to build up the walls of Jerusalem that had been broken down. Oh, our God, remember us and wipe away our reproach! There are several members yet in the church from whom we have been dismissed, who can say, Shibboleth, but cannot be so hard-hearted as to cast out the bond woman and her children.

A. CALVERT.

For the *Signs of the Times*.

DEAR SIR, *Grace be with thee*: I am yet an inhabitant of this world of sin and sorrow, and my body, like a moving machine, is passing from place to place in quick succession; and yet at the same time, in the best sense of the word, it may be said that I am a fixed planet, made up of life, light, and heat, and so fixed as not to be moved by every wind of doctrine; for so it is, and so it must be confessed, that he who "command

eth the sun, and sealeth up the stars," hath given my better part a fixed standing on an immutable rock, and in the cleft of it is the place of my present abode, and where I shall abide until all the calamities of time are overpast.

And now be it known unto thee, O thou son of man, that this place, even this place of my present abode, is in all respects a very singular one, and yet equally as safe as singular; and the way and manner of my first obtaining a home here, is no less singular than the place itself. It was from no native or inherent qualification of my own that opened a way for my settlement here; nor did I hold or possess the least show of a just and lawful claim, in anywise whatever, to an interest in this rock, this singular rock, the "rock of ages." Indeed, I found myself to be a slave, and an out-cast in a foreign land—all in rags and quite forlorn, sunk in guilt and covered with shame, and as far removed from every thing like human worthiness, as satan is from a good hope. All around me was desolation, wreck, and ruin; my feelings were of the acute kind, and my prospects the most appalling. As here I trembling stood—but with many broken sighs and cries for mercy, fast running through my frantic soul, an heavenly form appeared before me all pacific, and made as its design was to release me from my sad embarrassment; and lo! before I was well aware of what was going on, I was led by a gentle manuduction to the above singular rock, and was shown the cleft where I now abide in safety.

It was here, sir, and at this time, that I first became acquainted with *Divine Clemency*; and the sweet melody it produced in my bosom, so completely baffled all the powers of my mind to tell of the wonders then wrought for me as it ought to be told, that the story, the pleasing story still remains unfinished. But still, from that date until now, (some intervals excepted) *Divine Clemency* has been the copious matter of my song, and so I hope it will continue to be till mortality is swallowed up of life. This *Clemency* fails not to bring with it to my soul, ten thousand endearments and new delights. It also places me under the highest obligations to the Maker of my frame, sustains me in the hour of trial, keeps me alive in famine, and engages to be with me all through this mortal life.

Sir, under what kind of obligations to *Divine Clemency* do you consider yourself to be placed at this time? and also, what is the average estimate which you set upon it? I have heard of your being sick and low, and very sick and low; but this is not the case with *Clemency*, for it is in its full vigour and health—yes, in its meridian glory—quite in its prime, and you are at full liberty to call in its aid in this your day of affliction, and I hope you will do so, and also venture on it in preference to all other aid. Faith may become weak, hope languid, comfort decay, joy cease, light wax dim, courage be imprisoned, peace transplanted to some desolate island, and patience "left at Miletum sick; but *Divine Cle-*

mency never fails, is never weary nor ever faint, is ever baffled nor never changes; but is the same yesterday, and to-day, and for ever.

Indeed, should *Clemency* become indisposed, or cease to act, or to perform its usual functions, the whole system of salvation would immediately be paralyzed. But this will not—this cannot be the case, for *Clemency* is the main-spring in the whole business of salvation; and salvation work must go on, and will go on, as long as there are sinners to be saved and saints to be supported. Besides, this is harvest time, and hence *Clemency* hath much to do, and do it will, and that too at its own expense. When you have recovered your health, and are enabled to preach again, let your discourses be highly charged with *Divine Clemency*, and speak of it as if you were really acquainted with the subject. And be sure not to hold it forth merely as the painter holds forth to us his landscape, namely, to be looked at only; but exhibit it as a subject to be handled and tasted, and enjoyed, as well as looked at. You understand me I trow. You also understand and know, that true religion is more than mere notion or whim; and more than outside show and parade; and more than what men can do for us, or we do for ourselves. You know, and I also know, that it is the work of God on the soul, and it consists in divine life, light, wisdom, strength, love, grace, mercy, faith, hope, peace, pardon and joy in the Holy Ghost. And the Lord grant that you and I may daily live in the enjoyment, and under the sweet influence of this genuine religion. May the fear of God, also, be before our eyes, his truth in our hearts, and a meek and quiet spirit granted unto, and continued with us, all through this world of sin and errors.

I hope this affliction of your body, will under God, be found to contribute to the good and growth of the new man of grace. I live in hopes of preaching Christ crucified to your people on my way home from the State of Maine, which place I expect to be at the day after to-morrow. I am now within four miles of the city of Boston, and I have to preach twice here to-morrow. Great to astonishment is the spiritual darkness of these New England States. The honor, glory, and trust of God the Father; the sufferings, death, blood and righteousness of God the Son; the office work and rich anointing of God the Spirit, are almost or quite lost and forgotten in these parts; and gallantry, pomp, and show supply their places.

I am, Yours, in Love,

JAMES OSBOURN.

Brighton, Mass. 1835.

Nothing flies so swift as calumny—nothing is so easily propagated—nothing is so readily received—nothing is more widely disseminated.—*Cicero*. Take care, then, that you do not originate, or give currency, to that which may do unjust and irreparable injury to your neighbor.

Do not reckon any thing your own that can be given away.—*Pub. Syr.* All worldly possessions are of doubtful tenure, but virtue, philosophy & an enlightened mind, we may call our own.

SIGNS OF THE TIMES.

New Vernon, Friday June 17, 1836.

"SOUND IN THE FAITH."—The Editor of the Cross & Journal is apprehensive that we Old School Baptists do not understand the meaning of the Apostle in his use of the words quoted above, and has condescended to give us his construction of them. We perceive that Mr. S. is very unwilling to take them home, with their connection, as in that case he would suffer the mortification of being himself, with his missionary brethren, classed with the *Cretians* of the Apostle's day. It may divert, if not edify our readers to know his version of the text. He says: "Many among us consider *soundness in the faith* to denote a mere mental qualification; they regard it as referring chiefly if not exclusively, to the accuracy, and extent of one's theoretical belief—to depth in theological knowledge, especially in a few abstruse points in theology." That there may be many around Mr. S. who entertain such views, is quite probable; but one thing is certain—they are not Old School Baptists; for all Old School Baptists believe that faith—*sound faith*. The faith of God's Elect is a gift of God, a fruit of the Spirit, the substance of things hoped for, and the evidence of things not seen; that wherever it is implanted in the heart, it invariably produces the work of righteousness—conformity to the revealed will of God. Examples of this are not wanting in the Sacred Volume. We are referred to Abraham, Lot, Moses, and time would fail to tell of Gideon and a thousand others, who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, &c. See Heb. xi. And hence it is that we judge those around us, who say they are Jews, and are not, but do lie, and are of the synagogue of Satan, Rev. ii. 9; also, iii. 9. We could also name many who think faith to be but a mere science, which can be learned in a theological or Sunday school, from tracts or from anxious-benches, from missionary labours or something or any thing short of Christ; and we are quite mistaken if Mr. Stevens is not in reality one of these very characters.

Sound faith produces sound practice in the saints, that kind of faith which does not lead its possessor to conform to the requisitions of the Law of Christ, as they are stated (not abstrusely, but very plainly) in the New Testament, is far from being sound; it is rotten. Thus the *Cretians*, having a nominal or defective faith, were reprobate; and thus also the New School religionists of every name, having a faith that is rotten to the core, have, like their ancient brethren at Crete, become *evil beasts, slow-bellies, and incessant liars*; and although in some instances they may retain a form of godliness, yet they invariably deny the power thereof—and from such the Old Fashioned Baptists desire to turn away.

Mr. S., in his article, appears to think that the external department of professors was of infinitely more importance than the possession of the grace of faith, and the doctrine of faith in the heart; but we believe that where this grace is shed abroad in the soul by the Holy Ghost, that it never fails to produce the doctrine of faith, and the practice which is according to the faith of the Gospel. The Old School, for instance, have faith in God, that he will cause the redeemed of the Lord to return and come to Zion, with songs and everlasting joy upon their heads; and hence we see them act as though they believed in God and trusted in him, for he that believeth shall not make haste. While the faith of the New School is, that the destiny of the world is

committed to them—that they can, with Martyn-like efforts, prepare sinners for the courts above. No, it is not at all strange that this kind of rotten faith should produce all the rotten inventions under which the name of Christianity groans at this day.

We copy the following "*Sublime character of the Missionary work*," from the American Baptist:

"Ambition, lust, and pride, have sacrificed millions of immortal minds who might, through the efforts of the humble, Martyn-like missionary, have been fitted for the courts above. Yes, they too, might have become missionaries, enkindling the spirit of piety, in those very breasts, in which they plunged the fatal steel!

Let us be thankful that a brighter day has at length dawned on our world. Through the blessed influences of the religion of Christ, a standard of moral excellence has been raised over christendom, which is as far above every mere human criterion, as heaven is higher than the earth. It is in view of such a standard, that the Christian missionary, reflects a character, so worthy of our highest admiration and love. This simple, pure, and heavenly purpose is, to establish in hearts, swayed hitherto by passions, ignorance and spiritual death, the love and dominion of holiness. Contemplate for one moment this happy change.—Once the poor Hindoo, bound down by a miserable superstition, thought it the best homage they could render to heaven, to prostrate himself before the idolatrous car of Juggernaut. But now behold the change, he is sitting meekly at the feet of Jesus; his heathen lips are now sweetly attuned to the Saviour's praise. His immortal soul now expiates on God and heavenly things. The Icelander, whose heart had been before as cold as his own ice-bound hills, now weeps over his past follies, and implores the mercy of his God. His snug-built cottage bears witness to the frequent reading of the scriptures. Prayer,

The simplest form of speech that infant lips can try, is daily offered to that God who will still listen to the sincere penitent, though he speaks not to the embellishments of rhetoric.

The above remarks suggest one brief reflection. If the work of the missionary is so exalted and sublime, surely we ought, as Christians, as members of the church of Christ, to put forth our utmost endeavors in its behalf. Here opens a field as wide and extensive as the human race, where the most expansive benevolence may spread abroad its saving influences. No work more sublime, can be presented before the mind. Should we not, then, labor to promote it with all our powers and means? The Church will applaud us, our own souls will be filled with sweet satisfaction, and when at last the celestial glories of heaven open to our view, we shall receive a crown of glory unfading and eternal. Let us then never cease to put forth our energies, however feeble they may be, in furtherance of this glorious cause. Oh no! As we love our Zion, as we love our fellow-men, let every sympathy of the soul be enlisted in the missionary work. Let the streams be multiplied from the great fountain of salvation until they shall have flowed over every land, until the eternal sunshine of God's truth shall have lighted up every dark corner of the globe.

N.
General Theological Seminary, March 15th, 1836.

The doctrine of the above extract, is in accordance with the sentiments of Judson, as expressed in his letter to the American Females, and of course worthy a conspicuous place in the paper from which have copied it; but that it stands in daring opposition to the Scriptures

of Truth, and is uttered in defiance to the thunderbolts of Jehovah's displeasure, is very easily shown from the sacred record of the immutable will and unchanging purpose of the Great God. God has said; there is no Saviour beside himself, Isa. xlv. 20—25; but the doctrine of the above extract asserts salvation in human effort. Again the word of God assures us, that "The preparation of the heart in man, and the answer of the tongue, is from the Lord," Prov. xvi. 1; but the extract teaches, that "the efforts of the humble Martyr-like Missionary," might have fitted millions for the courts above!! And this is urged as an incentive to a more vigorous exertion in behalf of the Missionary enterprise. To what lengths will not the man of sin go, in the prosecution of his schemes of self-aggrandisement, and opposition to God?

Therefore, know ye people, who read, that the leading advocates of the modern missionary contrivance, do hold, that they have power to fit such as are devoted to destruction, for the courts above!!! Is not every dollar or shilling contributed to their support, a direct acknowledgment of another Saviour besides God, and consequently a sacrifice and homage offered to an Idol? a direct violation of the first precept of the decalogue, and a direct insult to the Divine Majesty? And yet like almost every other system of idolatry introduced by evil men and seducers, it is fraught with high pretensions for the good of souls, the honor of God, and the prosperity of Zion. But let it never be forgotten, that

"Nothing but truth before his throne
With honor can appear,
The painted hypocrites are known
Through the disguise they wear."

The following evidences of a revival in Cleveland, we also copy from the American Baptist:

Cleveland, April 16, 1836.

W. WINTERTON, Esq.

Much esteemed Brother:—It is with heartfelt satisfaction, that I can communicate to you, at this time, intelligence that I am sure will make you greatly rejoiced. Our meeting-house, which is by far the most splendid of any in this city, is completed. Its dimensions are 79 by 55 feet—its materials are brick and stone—its steeple is 150 feet high, and the most admired of any in the state. The interior is perfectly neat; has three aisles all neatly carpeted; the plan of pulpit taken from the First Baptist Church, Providence, R. I. This beautiful building was dedicated to the most High, the 25th of last February. The Rev. Elisha Tucker preached the dedication from Ps. cii. 1, "I was glad," &c. The house was crowded to overflowing. In the afternoon of the same day, the slips were rented for one year, for rising *seventeen hundred dollars.*

What demonstration of a revival indeed! Surely, Mr. Fuller, were he living, would not compare this society to a *perfect dunghill*, in point of respectability. The most splendid meeting-house in the city!—How Apostolic! The steeple 150 feet high!—How Primitive—how like the poor banished Waldensians in the valleys of Piedmont; and withal, how admirably suited to shew what resemblance they bear to Him who had not where to lay his head! Yea, and how forcibly must one be struck at the sight of the pew-holders—at the devotion of the *poor and afflicted people of God, who trust in his name.* Nay, what a train of reflections rush spontaneously upon our mind as we read of this meek and self denying people. How greatly they must be concerned for the salvation of the poor heathen; and surely, can this be the people who exulted in the thought of having robbed a poor coloured woman of the

6d which she had saved to buy snuff with, in order to give it to Dr. Ely for the Lord's Treasury? But let no censorious, iron-bound anti-missionary, charge the Baptists of Cleveland with conformity to the world.

A similar instance of *ardent piety*, is recorded in Genesis xi. 4. If the magnificent edifice in Cleveland is evidence of vital godliness in that place, let the wise inform us why the tower upon the plain of Shinarah was not equally so—as that of the latter was intended to reach not 150 feet merely, but even to heaven.

The writer adds, that they had, by the unanimous resolution of the church, held a series of prayer-meetings for 3 weeks, and in the space of 9 were enabled to baptize 33 willing converts—and the writer has not the least doubt that several of them will become ministers! He also expects that Levi Tucker of Philadelphia will become pastor of this church—yes, the Levi Tucker who says that the only hope for Pennsylvania, is in an educated ministry.

From the Primitive Baptist.

The American Bible Society.—From various prints we learn that the American Bible Society has passed a resolution, amounting to a refusal on the part of other denominations, to aid the baptists in circulating Judson's translation of the scriptures in Burmah. Secession of the Baptists from the Society is spoken of and recommended from different sources; and a rupture seems inevitable. The Baptists too, are likely to disagree among themselves. Drs. Wayland and Sharp lay the charge of indulging in "ungenerous animadversions," to those who censure the Society for said resolution; and the Drs. are charged in return with casting "some tolerably severe reflections" upon those who disapprove it. The dissatisfied portion insist that the resolution is unjust, because, amongst other reasons, "The Bible Society is a partnership where capital and labor are equal, and where each partner, as he is subject to an equal share in the loss, is, of course, entitled to an equal share in the gain;" that, "they shared in the personal labors and the pecuniary sacrifices, which, under the auspicious smiles of heaven, have succeeded in rearing up a large, wealthy, and respectable Society. The property of the Society, including real estate, printing presses, and stereotype plates, stock of Bibles and Testaments, and printing and binding materials, is very great. In this, Baptists maintain that they have a joint interest with other denominations, and that they cannot without manifest injustice be cut off from its advantages;" that, "surely the other denominations cannot demand that they should contribute their resources for the support of an institution, in the benefits of which, they are not allowed to enjoy an equal share;" that, "the worst feature of this anticipated separation is,—They must inevitably come into collision before the public in their application for funds." They further say, "Baptists had hoped, however, that times had altered, and that a kindlier policy had obtained; pity if they should find themselves mistaken—if they should be compelled to learn that the earth had brought forth another and a different race of Carthaginians—that what could not be effected by force is to be attempted by diplomacy, &c." Those Baptists more favorable to the resolution, charge the adverse part with "appealing to Baptist prejudices;" and the latter charge the former with an "appeal to those of Pædobaptists." Yet those who dissent wholly from the resolution, insist, "that in all societies comprising parties of divers opinions, there should be a principle of mutual compromise,"—such as "will allow each denomination to have its own version, and each

to receive the aid of the general institution." The limitations of this compromise will perhaps be better understood from the following extract:

"We have no objection, however, to give to the said question, a plain, direct answer. It is this: Had the Bible Society aided the Baptist translations, we presume the Baptists would have made no objection to their doing as much for Pædobaptist translations—even had the questionable term been rendered to *sprinkle*. In that case, the responsibility would have rested not with the Baptists, but with the Bible Society, and with the authors and patrons of the said version. And so far as the *truth* is concerned, we have no idea that that would suffer detriment more from a translation in which the questionable term was rendered *sprinkle*, than it does from the common version in which it is not rendered at all. We can indeed think of no device more calculated to injure the cause of sprinkling, than a translation abounding with such expressions as the following: "And were all *sprinkled* of him in the River of Jordan;" "Jesus *was sprinkled* of John in Jordan;" "he shall *sprinkle* you with the Holy Ghost;" "he that *sprinkleth* his hand with me in the dish;" "therefore buried with him by *sprinkling* unto death;" and all were *sprinkled* unto Moses in the cloud and in the sea." We repeat— from a translation abounding in such phrases as these, we are persuaded Baptists would have nothing to apprehend. And as to ourselves, whenever our Pædobaptist brethren shall deem it expedient to hazard such a version, we are sure that we shall be among the last to object."

The above is truly a "plain, direct answer"—almost as plain as the following: "If you will worship Baal with me, I will worship God with you. For our author presumes the Baptists would have made no objection to their "aiding in the circulation" of a Bible which, by his own principles, abuses the Lord's ordinance of baptism. Yes, "even had the questionable term been rendered by the word to *sprinkle*," it had formed no objection to their aid in spreading it. And yet he affirms, that, the Baptists would not have been responsible, but "the Bible Society, and the authors and patrons of said version." If the Baptists had never contributed to the funds of said Society, neither participated in the management of it, nor made any part of it, then they were not responsible: otherwise, they could not but be responsible, all avowals to the contrary notwithstanding. He who, knowing the religious tenets of the Bible Society, asks or gives contributions to spread them, is himself a patron of those tenets, be they what they may.

This collision between the Baptists and other denominations is very uncomfortable, especially for the Baptists. For although the arguments of the Baptists are weighty and just in themselves, yet we think the other denominations have the advantage—not only because they number more taken collectively, but because the history and tenets of the latter were well known to the Baptists before they entered into compact; and hence they now complain that they have been persecuted by other denominations, from the retiring of the Waldenses (with some intermissions) to this time. And it is as vain now to talk of, as it was then to hope for, "altered times" and a "kindlier policy." Have they ever known Pædobaptists as a body, to adopt, or even consent to, the Baptist policy? Did they give to the Baptists, when invited to unite with them, any intimation, either that they had already become favorable to their creed, or that they would consent to espouse it as a compromise, if the Baptists would join them? Does the constitution afford any pledge that they, denominationally or collectively, would not oppose the doctrinal and practical religion of the Baptists? And if it does, Did not the Baptists give them the same pledge? If the Society have violated any such engagement, it follows that the Baptists by the same mutual compact, promised to aid the dissemination of Pædobaptist senti-

ments, and consequently, by such practical sanction, virtually & proportionably yielded their own.

We have not spoken thus for the purpose of vindicating the resolution of the Bible Society; (for be it known that, to sustain such an institution by scriptural authority, requires, in our opinion, a Testament newer than the New,) but to express our decided belief that the Baptists did wrong to join themselves to it; and further, that they do wrong to unite with any Society (religious in object or profession) except a church of persons baptized upon confession of their faith in Jesus Christ; and that a union with any other religious body will invariably lead to a rupture sooner or later. Their incorporation with the Bible Society has been the more mischievous, because it (with other steps) produced in the first instance a division among their own brethren, and in the second place subjected them to their present mortifying repudiation. They cast away their own brethren for the sake of the Bible Society; and now the Bible Society has rejected them for the sake of its own tradition. It has shut them out from the "property,"—"wealthy," "stock," "equal share in the gain," "capital," "funds"—topics upon which they dwell with mournful eloquence. And the future is as full of melancholy as the past; "the worst feature in the separation" is, "they will clash before the public in their application for funds." Formerly, whenever we denounced the Bible Society as a corrupt unscriptural institution, our Baptist brethren did not fail to give us an adverse and spirited rejoinder. But latterly, since they are requested to stand aside, and the streams from the "capital" are dried, they can deal to the Society such terms as, "Carthaginians, force, diplomacy, confederates, cajoling," &c. But the rejected Baptist confidence in the Bible Society is shaken. And why? Do the Baptists believe the Society does not publish the truth? If so, why separate? If they do not, why join them at first? And if Baptists will unite with and aid others in spreading what they themselves denounce as error, can they claim the confidence of their own Baptist brethren?

One of the malecontented remarks as follows: It may be, the Board of Managers will find in the issue, that they have reckoned without their host, in this experiment on the metal of the Baptist denomination." This we cannot tell. The Board, however, it appears, have got the precious "metal" (or its equivalent) of the Baptists safe, and shoved them off to look for more. And we apprehend the "experiment" has proved so profitable to the Board as to leave them little concern about the Baptists. It would not surprise us much if Bible Society Baptists were to make the same experiment upon each other.

We most earnestly desire and sincerely pray that Baptists would keep aloof from all who pervert, and traffic in, the Gospel of the great God and our Saviour Jesus Christ, and, confining themselves within the pale of the church of God, that they there would stretch forth their hands daily to do that which is right.

Effort.—A missionary (Index) has learned that the "Anti-missionary brethren 'over West,' are diligently giving circulation to the 'Signs of the Times' and the 'Primitive Baptist!'" He is "gratified to learn that they are stirred in any way," and says, "Better to be provoked to emulation, than to remain fast asleep."

Now we think it as well, if not better, not to stir at all, than to stir the wrong way: and as he seems to think we stir wrong, we cannot conceive how it should afford him any gratification. And as he clearly intimates that the anti-missionaries are emulous in a bad cause, we candidly believe it were as well "to remain fast asleep," as to be active in such a cause, that is, in a bad cause.

He says, "We are not at all alarmed at the increasing patronage of those papers. It is only necessary to have them read, to learn their true character, and lead every pious Christian who loves the Saviour, and desires the advancement of his kingdom on earth, to send them to the darkness to which they belong." These things are not a little singular. How is it that he should persuade himself that he is a lover of truth, and that the anti-missionary's course is impious and delusive, and yet remain so calm as not to be alarmed at its growth, we cannot tell. For our own part we feel pained, if not alarmed, at the progress of error. But perhaps he spoke with reference to the patronage of his paper. If so, we are content that all have the privilege of reading any paper they choose. His remarks relative to the character of the Signs of the Times and Primitive Baptist were unnecessary, since every pious Christian, would discover it upon reading them. But peradventure he may know some who have been convinced by reading them, and who have accordingly sent them to the darkness to which they belong." It seems however, by his own admission, that those who have read them, desire to read them again; and those who have not, are seeking opportunity to peruse them: for he admits their 'increasing patronage': yet, lest the readers of said journals should not by reading them, ascertain 'their true character,' he has thought proper to tutor them. He continues, "That they contain some articles on doctrinal subjects, calculated to confirm the faith and strengthen the confidence of the weak and wavering, we doubt not; but that those ridiculous representations, vulgar and abusive harangues which fill most of the pages of these periodicals, can long gratify and please a pious and godly mind, we cannot believe."—Strange, that 'every pious Christian will send them to the darkness to which they belong,' and yet he doubts not that 'some articles are calculated to confirm the faith and strengthen the confidence of the weak and wavering.'

But he thinks our representations are too ridiculous—our harangues are too vulgar and abusive, long to gratify and please a pious and godly mind. Now if any Christian read the Signs of the Times or the Primitive Baptist long, he runs the risk of losing, in the judgment of our friend of the Index, the name of pious and godly: and in order to recover the credit of those blessed qualities, he must patronize the Christian Index! For he says, 'One of our correspondents has determined to become responsible for several copies of the Index for circulation. He seems to have been fired with this zeal from the industry he has noticed in the opposers of benevolent operations, in promoting the above anti-missionary papers. This we think a good example, which might 'provoke many to do likewise.' Would it not be doing well for those brethren, who live in the midst of anti-missionaries, &c. to procure a number of additional copies of the Index to circulate amongst them?' Indeed! He is 'not alarmed;' but we think he calls for help. The pious Christian will send the Signs and Baptist 'to darkness,' to make room for the Index! He remarks, we think they [the Signs and Baptist,] are a sufficient refutation of themselves; and therefore, as yet, have no disposition to reply to any of the absurdities which appear in them. Nevertheless, we may notice now and then, an article from any of our Georgia brethren, which may be found in them."—"Sufficient refutation of themselves—absurdities." We believe this as good a subterfuge as our missionary friend could make, while he finds himself utterly destitute of scriptural arguments to sustain the side of missions. Yes; while they acknowledge they have no express scripture for them, that they are new plans, and that it is highly probable they have uniformly had a tendency to divide, and produce contention, our friend would with more propriety, apply the language he has used, to other journals. But because we dauntlessly and candidly contend for principles, the essentials of which they have granted, they, rather than abandon these pliable handmaids of lucrative religion, find means to put on with a feint of absurdities and self refutation. But our brethren of Georgia, it seems, are not to fare as well as the rest of us—if any of them dare give notice of any thing corrupt—any thing unfavorable to the interests of the Index, he shall be liable to a notice therefrom. *Know ye not that Ramoth Gilead is ours?* said Ahab. *Know ye not that Georgia is ours?* another lately proclaims. Men in other States may, with impunity, publish their 'absurdities'; but you, of Georgia, write not, at the risk of our displeasure.—The keys of St. Peter have been talked of—we would enquire, who has them?—*ib.*

RELIGIOUS MISCELLANY.

RUSHTON'S LETTERS.

A Defence of Particular Redemption; wherein the doctrine of the late Mr. Fuller relative to the Atonement of Christ, is tried by the word of God.

LETTER IV.

NOTE.—It is well known what hot disputes have been carried on between the clergy of England and of Rome, respecting the validity of the ordinations of the former. It is admitted on both sides, that no man can lawfully exercise the priestly office, unless duly called, and properly authorized. Now the validity of the Catholic priesthood is without dispute. Every Roman Catholic priest is regularly ordained by his bishop, who also receives his ordination from the head of his church, at Rome; and the pope himself, who is the fountain of all clerical dignity and authority, says he derives his power by regular and unbroken succession, from St. Peter, to whom Christ gave the keys of the kingdom of heaven, and on whom (says his holiness) he declared he would build his church. Now all this is as clear and satisfactory as the nature of the case is capable of. The clergy of England admit the validity of the Catholic priesthood, but the Catholics are not so sure of the validity of the English ordinations; and, to say the least, it is very doubtful whether the clergy of the church of England have ever been regularly ordained at all.

But whatever may be concluded relative to the Episcopalian clergy of England, the Dissenters have not the least ground for their pretensions to the high dignity. Ask a young dissenting minister, instructed in the pious trade, who gave him authority to exercise the clerical office? He replies, that he was set forth and ordained by the Rev. Dr. —, Tutor of — College. But if further inquiry be made into the authority of the Rev. Dr. himself, it will be found to rest on the authority of some other such Rev. Doctor; and if it be traced to its source, it will probably be found that its origin is with some preaching mechanic, in the days of Oliver Cromwell, or later. A sorry imitation truly!

The ministers of Jesus would do well to consider how hateful in his eyes are all those *little arts*, by which false teachers keep up their dominion over the people. He hates these things, because they are of all others most inimical to his kingdom, and induce the highest contempt of his righteousness. What but *self-righteousness* could ever induce a preacher to imagine that he belongs to a different order from the church in general; and what but *pride* of the very worst description could lead him to expect his brethren to call him "*Reverend!*" This spirit of self-righteousness and pride in the ancient scribes, called forth the severest invectives from the patient and lovely Jesus. He even notices their carriage and their dress. "Beware of the Scribes, who love to go in long clothing." Not that their clothing was in itself of any importance; but as it indicated a spirit of clerical self-righteousness, it provoked the eyes of his glory. They loved to go in long clothing; they loved the chief seats; they loved to be called Rabbi, Rabbi. It was therefore on account of the spiritual pride of their hearts that our Lord uttered his solemn "Woe to the Scribes." It well becomes men to tremble, when they hear a woe from the mouth of incarnate love! The "*woe*" of Jesus falls not upon men in this life, but in the world to come. Many, who are too righteous in their own eyes to imagine they are under his woe, live respectably, and their death is honourable and hopeful in the sight of the world. Our saviour himself has given us a solemn instance of this. [Luke xvi. 19—31.] A certain rich but carnal professor, a nominal son of Abraham, was of elevated rank, and enjoyed abundantly the fatness of the earth. There is reason to believe that his religious character stood high, and that he cast of his abundance into the treasury. It is certain that he contributed to the necessities of a poor saint, though not from a right motive. It came to pass, however, that he died, and was buried. It is highly probable that a sort of funeral eulogium, from the lips of some chief priest, recorded his pious and liberal actions, and elevated him to the third heaven. But he died under the woe of God, and the next account we have of him is, that *in hell he lifted up his eyes, being in torments!*

(2.) The stress which is now laid on academical ta-

tion, as a necessary qualification for the Christian ministry, is another proof of the prevalence of anti-christian principles. No truth is more clearly taught in the New Testament than this, namely, that it is the sole prerogative of the Holy Ghost, by his own gifts, and by them alone, to give pastors unto Zion, and to constitute them able ministers of the New Testament. The question relates not to the value of human learning in its own place. The question is not, whether it be desirable that a Christian minister should study the scriptures in the Hebrew and Greek. Most certainly it is desirable, not only that ministers of the word, but also that all the Lord's people, if they have time and opportunity, should study the Scriptures in their original languages; and it would be well for some who make great pretensions to learning, and who think it essential to the ministry, were more extensively and more critically acquainted with sacred literature than they really are. But the question relates solely to the power, by which the ministers of Jesus are furnished for their great work. Now, nothing is more certain than that this power is derived immediately from the exalted Head of the church. "When he ascended up on high, he led captivity captive, and gave gifts unto men. AND HE GAVE some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." [Ephes. iv. 11.] The same power, therefore which constitutes some men apostles, qualifies others to be pastors and teachers; and this we know was the power of the Spirit alone, Acts i. 8, for many of the Apostles were destitute of human learning, even after the day of Pentecost, Acts iv. 13. The apostles and primitive pastors were qualified for their work not by the tuition of Gamaliel, or any other theological tutor, but only by the communication of the Holy Ghost. "Our sufficiency is of God; who hath made us able ministers of the New Testament." [2 Cor. iii. 5, 6.] How little do they know of the gospel ministry, and of the kingdom of Jesus, who imagine that academical instruction is sufficient for them whose weapons are "mighty through God to the pulling down of strong holds;" [2 Cor. x. 4.] who are "unto God a sweet savour of Christ in them who are saved, and in them that perish. To the one, the savour of death unto death; and to the other, the savour of life unto life." Well may the holy apostle add, "and who is sufficient for these things?" [2 Cor. ii. 16.]

The promise of the Spirit was given not only for the sake of the apostles, but also to furnish ordinary pastors and teachers, to the end of time, with power for their work, Matt. xxviii. 19, 20. Accordingly the elders or bishops of the church at Ephesus were fitted for their office by the ever-blessed Spirit. "Take heed therefore unto yourselves, and to all the flock, over the which the HOLY GHOST HATH MADE YOU OVERSEERS to feed the church of God." [Acts xx. 28.] The sacred Spirit pervades the whole body of Christ, and, by the fullness of his gracious gifts, is absolutely sufficient for all offices in the church. As the spirit of life animated the cherubim and the wheels, and directed all their motions, so doth the Holy Ghost animate all the members of Christ, and direct all the affairs of the Christian ministry. "Whithersoever the Spirit was to go, they went; thither was their spirit to go; and the wheels were lifted up over against them; for the spirit of the living creature was in the wheels." This communication of the Spirit is both the foundation of all spiritual gifts in the church of Christ, and is of itself sufficient for all the purposes of the Christian ministry. "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;" &c. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." [1 Cor. xii. 7, 8, 13.] "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry," &c. [Rom. xii. 6, 7.] Hence the Holy Spirit, in his official character, and in reference to the fulness and perfection of His gifts, is compared to "seven lamps of fire burning before the throne;" and not only is the blessed Spirit sufficient to qualify his ministers for their work, who for this reason are called *ministers of the Spirit*, but also all the operations of the Christian ministry are under his absolute and sovereign control. He opens, and no man shuts; he shuts, and no man opens. He sends his ministers to some countries, to others he suffers them not to go. Thus Paul and his companions "WERE FORBIDDEN OF THE HOLY GHOST to preach the word in Asia." Afterwards "they assayed

to go into Bithynia; BUT THE SPIRIT SUFFERED THEM NOT." [Acts xvi. 6, 7.] Under his Almighty influence the gospel prevailed in primitive times. The first Christians erected no human machinery for the spread of the gospel. They never sought the support of the great and the rich; nor did they ever complain of the want of pecuniary means, nor suggest that adequate funds would enable them to convert the world!

But afterwards, when Christianity became corrupted, nominal conversions took the place of regeneration, and the kingdom of the clergy began to rise. The nations professing Christianity had no love for the truth; and as for the Spirit, they knew him not. The simple gospel was exchanged for a scholastic theology, founded on the philosophy of this world, and the wisdom of Aristotle. Then were universities instituted, that by them men might be fitted for the Christian ministry. These have been the nurseries of the clergy in all ages, vomiting forth their antichristian divinity like the smoke of the bottomless pit, out of which a carnal priesthood, like locusts, have proceeded, and overspread the earth. Schools of learning, considered simply as means of knowledge, are good: but when they are employed to invade the prerogative of Jesus Christ, when they are instituted to accomplish what none but the Spirit can effect, they become an engine of Satan, and are abominable to God.

In this respect also, our Baptist Churches have begun to imitate the antichristian apostacy.* As we have our clergy and our laity, so also have we our colleges for preparing and qualifying pious young men for the Christian ministry. Exalted Saviour! and have thy people yet to learn that thy Spirit, and He alone, is sufficient for this? Do they not know that thou holdest the seven stars in thy right hand? Surely the true Christian divinity cannot be taught as human sciences are taught. How can a theological tutor impart to his neighbour that knowledge which is necessary for the Christian ministry? How can he teach him to understand the mystery of godliness, as it is opened in the wonderful person of Christ, in all the steps of his humiliation, sufferings, and death, and in the unspeakable wonders of his blood and righteousness? Alas! the tutor cannot teach himself these things; yet both the *knowledge* of these, and *utterance* to make them known, are absolutely necessary for the Christian ministry, and are imparted by the Spirit, through the medium of his own ordinances. "All my divinity," said Luther, "consists in this, that I believe

* It has been often affirmed, that, although we have our colleges and academies, these are not for the purpose of *making ministers*, but for affording young men those literary advantages, which they could not so easily obtain in any other way. But this is only another instance of that deceitfulness which always attends a departure from the simplicity of truth. Are not young men sent to Stepeny or to Bristol, for the purpose of being fitted for the ministry? Are they not, while there, considered to be in a course of *training* for the ministry? It is true that our seminaries were not instituted to make *men pious*, but it is undeniable, that they were intended to make pious young men *ministers*. Mr. Robt. Hall, in the preface to his Sermon on "The Discouragements, &c., of the Christian Minister," says, "To the Bristol Academy, the only Seminary they (i. e. the Baptists) possessed, till within these few years, they feel the highest obligations, for supplying them with a succession of able & faithful pastors, who have done honour to their churches." Now, why should we owe such a debt of gratitude to the Bristol Academy for supplying us with pastors, unless that Academy hath made these pastors what they are? If they are so able and so faithful, thanks be to the Bristol Academy which hath supplied them!

In the report of the Bradford Academy for 1830, the writer says, page 4, "It cannot be too well understood, that we disclaim all idea of *making ministers*." Yet in the very same page he says, "most of our churches seem to think, that the young persons whom they call to the work of the ministry, should avail themselves of the best advantages that are to be obtained, for preparing them for, and assisting them in, the important undertaking." Now what can the writer mean by disclaiming all idea of *making ministers*, and at the same time acknowledging that the Academy prepares young men for the ministry? If the latter words mean any thing, they mean that the Society furnishes young persons with that kind of education, without which they would not be fitted or prepared for the ministry; and this is only saying, in other words, that the Society makes them ministers.

that Christ alone is the Lord, concerning whom the Scriptures speak; and neither my grammar nor Hebrew language taught me this, but the good Spirit of the living God." The words of the honest reformer are in accordance with the Scripture, and with the nature of the Redeemer's spiritual kingdom: so also are the following sentiments of an old English writer; "Christ, under the New Testament, hath erected and constituted a new ministry, not through any ecclesiastical ordination, but merely through the unction of his Spirit, without any regard at all to a man's outward calling or condition in the world; but whether a man be a scholar, or clergyman, or gentleman, or tradesman, if Christ call him, and pour forth his Spirit on him, that, and that only, makes him a true minister of the New Testament."* How forcible are right words, but how little understood and regarded!

Knowledge, in its most unlimited extent, comprehending universal learning, is, in itself, good, and the acquisition of it desirable. If, however, the attainment of sound learning could possibly be opposed to the simplicity of the gospel, and consequently be pernicious, our denomination, in the present day, would not be in imminent danger from that cause. If the acquisition of learning were a sin, our guilt would not be very heinous. But the sin of the churches consists in this; that they heap to themselves teachers, instead of waiting on the Lord, for the fulfilment of his promise, to give pastors unto Zion. The work is entirely the Lord's; but instead of looking unto Him, in the way of his own ordinances, they vainly imagine they can provide for themselves ministers, by ordinances which he hath not instituted, but which are of their own appointing, in imitation of the universities of antichrist. Thus do the churches despise the promise of the Spirit. In this manner do they trust in an arm of flesh, in respect to the ministry, and cease from trusting in the Lord; and thus do they grieve that adorable Comforter, by whom the saints are sealed unto the day of redemption.

THIRD. A perverted gospel tends directly to scatter the people of God, by destroying their bond of union. The Lord Jesus Christ, to whom all the saints are united, is the only foundation and bond of spiritual union. The whole family meet and centre in him. That which unites them is his glorious person and work; and that which demands their obedience is his voice. "My sheep hear my voice, and I know them, and they follow me." This voice which they hear is the truth of the gospel, which they receive and love, and which produce among them brotherly love, for the truth's sake. In the exercise of this grace, they have fellowship with each other; they are despised by the world, and are separated from it. "Lo! the people shall dwell alone, and shall not be reckoned among the nations."

If, therefore, the people of God are united in the bond of truth, it is evident that nothing is so effectual to scatter them, as the influence of erroneous doctrine, especially such as affects the righteousness of Christ, which is the ground of their unity, concord, & hope. Hence the zeal of the apostle against legal doctrines and false teachers. Hence the connection between unsound doctrines and divisions in the church. "Now, I beseech you, brethren, mark them who cause divisions and offences contrary to the doctrine which ye have learned and avoid them." [Romans xvi. 17, 18.] As amongst the nations of this world, sedition and treason are punished more severely than private offences, because the former cut asunder the very bonds of society itself, and injure not an individual, but the whole community; so in the kingdom of Christ, the advancement of doctrines which obscure the glory of imputed righteousness, and exalt human merit, is an offence of the most malignant kind, because it tends directly to abase the Lord Jesus, and to destroy unity and brotherly love among his people. For this reason it is, that so much is said in Scripture against the teachers of such doctrines. "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord." (Jer. xxiii. 1.) So indignant was the holy Paul against them that he cried out, "I would they were even cut off who trouble you." (Gal. v. 12.)

The effect of a legal ministry is not only to produce divisions and offences amongst the people of God, but also to exalt the preacher. The apostle abased himself, that the brethren might be exalted, 2 Cor. xi. 7; but the false teachers exalted themselves, and brought the saints

* Dell's Stumbling Stone. The reader would do well to consider the Scriptural qualifications of a pastor or bishop, in 1 Tim. iii. 1-7, where he will not find a word about literature, either sacred or profane.

into bondage, 2 Cor. xi. 20. Self-exaltation is a mark which invariably distinguishes the preachers of a perverted gospel. While their doctrine has a direct tendency to obscure the glory of Christ, it tends to magnify themselves; and their votaries, instead of hearing the voice of Christ, are brought into subjection to the minister, and he becomes the bond of union among them. "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts xx. 30.) This spirit, which began to work in the days of the apostles, is the foundation of all that clerical dominion which constitutes the very strength of antichrist and the support of his accursed kingdom.*

* It is remarkable that the number of the beast, 666, in Rev. xiii. 18, is not in the original written in words, but in the Greek numerals * *: and the mystical number of the Lamb's redeemed, one hundred and forty-four thousand, is expressed in Rev. vii. 4, by the numerals * *. These are the initials of words, which describe the character of the beast and his company on the one hand, and the followers of the Lamb on the other. Mr. John Glas, in his treatise on "The Vision of the Sealed Book," has given a most happy illustration of both numbers. Referring to the number of the beast, expressed by * *, he says "And these figures, whereby the Greeks used to express the numbers 666, are the initials of three words, that give a true description of all the followers of the beast, in opposition to the followers of the Lamb, and that make up a character which will agree to none but the beast and his followers; and these words are * *, i. e. "christian strangers to the cross," which means nominal christians, strangers to self-denial and bearing the cross. The number of those who follow the Lamb whithersoever he goeth, is represented figuratively by one hundred and forty-four thousand, and is expressed by the numerals * *, which Mr. Glas considers as the initials of * *, i. e. the persecuted witnesses of the word.

The writings of Mr. Glas are very little known in England, but his "General View of the Revelation," and his "Vision of the Sealed Book," are invaluable. The extent and depth of scriptural knowledge which they discover, and the judicious exposure of the secret workings of the spirit of antichrist which pervades them, must at once commend these treatises to all who believe that the Messiah's kingdom is not of this world. In these respects they form a striking contrast to the wretched trash which has lately been published, relative to the prophetic word, by unlearned and unstable men, both in the pale of the established church and out of it.

TO BE CONTINUED.

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M. Iden,	Va.	\$1 00
Eld. S. Trott,	do	2 00
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NEW AGENT—Eld. Edwin Harrison, Henningsville, Southampton Co. Va.

Poetry.

From the New York Observer.
THE BETTER LAND.

Dull earth! what can'st thou give
To bind my soul to thee?
I would not always, grov'ling live,
Link'd to mortality—
But break the chains that press me here,
And spring to yonder glorious sphere.

Affection's holy light
Burns fitful here awhile,
But soon there comes a chilling blight
To mock affection's smile—
And love and joy flee fast away,
Like fleecy-clouds in a summer day.

But there's a clime above
This cold and cheerless scene,
Where roll immortal streams of love
Through pastures fair and green—
And wave the leaves of LIFE's broad tree
In breezes of eternity.

There friends no more are torn
From kindred friends away—
There furrow'd brows by sorrow worn,
Beam bright in endless DAY—
And crown, and palm, and harp, and song,
To that vast company belong.

That better land be mine!
My store and treasure there!
Who would not this dull earth resign,
And tribulation bear,
To tread, at last, those golden streets
Where brother ransom'd brother meets? W.

Paraphrase of the Song of Moses and the Children of Israel after the passage of the Red Sea.—GEN. xvi. 21.

Our slavery is finished, our labor is done;
Our tasks are relinquished, our march has begun;
The arm of the Lord has divid'd the sea,
Jehovah has conquered, and Israel is free.

Why stay ye the fast going chariots? and why
Is the far floating banner uplifted on high?
Quick, Quick! let the corslet your bosom embrace;
And harness the courser and hasten the chase!

Thus Pharaoh has spoke in the storm of his pride,
And rolled on our footsteps his numberless tide;
The falchions are bright in the hands of the foe,
Their quivers are rattling, and bent is each bow.

As the clouds of the tempest which gloomily frown,
That wide spreading band in evening comes down;
As the thunder-cloud bursts at the sun's piercing ray,
That band on the morrow shall vanish away.

Proud boaster of Egypt! be silent and mourn,
Weep daughter of Memphis, thy banner is torn;
In the temple of Isis be wailing and wo,
For the mighty are fallen and princes laid low.

Their chieftains are fall'n, tho' their bows were still bent;
Their legions are sunk, tho' their shafts were unspent;
The horse and his rider are 'whelmed in the sea;
Jehovah has conquered and Israel is free.

'When Egypt's king, God's chosen tribes pursued,
In crystal walls the admiring waters stood;
When through the desert wild, they took their way,
The rocks relented and poured forth a sea.
What limits can Almighty goodness know,
When seas can harden, and when rocks can flow!'

Solitude is at times the best society.

INFORMATION WANTED.—Elder Richard Shilling, Baptist Minister from the parish of Beatherden, Kent Co. England, came to North America in or about the year 1832; since which time he has not been heard from. His Brother in Christ, William Williams, is extremely anxious to hear from him at Cooch's Bridge, New Castle County, State of Delaware.

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N. C. —B. Temple, E. Brumet, P. Pucket.
- VIRGINIA.**
Samuel Trott, H. Cool, W. Marvin, M. Monroe, Thomas Buck Jun. Daniel James P. M. David vid Harbour. Wm. C. Lauck, George Kittle, James Williams, Wm. Costin, Cyrus Goode, Pernel T. Outten, H. Wilfong, W. W. Covington, J. B. Goode, T. F. Webb, Phinehas Phillips.
- ILLINOIS.**
C. S. Morton S. Miller, Wm. Roberts, John Morris, J. Edmontson, N. Wren, Thomas H. Owen, John Ray, William Crow, Wm. Welch, John Lorton, Isaac Moore, Hugh Armstrong, William Kinney, Aaron Badgeley, Gideon Simpson, R. Highsmith, Thomas Ray, Alexander Coneley, Pleasant Lemay, Isaac Raily, Guy Beck, Ransom Gear, Richard M. Newport, R. Highsmith, Joseph Readman, J. Sawyer, H. C. David, Doct. R. Norton, Seth Hilton, T. Threlkeld, J. Ticknor.
- OHIO.**
S. Gard, J. Flint, J. Tapscott, C. Hill, Lewis Seitz, E. Ashbrook, E. Barker, L. Parkhurst, Joel Solomon, Z. Hart, H. H. Rosh, I. T. Saunders, S. Carpenter, D. Roberson, N. Hart, R. A. Morton, James Adams, J. R. Clawson, G. Ambrose, J. B. Moore.
- INDIANA.**
J. Mason, E. Halcomb, W. Thompson, J. D. Pridmore, Eld. P. Saltzman, E. Saunders, D. Shark, A. Hougham, J. Lee, J. Hartgrove, J. Brice.
- MISSISSIPPI.**—John Burch,
Mo.—J. Mills, J. Rumsey, F. C. Hathaway, T. Turner, Eld. T. P. Stephens.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. IV.

NEW-VERNON ORANGE CO. N. Y. FRIDAY, JULY 1, 1836.

NO. 14.

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GILBERT BEEBE, Editor.

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Communications.

Old School Meeting.

A Meeting of Old School Baptists was held at Welch Tract, New Castle Co. Del., June 2nd 1836. The following are the Minutes of their proceedings:

1. The Meeting was opened at 9 o'clock A. M. by praise and prayer.

2. Eld. T. Harris, of Philadelphia, was chosen Moderator, and G. Beebe, of New Vernon, N. Y. Clerk.

3. Elders and Brethren of the Old School, present, and wishing to take part in the meeting, were requested to come forward and enroll their names; whereupon, the following appeared and took their seats:

Elder T. Harris,		Elder Tho's. Poteet,
" S. Frott,		" W. K. Robinson,
" Wm. Wilson,		" C. Polkenhorn,
" Tho's Barton,		" J. B. Bowen,
" E. J. Reis,		" B. G. Avery,
" Eli Scott,		" G. Beebe,
" E. Choat,		Nicholas LeHuray,
" Wm. Marven,		Jonathan Beebe,
John Griffiths,		Wm. Williams,
Alex. Colter,		Isaac Hill,
Thomas Smith,		

4. Received a Letter from bro. H. West.

5. Bro. Beebe presented the Minutes of Washash District Association, (Ill.) in which we find a Resolution authorising an Address to the Old School Baptists. We regret that the Address has not yet come to hand.

6. A door for free conversation on subjects connected with the objects of this meeting, was opened, and several brethren improved the same in a very interesting and, we hope, profitable manner.

7. At 11 o'clock the meeting arose for preaching, and bro. Tho's. Poteet preached from Rev. xiv. 12: "Here is the patience of the saints, and here are they that keep the commandments of God and the faith of Jesus."

8. Resumed the business of the meeting; and Resolved, That bro. Wilson prepare an Address expressive of the views and sentiments of this meeting.

9. The Address reported by bro. Wilson, was adopted, and ordered to be published with the Minutes of this meeting in the Signs of the Times.

10. Appointed another meeting of the Old S.

Baptists to be held at the Meeting-house of the N. Seventh st. Baptist Church in the City of Philadelphia, commencing on the Friday preceding the 2nd Lord's day in May next, at 11 o'clock A. M.

10. Bro. Barton was requested to prepare an Address for, and present the same to the said meeting.

11. Adjourned.

T. HARRIS, Mod.

G. BEEBE, Clerk.

ADDRESS.

The Ministers and Brethren of the Old School Baptist order, convened with the Welch Tract Church, Delaware, on Thursday the 2nd day of June, 1836, To all our brethren of the same faith and order, send Christian Salutation.

DEAR BRETHREN:

By the kind providence of our Covenant God, we have been permitted to meet together once more to consult upon the interest of God's Zion, and trust that our meeting has not been in vain. While we lament that many who are called by the name of Baptists, are plunging deeper and farther into the floods of delusion and error. We rejoice, nevertheless, that there are others firm, and of them not a few, who stand fast in that liberty wherewith Christ has made them free. In meeting with such we feel our hearts enlarged, and are reminded of former days when almost all who were called Baptists, were of one heart and of one soul, striving together for the faith of the Gospel.

To our former Addresses our brethren, who are like-minded with us, have responded with correspondent sentiments and feelings from Maine to Florida, and from the Atlantic to the far West they have protested against all those innovations which have so broken down the barriers between the Church and the world, as that in many instances the amalgamation is almost complete. What then does appear to be the duty of our Old School Brethren in the present aspect of things? Can they consistently, or with a good conscience hold fellowship with all who are called Baptists in their present mixed condition? Can they remain in a connexion so unnatural? We think they cannot, and it appears to us that the only proper course to pursue, is an entire separation. And in separating from that interest which has arisen among the Baptist opposed to the truth and order of the gospel, the following enquiry arises, and is worthy of your serious consideration, viz, whether the professed preachers among them can be acknowledged as ministers of Christ, and the ordinances as administered by them, be received as the ordinances of Christ.

Brethren, in presenting this enquiry for your consideration, we would not rest it simply upon

the circumstance of our separating from them, although evidently to be consistent, the two should go together. But is it not manifestly a fact, that many administrators among the baptists, are persons who reject the supreme authority of the Lord Jesus Christ as King of Zion, both in reference to his sovereign right of calling and sending forth his own ministers, and to the message he has delivered in the New Testament for his servants to publish, in that they go to the Theological Schools (falsely so called) to get their message, and receive their authority from the Mission Boards. Can ordinances administered by such be considered gospel ordinances? Though some from whom we have separated, we would not place precisely on this ground, yet as they identify themselves with the others, must we not consider them as one.

We invite you, therefore, brethren to come out from amongst them. What benefit can result to you from remaining with those who have no sympathies for your feelings, and who have no fellowship with you in the important truths which you regard as the gospel, and as the great palladium of the Church of Christ? Or what communion can you hold together while you embrace principles so entirely repugnant with each other? Some of our brethren have already taken this course and enjoy the benefit of it; they can now meet as a united band of brethren, and hold fellowship together in all the institutions of God's house; and although their number may be small in comparison with the many thousands of carnal and graceless professors which they have left behind them, yet this is of but little consequence while they can enjoy communion with God, and have the testimony of a good conscience.

Dear brethren, a multitude is no criterion by which to judge of the truth of any principle or doctrine; for then would Noah a preacher of righteousness in the Old world, and Elijah the Lord's prophet, in the days of King Ashale, greatly suffer, when put in the scale of comparison, with the numbers which opposed them; and while the Anti-christian Church can boast of her millions of followers, the true Church of the living God has generally been composed of a small remnant, according to the Election of Grace. Brethren, try the spirits that have gone out into the world, by the rule of God's word. All that will bear this trial, receive as genuine; but all that will not, reject as spurious; to the law and to the testimony, if they speak not according to this word it is because there is no light in them.

And now may the God of peace that brought again from the dead our Lord Jesus, the great Shepherd of the sheep through the blood of the

Everlasting Covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ, to whom be glory forever and ever. Amen. Signed.

For the Signs of the Times.
Nettle Creek, Champcign Co. Ohio,
June 1, 1836.

BROTHER BEEBE: I have just returned from an Old School Meeting held by the brethren of the Miami Association, at Indian Creek Meeting-house, Butler Co. Ohio, and can experimentally say how pleasant it is for brethren to dwell together in unity. I had the pleasure of meeting with many brethren and sisters, who know, love and believe the truth; and choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach that is now cast upon them for believing and defending the doctrine of Sovereign Grace, greater riches than to be called a member for life, or a director for life, in any of those institutions which have their origin in the wisdom of this world, and are enmity against God, and whose foundation is money.

At this meeting I had the privilege of a personal acquaintance with Elders Childers, Roberson and Flint, who are not ashamed of the Gospel of Christ, but are willing to endure all things for the Elect's sake. They informed me that they expected to attend with us at our Old School Meeting, the notice of which is given in the 11th No. of the Signs. At this meeting I also met with brother I. T. Saunders, whom I had never before seen, yet had long loved for his bold and fearless exposure of the works of darkness, which are now calling up (not down) the slanders and reproaches of those who are ignorant of God's righteousness, and are going about to establish their own; who are great sticklers for a form of godliness but deny the power thereof. Yet I rejoice to believe, that greater is He that is in him than he that is in them. After meeting was over I accompanied brother Saunders to his residence in Hamilton, where I had the pleasure of becoming acquainted with sister Saunders, whose faith and hope, I have reason to believe, are in God; and, like her husband, not at all disposed to bid God speed to any that stand opposed to God's plan of Salvation. On my way home, I preached at Tapscott Meeting-house, where I found brethren who are sound in the faith of God's Elect, and whom I hope to meet where parting will be no more.

Brother Beebe, those perilous times predicted by the Lord Jesus, and by his apostles, have come. Men are lovers of their own selves, and of their own schemes and inventions; covetous, having an insatiable appetite for money, human wisdom, human applause and numbers; boasters, boasting of the many bibles and tracts they have printed and circulated; of the many preachers they have called, qualified and sent, and the many converts those preachers have made; proud and highly exalted above those who have not rubbed

the walls of a college; blasphemers, denouncing the finished work of Christ in behalf of his sheep only, and substituting another plan, according to which some, yea many precious souls are to perish for want of the exertions of an arm of flesh. But their substitute cannot be God's plan, for he hath said My sheep shall never perish. The doctrine of Election and Predestination, as taught by the word of God, are set aside as unprofitable by those New School preachers, whose aversion to the truth is so great (altho' they say they believe it) that they cannot bear to hear it themselves, nor suffer it to be preached in the hearing of their converts without contradicting it, and declaring, if these things be so, that it will cut off the hopes of ninety-nine christians out of an hundred; yet we know that truth alone can make sinners free.

Brother Beebe, I acknowledge that I am an illiterate character—a sinful worm, and a child of wrath by nature; yet I hope that God has taught me my lost estate, and also made me acquainted with the Way, the Truth, and the Life, and I hope he will always enable me to contend earnestly for the faith once delivered to the saints. I wish you to publish this that it may be known we expect at our Old S. Meeting, Elders Gard, Childers, Roberson and Flint.

Your Brother, in hope of Eternal Life,
SAMUEL WILLIAMS.

CIRCULAR LETTER.

THE DELAWARE RIVER BAPTIST ASSOCIATION,
TO THE SEVERAL CHURCHES OF WHICH IT IS
COMPOSED, SENDS GREETING:

Dearly beloved in the Lord,

The peculiar emotions with which we send you our first Circular Address, may be more readily imagined than expressed. To you, the circumstances which have led to the organization of our present union, are perfectly known: and from you they have received, we trust, that attention they merit at your hand: we, therefore, deem it unnecessary on this occasion to advert particularly to the causes which have induced to a withdrawal from our former connexions. Suffice it to say, they were sufficient, at least in our estimation, to justify you as independent Churches of Jesus Christ, to pursue the measures which were adopted in October last by your delegates at Kingwood.

The important stand has been taken, it is humbly believed, with pure motives, and in the exercise of that charity, which, while it "Hopeth all things," also "Rejoiceth in the truth." Should our anticipation of successful operations in the cause of our blessed Master be graduated on the scale of our present numbers; little can we have to expect. We are few and but "a feeble folk." Recollecting, however, that the handful of corn in the top of the mountain has the sure promise of increase, and with the encouraging example before us of *little ones* under the divine benediction becoming thousands; our confidence would unshakenly rest in *Him* whose good pleasure it is to work his wonders by the *few* as well as by the

many; thus instructing his servants "Not to despise the day of small things."

The holy Phalana of God's chosen, altho' a little band, yet martialled on the plains of Eternal truth, clad in the true armour of God, and *onward led* by the illustrious Captain of our Salvation; while *sore, and long, and sanguine* may be the conflict; shall ultimately come off more than conquerors thro' Him that loved them and gave himself for them. Brethren, suffer the word of exhortation while we urge upon you as good soldiers to bear, as a suitable motto in all your future operations, the Apostolic injunction, "*Hold fast the form of sound words.*"

Perhaps we risk little in saying that many and dangerous errors abound amongst the Church at this time: while vain Philosophy tends greatly to subvert the simplicity and purity of the Gospel of Christ. Such is the wonderful "*march of mind*" that in our day no possible difficulty exists to prevent every class of men from the high infidel to the most consummate pharisee, from being accommodated with a religious sect, so called, in perfect harmony with his peculiar taste. In order to meet the rapid improvements of the times, we are required to abandon almost every distinguishing principle of our holy religion for the exercise of a charity, so called, of the most fastidious and sickly nature. In the overflowings of this boasted principle, the advocates of *truth* and *error* are expecting to unite in what men are pleased exultingly to call the *work of God*.

We may not wonder, brethren, if in such a state of things, much *open* opposition and far more *secret* hostility is cherished against such a scriptural "*form of sound words*" as is briefly compiled in our declaration of Faith. We are told, what is, indeed, a delightful *truth* never to be abandoned, no not for a moment, viz, That the Bible is allsufficient, and the only rule of Faith and practice. But on this readily admitted proposition a conclusion is raised to which we cannot subscribe. That while every man is at liberty to put his own construction on the sacred oracles, we by the law of charity are bound to fellowship such in the bonds of the Gospel, regardless of opinions and notions of the testimony of God, provided the life be regulated by the rules of morality.

On these latitudinarian principles our ancient formulas are warmly assailed, and an unceasing effort made to shake all our attachment to them, by representing their sentiments as antiquated and barbarous. By some adventurers, all declarations of faith or written views of Bible truth are openly condemned, and their fancied evil deeds published on the house-top: as being the attempts of designing men to tyrannize and usurp a dominion over the consciences of their fellow-men little, if any, short of Popery.—While not a few, perhaps equally hostile to the truth, but wanting in the same degree of candor, under the plausible guise of keeping pace with the improvements of the age, seek to accomplish their object

by the cry of *reform*, made with much apparent piety at the corners of the streets of our Zion. To them the ancient dress and rustic garb of the valuable form of sound words, drawn up by our forefathers, is unseemly, disagreeable and harsh. The refined taste and philosophical penetration of the present age rise superior to the crude and unpolished dogmas of the original framers of our articles of Faith. The work, therefore, of modernization must trim off the uncomely protuberances and polish their surfaces, so as to meet the views of unconverted men and carnal professors, who have been urged into our churches without, it is feared, ever having received the *truth* in the love of it. The evangelizing of the world seems to be a favorite object inseparably connected with the movements of the advocates of this universal charity: and as though they conceived the doctrine of divine sovereignty in the bestowment of Grace, *plainly preached*, as opposing an inseparable barrier in the way of such a benevolent object, they anxiously desire to remove this stumbling block out of the way. Not, however, having the temerity to encounter this imagined obstacle in the open face of day, they cautiously avoid the plain declarations of Scripture; while all the thunder of their artillery is levelled against *Human Creed, Articles of Faith, Confessions, &c.*

The more readily to set aside the truth and establish error, new terms and phrases are introduced, *crafty hypothesis* laid down and metaphysical exposition resorted to, while plain scripture doctrine is kept out of view, seldom or never expounded, and the form of sound words is abandoned because not loved either by the preacher or his hearers. Thus a most lamentable ignorance of the marrow and fatness of the gospel prevails under the imposing guise of growing intelligence, zeal and piety. Is there not reason to fear that too many amongst our churches, are uninformed as to whether trinitarian or unitarian sentiments are taught in their pulpits, or to which of these sentiments their minister subscribes?—whether special or universal redemption is preached or believed?—original sin maintained or denied?—whether the Sovereign Grace of God or the sovereign will of man determines the salvation of the soul?—whether men are renewed by the Holy Ghost or by dipping them in water?—whether we are made christians by the power of God or by the power and management of the preacher, or whether all parties are co-workers in this business? In short, is there not reason, from too many appearances to apprehend, that from what is called Gospel by many in our day, it would be no easy task to divine whether we are to "Receive the Spirit by the works of the Law, or by the hearing of faith. Beloved brethren, should you conceive that we are not mistaken as to the existence of these things, however we may differ in judgment as to the extent of the evil; we trust our confidence is not misplaced in that we are persuaded you will as good soldiers contend earnestly for the faith once deliv-

ered to the saints, holding fast the form of sound words. The term *sound*, as used here, is derived from a word in the original, signifying to be *healing* or of sound condition. It is used of the withered hand which was healed by our Lord. See Mat. xii. 13. It is also used of the body in general, see Luke v. 31, and particularly of the mind in chap. xv. 27. *Sound words*, therefore, are such as are readily understood and easily digested in the mind, presenting scripture truth clearly and without equivocation. They stand directly opposed to *crafty words* and *doubtful phrases* which, like the responses of the heathen oracles, are susceptible of a double meaning. Hence we read of sound speech that cannot be condemned.

The term which we render *Form* imports an *outline* or *first sketch*, such as limners use in drawing.—A concise representation or the impression of a type or stamp. See 1 Tim. i. 16. Thus Paul speaks of a *form* of doctrine which was delivered to the Romans, see chapter vi. 7, which in another place he calls "*Wholesome words*," 1 Tim. vi. 3. From such expressions some have concluded that the Apostles used a *sketch* or *outline* of the prominent articles of the Christian doctrine for the use of the Churches, somewhat as our creeds or declarations of faith.

To hold fast this form of sound words, something more than a mere reception is obviously intended. It includes an unshaken adherence to every part of the divine oracles, joined with a laborious and untiring zeal to defend and propagate the truth as it is in Jesus; well knowing from whom we have received it, and with a view to the unutterable advantage and glory connected with the diffusion of these holy sentiments. That service which is due from man to his maker, has been by general consent denominated *Religion*. A name, however, extremely vague and indefinite: as to its import, embracing within its vast circumference the countless notions and opinions of all who profess to believe *in* and worship the Deity.

In order more clearly to define this comprehensive subject, it has been distinguished by the name of *natural* and *revealed* religion. The existence of a Supreme being constitutes the basis of what is termed *natural* religion. Admit a God, and by the admission we place ourselves under solemn and indispensable obligations to love, to serve and adore him. The duty is inseparably connected with the relation of the *creator* and the *created*; and is one from which no circumstances or situation can ever dissolve an intelligent being. Love and obedience are equally due to *God* from all created intelligences.

As the existence of a God is the basis of all natural religion, the doctrine of a Trinity in the God-head is fundamental in that glorious scheme of Revelation with which our guilty world is favored. This article of the form of sound words in our holy Religion, is not less important than it is confessedly mysterious. This inconceivably sublime doctrine has its origin infinitely be-

yond the limited comprehension, and consequently above the device of created intelligences. Human reason may demonstrate the existence of a God, and clearly shew that *that* God can be but *one*; but nothing short of divine revelation can inform us that there are "*three* that bear record in heaven," and that these three are *one* essential and incomprehensible Jehovah. This glorious truth is intimately connected with the first lessons of the Bible. No attempts are made at explanation, it is true, even by the inspired penmen. It is the mode of the divine existence; how utterly unavailing then must be every such attempt on our part you will readily see. But the evidence of its truth is *strong, various* and *indubitable*.

This grand and imposing truth will admit of nothing short of our absolute and unequivocal reception. The plain declarations of scripture must decide our judgment, every step inclining towards an accommodating exposition for obviating its difficulties is ineffably dangerous. To reject it on any principle is to overturn the whole system of salvation; to reduce the scripture account of the work of Redemption by our Lord Jesus, is utterly inexplicable; and to throw into perfect confusion all our ideas of divine revelation; leaving man bewildered in his own wisdom if not involved in most lamentable idolatry.

If this doctrine be without foundation; with much yet hopeless interest may we inquire who purchased the church? Who was Immanuel God with us? and whose soul was made an offering for sin?

On the vain hypothesis that the *Three* spoken of, in the holy volume, are to be understood, not of *persons* but as characteristic distinctions expressive of different official operations of the deity; what conceptions are we to form of the *prayers* and various solemn appeals of the Son of God to his divine Father? as Mat. xi. 25, 26; xxvii. 46; Luke xxiii. 34; John xi. 41; xvii. 1. &c.? Must we be driven to the absurdity that he addressed those solemn appeals to himself? and that his *Father* was identically himself under another name, differing in nothing except official characteristics?

Let us not flatter ourselves, brethren, that although confessedly we live in times of abounding errors; yet that the denial of the doctrine of the Trinity is not found amongst them. The enemy, whose business is ever to deceive, varies his assaults on truth with the most consummate skill: sometimes by direct and open warfare; often by covert and secret movements. To undermine and root out a fundamental truth, is the infallible means of implanting and nourishing a destructive error. In the soul of man in this respect there can be no possible vacuum. When truth is not to be found error inevitably exists. Thus the advocates of error succeed most readily, not by openly denying the truth; but by attempting to prove that the doctrine in question is not to be found in *one* scripture and in *another*, until their deluded followers can find it nowhere in the Bible.

Probably the task would not be excessively laborious to find those around us claiming a commission from the skies, who are exhibiting a plan of salvation not only void of this fundamental doctrine, but utterly subversive of the precious foundation stone that God has laid in Zion. A plan by which many would be compelled, if questioned on the subject, to say, we have not so much as heard whether there be any Holy Ghost; yea, a plan in which it would seem the deity himself, has, at present, no further concern, than to wait the movements and determinations of his rebellious and condemned creatures that his final decisions may be regulated accordingly.

The scriptures in presenting for our consideration a perfect form of sound words, abound with the most sublime descriptions of the infinite perfections of Jehovah.

His Knowledge, says one, "Is too wonderful for me; it is high, I cannot attain unto it." Ps. cxxxix. 6. "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;" says another, Rom. xi. 33, His understanding is infinite! Of his power—it is exclaimed: "Lo these are parts of his ways, but how little a portion is heard of him; But the *thunder* of his power who can understand," Job xxvi. 14. Not only has he made, but also upholds all things by the word of his power, Heb. i. 3.

The astonishing mystery of his love moves our souls in holy exultation to unite with the beloved disciple, "Behold what manner of Love the Father hath bestowed on us.—So of other attributes.

Can we wonder that a being so inconceivably perfect should have inspired holy men in past ages to foretell with unerring precision multitudes of events, the accomplishment of which extending through many hundred years, must necessarily depend on a countless variety of volitions of moral agents. So obvious is this principle in the divine government, that inspiration affirms, Known unto God are all his works from the beginning of the world; and thus with infallible certainty does he call *things which are not tho' as they were*. Strictly adhering, therefore, to the Form of sound words, your attention is solicited to the following prominent principle of our holy Religion, viz, That this incomprehensible Jehovah, subsisting in the inexplicable personal relationship of Father, Son, and Holy Ghost, did purpose in himself prior to all time, both *what himself would do and what he would permit to be done* by the various orders of creatures in time and through Eternity. Thus he is declared to order all things after the counsel of his own will, and to have determined the times before appointed, and the bounds of the habitations of all nations, Acts xvii. 26.

If it be an important qualification of limited understandings to act in view of some purposed end, certainly supreme intelligence cannot be supposed to pursue an uniform course by acting without an adequate object. The more elevated and perfect the agent, the more elevated and noble

the end of all his actions; the infinite God assuredly then can fix on no end, as the mark of his operations, but such as is *proportioned* to the nature of his own infinite mind.

The same infallible wisdom and power are applied in choosing all the means and securing their operations for the certain accomplishment of the end determined. The wise man about to build, first sits down and counts the cost. The judicious king preparing for war makes a careful comparison, whether with ten thousand he can successfully meet his enemy whose numbers are double. The infinite resources of God, will most undoubtedly be so applied as to subserve his glorious designs, and must infallibly result in doing all his pleasure. Thus the *divine purposes* are characterized by certain peculiarities, which, when properly understood, must produce awful sensibilities in every reflecting mind.

1st. They are inconceivably venerable for their antiquity, bearing date before the foundation of the world; like God himself, they have no beginning and so are called his *eternal purpose*.

2d. They are absolutely *free* and gloriously *independent*.—Who hath been his counsellor.—I will do all my pleasure.

3d. It naturally follows that they are *unchangeable*.—With him is no variableness neither shadow of turning.—I am the Lord, I change not.

4th. They are *universal*; thus he worketh all things after the counsel of his own will, both in the armies of heaven and amongst the inhabitants of the earth.

But with the divine purposes concerning man in his present state and future prospects, have we more particularly to do at present. Uncounselled by any did the Almighty creator determine the nature and constituent properties of man: the imperfections and liabilities of his condition: the precise number and names of all succeeding generations throughout the vast revolutions of time: the modes and circumstances of their existence: the particular path each would take through life: the time and manner of his death, and his eternal destiny all lay open and naked to his view, because within scope of his all-wise decrees, the connexion of divine providence has been unfolded sufficiently to impress this truth upon our minds in a most awakening manner. The *Great Artificer* has joined all the determinations of his will inseparably together by a chain so perfect in its formation that not a link can be broken.

From these views, which we presume to be consistent with the spirit and teaching of the Bible, we readily subscribe to the sentiment so clearly revealed in the scriptures and put forth in our ancient form of sound words, viz: By the decree of God, for the manifestation of his glory, some men and angels are predestinated or foreordained to eternal life through Jesus Christ to the praise of his glorious *grace*; others left to act in their sin to their just condemnation, to the praise of his glorious *justice*. These angels and men thus predestinated and foreordained, are particularly

and unchangeably designed: and their number so certain and definite that it cannot be either increased or diminished. See Con. of Faith, chap. iii. 53, 4.

This glorious arrangement, so humbling to our proud hearts, is the result of the *free sovereign pleasure* of God. Simply so "Because it seemed good in his sight," Luke x. 21. Hence the names of some will be found written in the Lamb's book of life, Rev. xxi. 27; Phil. iv. 3; while the names of the *rest* will not be so found, Rev. xvii. 8.

It is, indeed, a delightful truth that God is good to all, and his tender mercies are over all his works, Psa. cxlv. 9. Yet there are *some*, whom he loves as his Jacobs anterior to their actual being; with an everlasting love, and therefore, in time, with loving kindness he draws them, Jer. xxxi. 3. *Some* of whom divine truth asserts; that they were appointed *not* unto *wrath* but to *obtain salvation* by our Lord Jesus Christ, 1 Thes. v. 9. —chosen from the beginning, 2 Thes. ii. 13, and ordained to eternal life, Acts xiii. 48, and afore prepared unto glory as vessels of mercy, Rom. ix. 23. While of the *rest* we are told they were *blinded* or left in blindness, Rom. xi. and do not believe because they are not of Christ's sheep, John x. 26, and are styled vessels of wrath, fitted to destruction, Rom. ix. 22. This fearful distinction, we readily admit does not exist, nor its ultimate consequences follow, without due regard to the qualities and dispositions of the soul. No fallen creature can possibly receive admission into the glorious presence of God, unless as a vessel of mercy he is afore prepared, by a conformity to Jesus Christ, for the celestial abode: nor will any be sent to perdition, but, as having *fitted* and *prepared themselves by iniquity* for the awful gulph. Yet we are instructed in the infallible word, that the choice of any of the human family to eternal life, is not made on the ground of any merit foreseen in them, or because there exists any moral difference in one from another. Jehovah chose them, *not* because they *did*: but, that he might *make* them to *differ*: as by nature the chosen are children of wrath even as others. Surely if he *saves* and *calls*, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, it is not easy to conceive how he should have fixed his *choice according to our works*, 2 Tim. i. 9.

No doubt you are apprised, brethren, that the precious scripture truths at which we have just glanced, are warmly opposed by some amongst ourselves at this day; and although such may be constrained to acknowledge that many portions of the word give countenance to something of the kind; yet seeing that many abuse and fight against these doctrines, would not prudence and sound policy dictate, say they, that we should cease to exhibit them in our ministry, especially as they declare that they can discover no possible connexion the preaching of them can have with the conversion of sinners; yea, that sinners are known to stumble at them, and not a few in our

churches have no relish; no not even for their name. But is it come to this, that the unconverted shall prescribe to us what portion of revealed truth we shall preach and what we must suppress? If so, where are we to stop in this work of accommodation? What principle of divine truth is it, sooth that they love? Shall we be told that if we hold fast the Form of sound words and use great plainness of speech in this day of light and refined taste, multitudes will refuse to hear the word, and thus place themselves beyond the means of conversion. Be it so! were there not those in old times who so treated the master? See John vi. 60—66; Luke iv. 25—29; did he suppress the truth to regain them? No! nor did his Apostles before those despisers who wondered and perished. Acts xiii. 41.

And as to those in the churches on whom the word of truth produces this painful strangulation, let such as bring in those who fight against the word answer to the Master for the hay, wood and stubble they carry into his temple to feed the flames of their own kindling. But we cannot be persuaded to cast away our sweetest and most precious flowers because spiders may pervert their riches into poison. In the enjoyment of these delightful truths, our souls are much encouraged perseveringly to war a good warfare, notwithstanding our moral hemisphere should be veiled and shrouded in the dark clouds of error and delusion. The weapons of our warfare are not carnal; but mighty thro' God. The Spirit of the Lord is not straightened. Jesus shall see of the travail of his soul and be satisfied; as most unquestionably, divine fore-knowledge is inseparably connected with glorification in relation to all the objects of his sovereign Love, Rom. viii. 29—30.

Beloved, let us then hold fast the form of sound words without wavering. This should be done with much prudence and decided firmness, as probably society in all its parts and relations was never in a state of greater excitability. 1st. This is the distinguishing feature of the age. Every thing is "going ahead" with loco-motive celerity, and religion is pushed onward to keep pace with the improvements of the times. Old-fashioned religion is out of date; the reading of the scriptures and preaching of the word in truth and soberness fall vastly in the rear; while rash and unscriptural exertions, are hurried forward by a zeal as imprudent as it is highly stimulated, admitting its votaries neither time for reflection or scriptural improvement. Thus persons are too thoughtlessly whirled into the baptismal waters and hastened into the churches without being allowed sufficient time to count the cost, or opportunity to inform the mind as to the important position they assume. In short, every movement is produced as the power of electricity; and the people are supplied not so much with the bread of life as by an artificial stimulous affecting only the passions. Thus true spiritual life and vigor decline while a weak and sickly growth inevitably follows; the great truths of the gospel are

not admired, reflected on, received and practised. The form of sound words is not unfrequently represented as deleterious to holiness, and all who have the courage to hold them fast, are stigmatized as anti-nomians, and represented as being unto every good work reprobate.

2d. We should firmly adhere to the form of sound words, as the church of God is fearfully threatened with innovations on every hand. Alchemy seems to be resuscitated; and the philosopher's stone diligently sought, not as anciently to convert all into gold, but to transform all into religion. Every moralizing attempt must be appended to the religion of Christ, and made to occupy a seat in the ch. The revolution of almost every year introduces some new measures, while the scriptures are tortured to yield some countenance to the darling novelty. Apostolic means are deemed inefficient for the purposes of saving men and glorifying God. Human measures are set up as the criterions by which to decide christian character and standing in the sight of God. These innovations are pressed beyond all the bounds of christian charity and prudence. Under the burning influence of this spirit the experienced, sober and intelligent in the churches are held up to public view as "dead weights," stumbling blocks, over whom sinners are stumbling headlong into hell and obstacles in the way of God's work. The youthful adventurer in the ministry considers this portion of the church too often as the proper and legitimate target at which to drive his most pointed weapons. The inexperienced who have but just assumed the armour, readily catching the contagion, usurp the reigns; and pheton-like, dash forth the burning car regardless of consequences. Thus Zion mourns and is divided; her aged sons and daughters who have borne the burden and heat of the day, go forth weeping and find no rest for the soles of of their feet.

3d. The Church of Christ should most pertinaciously hold fast a Form of sound doctrine, of sound experience, and a sound practice; for unless these subsist in some good degree all our profession is vain. The neglect of this engenders and diffuses through the community a spirit of infidelity. Religion professes to be of God, and on him, its votaries declare their only dependence rests for its final success. No institution was ever more narrowly regarded by the world to discover some discrepancy between profession and practice. When, therefore, associations and combinations obviously of human, and also of recent origin, without the shadow of Apostolic authority, are mainly relied on for the triumphs of the gospel; when it is clear that human measures take precedence of scripture authority and primitive practice, can we wonder to hear, as we frequently do from the mouth of the skeptic, that the advocates of religion conscious of the imbecility of their boasted system to withstand the light, and to rest secure on its own basis, are surrounding it with fortresses and intrenchments of human device and ingenuity, having no foundation in the Bible. Does the cause of truth now need pioneers to clear the way, unused, because undiscovered, by infinite wisdom in former days? Are institutions raised up by man's device and ingenuity now necessary as the nurseries of the Church, which were unknown in her infant state? Let us fear, brethren, and be jealous over ourselves, with a godly jealousy lest we by any means be moved away from the simplicity of the gospel; and whilst we fancy we are building up the wall, we ourselves, or others daub it with untempered mortar. Let us watch and pray lest we do the work of the Lord under deception, and while we

fancy we are successfully moving forward christianizing the world, we are not polishing and confirming infidelity.

Finally, brethren, familiarize yourselves daily with your Bibles, stand in the ways and ask for the good old paths and walk therein, and you shall find rest to your souls. Be of one mind; be perfect. Let all your things be done with charity, and the God of peace shall bruise satan under your feet shortly. Peace be with you all.

JOHN MILLER, Moderator.
JAMES B. BOWEN, Clerk.

SIGNS OF THE TIMES.

New Vernon, Friday July 1, 1836.

An apology is due from us to our brethren at South Westerlo, for having so long delayed the insertion of the following preamble and resolutions. The manuscript sent us by the church, was by some means mislaid, and the subject escaped our recollection until our memory was refreshed by a line from one of the brethren who has subsequently furnished us with a copy of the Register from which we have copied their communication.

SOUTH WESTERLO, Jan. 21, 1836.
The Baptist church of Christ in South Westerlo, Alb. Co. N. Y., to those whom it may concern:

Whereas, the Rensselaerville Baptist Association has become so tenacious in supporting the man-made institutions and societies of the present day—and whereas, in an unscriptural act passed at her last session, in authorising the disaffected members of the said church to call a council from said Association, manifesting a disposition to wrest the government and discipline from the church—therefore,

1. Resolved, That we, as a church, can not fellowship such unscriptural usurpations; and hereby declare that we have no further connection with said Association.

2. Resolved, That we disfellowship all the Arminianism of the present day, such as societies in which the people of the world are united and hold offices with the people of God, in consequence of giving money to societies for the supposed purpose of sending the gospel of Christ: to the destitute; together with anxious seats, and other captivating and proselyting schemes.

3. Resolved, That we send the above to be published in the New York Baptist Register.

Done by order of the church.
OLIVER BRYAN, Mod.

SAMUEL MABEY, Clerk.

This short preamble and resolutions have drawn from the learned editor of the Register some remarks, which, but for their length, we would subjoin. Mr. B. thinks that the spirit of these brethren is similar to that manifested by the disciples when they wished to call down fire from heaven on their adversaries. Of any resemblance which the one case bears to the other, we shall probably die in ignorance, as we are unable to discern the least. He thinks these brethren have suffered their prejudices so to get up as to blind them and push them to this transaction; but in this he is evidently mistaken. The withdrawal of these brethren from every brother who walketh disorderly, is not the result of madness, blindness or pushing zeal; but obedience to the authority of the scriptures of truth. The Rensselaer-Ville Ass'n. has ceased to be what it was when South Westerlo church united with it; the Lord having enlightened the minds of this church to discover the prevailing apostacy and wickedness of the popular nominal Baptists, she has felt inclined to withdraw from

them in order to maintain the doctrine and order of the gospel as she originally learned it in the Old School of Christ.

Mr. B. would also have these brethren *speak and step with the trembling of Ephraim*—especially when they speak or step in reference to the popular institutions of the day. This suggestion would come with a better grace from a different quarter. Those who are not afraid to teach for doctrines the commandments of men, and to urge upon the churches the entire system of human inventions so strenuously advocated by this individual; yea, men who profess to hold the destiny of the world in their hands, and who dare to call, qualify, send forth and sustain men to whom they presumptuously pretend to commit the work of converting the heathen and evangelizing the world; for such to commend trembling, is quite in keeping with the old Pharisees exhorting our Lord to keep the law. Mr. B. in estimating what the consequence would be, providing all our brethren should follow the example of South Westerlo church, arrives at the very just conclusion, that all the doings of the day would come to nought. We will give his own language: "Our Missionaries, unsustained, must relinquish their work and return home; the Bible just finished, must remain unprinted; the tracts must remain in the depository, food for moths; and the poor feeble converts must be left to grope along in their ignorance, and famish for the bread of life." This language is very plain, and certainly speaks volumes! It assures us that the advocates of these things have no idea that the Lord does, or will sustain their cause. Remove the arm of flesh, and down goes the whole fabric! Withhold human support from these systems, and even their converts will not *stay made*, moths would feast upon their tracts, and thousands of their missionaries would be thrown out of employ, and perhaps have to work like honest men for a living. "If there be any who can contemplate such a result without agony of spirit," says Mr. B., "let him abandon the name of Christian." But pray, Mr. B., who is now pushed by blindness and prejudice? Thou beholdest the mote—but the beam is hidden from thee. The brethren at S. Westerlo are exhorted to tremble for withdrawing from that in which they have no fellowship, and for which there is no authority in the scriptures; but you can boldly deal your bolts to unchristian all those who doubt the real divinity of mere human contrivances. Surely, "The legs of the lame are not equal." Mr. B. says, "The Baptist denomination does not uphold *Arminianism*!—But we say, that if he will prove the assertion, we will yield the ground and quit the field.

THE DELAWARE RIVER ASSOCIATION.—In this No. we give a copy of the Circular Letter written by Bro. Kitts of Philadelphia, adopted by this Association, and published in their Minutes. We enjoyed the privilege of attending the first Anniversary of this interesting and pleasant union of Churches, at Southampton, Pa. May 28th, 29th and 30th, on our way to the Old School Meeting in Del.; and can truly say we were greatly refreshed with the interview. The harmony and good order which marked all the deliberations and business of the meeting was truly delightful, and like the *silver trumpets*, the preaching was of a whole piece; not with enticing words of man's wisdom, but as we believe in truth and soberness, and by manifestation of the truth commending ourselves to every man's conscience in the sight of God. May the Lord abundantly bless this department of his Zion, and water them with the dew of his divine grace, make them as an iron pillar and a brazen wall, and enable them to bear with that patience which becomes them as the disciples of Jesus, all the

reproaches of that Association from which they have been compelled, for conscience sake, to withdraw.

OLD SCHOOL MEETING AT WELCH TRACT, DEL.—From the Minutes and Address of this Meeting, published in this paper, it will be seen that a goodly number of Old School Brethren, from various parts of our country, assembled agreeably to appointment and enjoyed a precious season together; while it pleased our gracious Prince and Saviour to "bring us into his banqueting house," and his banner over us was love.

BALTIMORE ASSOCIATION.—This Association has, during its late session at Black Rock, disconnected itself from several churches which were favorably disposed towards the popular doings of the day, and also from all correspondence with those Associations which have gone into the new measure systems of the day. The Baltimore Association is now emphatically a band of Old School brethren. We shall publish their Circular and Corresponding Letters, with some extracts from their Minutes, before long.

WARWICK ASSOCIATION.—This Ass'n. met with the church in this place on the 8th ult.; we enjoyed a very comfortable season. Two Old School Churches were added to our union, viz: Emmaus Church, New York City, and Abington, Pa. Our Ministering brethren from afar came to us in the fullness of the blessings of the gospel of peace; and we were made to know experimentally "How good and how pleasant it is for brethren to dwell together in unity." Ps. cxxxiii. 1. All the brethren present who took part in the deliberations of the meeting, appeared to be truly of one heart and one mind, and joined in one judgment. The present peaceful condition of our Association forms a delightful contrast to that of a few years ago. We were then infested with a swarm of those uneasy spirits from the Factories at Washington and Hamilton, who seemed doomed, like the troubled sea, to cast up mire and dirt. They could not rest, neither could the Association enjoy much peace until she spewed them out; since that time our annual meetings have been restored to their original design, viz: Preaching the word, and edifying one another by the use of such gifts as our Lord has been pleased to bestow for the comfort and growth of his body, the Church. We have great season, truly, to be humble in the dust before the Lord, while we call to mind his manifold grace to us-ward, in having delivered us as an Association from the multitude of those who would wish to teach us for doctrine the commandments of men.

SOUND IN THE FAITH.—As the editor of the Cross & Journal seems anxious to have this subject well understood, we would suggest for his consideration the propriety, when he shall again deem it expedient to enrich his columns with specimens from our *little sheet* on which to treat his readers, to copy the Circular Letter of Delaware River Association from this number, as it treats particularly on that subject.

N. B. Mr. Stevens will probably hear from us again in our next.

A PROBLEM.—We copy the following paragraph from the N. Y. Baptist Register, and are happy in being able, for the edification of our namesake of that print, to subjoin a solution of the mystery:

A Revival Indeed.—A revival of religion has been in *uninterrupted progress* in West Boylston for a year, as we learn from the Boston Watchman. This really looks like a time of awakening; but those which last only for sixty days, and all is like death in three months after, we confess we stand in doubt of. The water which Christ imparts to his people he has said "shall be in them a well of water springing up into everlasting

life." How can we account for droughts so soon after the revivals which are said to be experienced in some places?

SOLUTION: Because our Lord Jesus Christ has assured us, Math. xv. 13, Every plant which my heavenly Father hath not planted, shall be rooted up. Our neighbor of the Register, therefore, need not be surprised that so few of those humanly *trumped up* revivals, so common among those of his own kidney, so seldom live to become *yearlings*; for the hour is coming when our God will shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Hebrews xii. 27. Then, neighbour Bee-bee, what will be thy surprise when thou shalt see *all that is made*—humanly made, mechanically made—such as made ministers, made converts, made creeds, made flattering titles for men, made unions with the various branches of Anti Christ, and with the world, together with tracts, doctrines of men and devils, for which thou art even such a champion; with all the merchandize of nominal baptists, and the entire stock and trade of Mystery Babylon, sunk down beneath the dreadful wrath of God, like the mill-stone, with great violence into the sea, to rise no more forever?

We have answered the question of the Register, will the editor of that paper reciprocate the favor by answering ours?

TO CORRESPONDENTS.—On our return from the South, we found a number of valuable Communications from various parts of the country; all of which shall have our early attention.

RELIGIOUS MISCELLANY.

RUSHTON'S LETTERS.

A Defence of Particular Redemption; wherein the doctrine of the late Mr. Fuller relative to the Atonement of Christ, is tried by the word of God.

LETTER IV.

But we greatly mistake the mind of the Spirit in the Scriptures, if we imagine that the marks of a false ch. h. are to be found nowhere, except within the pale of the Papacy. The Lord does not judge of men according to the names they bear, but according to the fruits they bring forth. Wherever antichristian doctrines are received, there antichristian fruits will appear. For as the mystery of iniquity began to work before the man of sin was revealed, so it is found working in churches which are not nominally under his dominion. —AND ALL THE CHURCHES shall know that I am he who searcheth the reins and hearts; AND I WILL GIVE UNTO EVERY ONE OF YOU ACCORDING TO HIS WORKS."

It ought, therefore, to be a matter of solemn inquiry, whether the marks of antichrist be not plainly visible upon many of our churches and ministers. It has been proved, in the course of these letters, that the doctrine now prevailing amongst us relative to the glorious atonement and righteousness of Christ, is quite a different thing from that which is handed down to us in the Scriptures; and it has also been shewn that such doctrine induces worldly conformity and a dead profession. It might therefore be inferred, *a priori*, that the natural tendency of such principles is to scatter the people of God, and to destroy the unity of the Spirit. For wherever the precious doctrines of grace are kept back in the public ministry of the word, there, though carnal professors may be pleased, the saints will be deprived of that rich provision which God hath laid up for them; they will decline in the exercise of faith and love, and communion of saints will degenerate into formal worship. That this is the sad condition of many of Zion's children in the present day, is beyond a doubt. Many who sit under a legal, insipid ministry, are in a lean and famishing state for want of the pure word and ordinances of the Lord, and are crying out, in a soul distress, "Woe is

me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat." (Micah vii. 1.)

FOURTH. *The doctrine of indefinite redemption is greatly injurious to the comforts and joys of believers.*

1. The notion that the death of Christ is conditionally sufficient for all mankind, that is, if all mankind were to believe in it, leads the sinner at once to the performance of some duty which he imagines will give efficacy to the death of Christ, and render it available to him. By this means he is led to draw comfort from his duties, instead of the finished salvation of Christ. This error is the fruitful cause of the disquieting fears and legal bondage of many professors. They are constantly in fear lest they have not performed the requisite condition, and, after much toiling, their uneasy spirits are as far from rest as ever, and again they utter the old complaint, "What lack I yet?" They have no notion that the alone work of Christ, made manifest to the heart by the Holy Spirit, is sufficient to give joy unspeakable, without the performance of some duty on their part; and therefore they are in constant perplexity lest this important duty should not have been performed. "I find," said Mr. Owen Stockton, "that though in my judgment and profession, I acknowledge Christ to be my righteousness & peace, yet I have secretly gone about to establish my own righteousness, and have derived my comfort and peace from my own actings. For when I have been disquieted by the actings of sin, not God speaking peace through the blood of Christ, but the intermission of temptation, and the cessation of those sins, have restored me to my former peace. When I have been troubled at the evil frame of my heart, not the righteousness of Christ, but my feeling of a better temper, hath been my consolation. I have prayed against, and resolved against sin, striven with sin, and avoided occasions of sin; all which a natural man may do. But how to fetch power from the death of Christ, how to believe in God for the subduing of sin, and how to do it by the Spirit, have been mysteries to me."

In this state of bondage are many precious souls detained, because they cannot see the absolute perfection of the work of Christ. They allow that Christ has done a great deal for sinners, but something they imagine must be done on our part to render his blood available; and that something not being able to satisfy divine justice, and being too weak to purge their guilty conscience, they are disquieted. But when the soul is driven from every other refuge, to trust in Christ alone, then it finds rest. It no more asks, "What lack I yet?" knowing that the law is magnified, justice satisfied, and God the Father well pleased in his beloved Son: "for we who have believed do enter into rest." [Heb. iv. 3.] "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned." [Isaiah xl. 1, 2.]

2. The knowledge which believers have that Christ died in their stead, and gave himself particularly for them, is full of the sweetest consolation to their ransomed spirits. Who can describe the inward peace which fortified the mind of the Psalmist, when he uttered those memorable words, "My lips shall greatly rejoice when I sing unto thee; & my soul which thou hast redeemed?" Ps. lxxi. 23. Or can we express the comfort which is poured into the heart of an afflicted saint, when the Holy Spirit brings powerfully to his mind such a precious promise as this? "But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel; Fear not, for I have redeemed thee—thou art mine." [Isaiah xliii. 1.] No small part of the consolation comprehended in such promises arises from distinguishing love and special redemption. But if Christ died for sin abstractedly, he died no more for one man than another, and the comfort derived from particular redemption is vain.

3. A spiritual conviction of union to Jesus, in his death, resurrection, and exaltation, is essential to a believer's joy. The comfort of a saint is, that he is dead judicially with Christ. He rejoices in this, that Jesus is alive from the dead to die no more, having made an end of sin: and as the sins of his people are no more found upon him, death hath no dominion over him, but he lives evermore unto God. Now, the Spirit assures a believer's heart that Christ and he are one. A saint, through the Spirit, reckons himself to be "dead indeed, unto sin, but alive unto God through Jesus Christ our Lord." He is crucified with Christ, dead with Christ, risen with Christ, and exalted to sit in heavenly places in Christ, and all this is the spring of his joy. "Your spirits," says the

holy Mr. Walter Cradock, "will never be heightened and raised to live the life of Paul, by beholding any thing that is in you personally in your possession; but what you are by relation and marriage to Christ. Reckon yourselves dead with Christ; and so conceive, I am a just man; I was bound once to the law of God, a terrible law; and there are thousands in hell paying the debt, and cannot pay it; and yet I have payed every farthing, and the law cannot ask me more. I have offered a perfect righteousness to God; and I am now sitting at God's right hand in heaven, by my union with Jesus Christ." (W. Cradock's works, page 25.) Another of the precious sons of Zion thus expresses his faith in a living Redeemer, and exercises the confidence of his ransomed spirit. Referring to the cross of Christ, he says,

"My full receipt may there be view'd,
Graven with iron pens and blood,
In Jesus' hands and side;
I'm safe, O death, O law, and sin,
Ye cannot bring me guilty in,
For Christ was crucified."

CENNICK.

In this manner do believers joy in God, through our Lord Jesus Christ, by whom they have received the atonement. But all this proceeds on the supposition of union to Jesus, when he died, and when he rose again; but no such union existed between Christ and any of Adam's race, if the indefinite scheme be true.

4. The covenant interest which God has in his people, and they have in him, is a fruitful source of consolation to the saints. It constitutes the grand promise of the new covenant. "I will be their God, and they shall be my people;" and it is the bulwark of their security. "Fear not, for I am with thee, be not dismayed, for I am thy God." An afflicted saint possesses a peace which passeth all understanding, when the Holy Ghost enables him to say, "the Lord is my God." This dries his tears, brightens his countenance, and cheers his mournful heart. It comprehends all he can desire, in time and to eternity. "They shall call on my name, and I will hear them; I have said, It is my people, and they shall say, Jehovah is my God." [Zech. xiii. 9.]

But the advocates of indefinite and of universal redemption, seem not to acknowledge this covenant union. They believe that God has a peculiar regard for pious people, but as for that conjugal covenant relationship, which flows from electing love and everlasting kindness, they know nothing of it. This federal connection arises out of discriminating love, and is consistent only with special redemption, because all the blessings of the everlasting covenant are ratified by that blood which was shed for many.

FIFTH. I shall only add, in the last place, that indefinite redemption is too weak to support the mind in the solemn hour of dissolution. Nothing short of a personal application of atoning blood can destroy the fear of death. To die joyfully, we must possess the assurance that Christ hath loved us, and given himself for us: but this assurance we cannot have, if Christ died only for sin, and not for particular persons. Our safety, indeed, does not depend upon this assurance, but our joyfulness does.

The most striking manner of confirming this argument is, by adducing instances of the dying experience of the saints. Many instances are on record of professors, who held legal sentiments during life, who were glad to renounce them when they came to die. * But I never heard or read of an individual, who had been led into the glories of sovereign grace, who did not cling to the same truth, as his only support in the hour of death. I never heard that any such, when they came to die, regretted that they had carried the doctrine of grace too far, or exalted Christ too much. I never knew an instance of such a one forsaking his principles and taking refuge in Arminianism, or indefinite redemption; for no man, "having drunk old wine, straightway desireth new; for he saith, the old is better."

An obstinate adherence to any particular sentiments is indeed no proof that those sentiments are right; yet the confidence of a dying believer affords a strong argu-

* Mr. Richard Baxter, when on his death-bed, was visited by a friend, who reminded him of the glory to which he was going, and that his many good works would attend him into a better state. The old gentleman, lifting up his dying hand, waving it, replied, "Do not talk to me about works; alas! I have dealt too much in them already."—*Toplady's works*, vol. iv. 172.

ment for the truth of those principles, which enable him thus to triumph. The dying testimonies of the Lord's people, are highly delightful in themselves, consolatory to the brethren, and honourable to God. "Precious in the sight of the Lord is the death of his saints." Every testimony which true believers are enabled to give to the truths of the gospel, and the faithfulness of God, is valuable in the sight of the Lord; but their dying testimonies are peculiarly so, being usually attended with a richer communication of the Spirit.

It must, however, be confessed, that the Lord's dealings with his people are very mysterious, and past finding out. It is not always in a joyful frame of spirit that they must be witnesses to the truth. Sometimes the Lord withdraws the light of his countenance from them, and gives them to understand that he does so in fatherly displeasure, because they have grieved his Holy Spirit. This is especially the case, if they have dealt deceitfully respecting his truth. Toplady, that valiant man of God, relates the following memorable instances of the Lord's fatherly displeasure, and covenant faithfulness. "I was formerly," says he, "well acquainted with two worthy persons in the ministry, who were eminently pious, and extensively useful. One of them died in 1759, the other in 1761. I thought, that if ever any men in the world were faithful to the light God had given them, these were. And yet in their last illnesses, they had such a feeling sight of their past unfaithfulness, as almost reduced them, for a time, to despair of salvation. The former of them said, he only wished to live, that he might have an opportunity of preaching the gospel in a fuller manner, than he had ever yet done. The latter cried out in an agony of distress, "God hides the light of his face from my soul, and is putting me to bed in the dark, because, out of a dastardly compliance to some of my hearers, I have not dealt enough upon the doctrines of grace, in the course of my public ministrations; particularly the doctrine of election, in which doctrine I now see such a glory, as I never saw before." Yet both were good men, and went off comfortably at last; though not until they had been led through a dismal, tedious wilderness of keen remorse, and distressing conflicts." [Works, vol. 3. p. 133. note.] True it is, that we cannot always interpret the Lord's dealings with others, and should therefore "judge not;" yet God often interprets his own ways to his own people, and teaches his disobedient children that he will honour them who honour him.

But in what manner soever the minds of the saints are exercised at last, whether they are sorrowful or whether they rejoice, they are made to bear witness more or less to the truth. Herein consists no small part of the preciousness of their death. For herein is God glorified, and his word magnified, when the gospel appears all-sufficient to support the soul in life and in death. The following examples will serve to illustrate this subject

DR. THOMAS GOODWIN was, it is well known, one of the ablest writers in defence of eternal election, and particular redemption, that this country ever produced. During a great part of his long life, he held fast of these doctrines with uniform consistency, and died in the fullest assurance of their truth. In the account of his life and death, prefixed to the 5th vol. of his works, we have the following particulars of his triumphant departure. "In February, 1679, a fever seized him, which in a few days, put an end to his life. In all the violence of it, he discoursed with that strength of faith, and assurance of Christ's love, with that holy admiration of free grace, with that joy in believing, and such thanksgivings and praises, as extremely moved and affected all that heard him. He rejoiced in the thoughts that he was dying, and going to have full & uninterrupted communion with God. 'I am going,' said he, 'to the Three Persons, with whom I have had communion; they have taken me, I did not take them. I shall be changed in the twinkling of an eye; all my lusts and corruptions I shall be rid of, which I could not be here; these croaking toads will fall off in a moment. I could not have imagined I should ever have had such a measure of faith in this hour; no, I could never have imagined it. My bow abides in strength. Is Christ divided? No, I have the whole of his righteousness; I am found in him, not in my own righteousness, which is of the law, but in the righteousness which is of God, which is by faith of Jesus Christ, who loved me, and gave himself for me. Christ cannot love me better than he doth; I think I cannot love Christ better than I do; I am swallowed up in God.' With this assurance of faith, and fullness of joy, he left this world, in the 80th year of his age."

TO BE CONTINUED.

Poetry.

For the Signs of the Times.

Divine Sovereignty.

The daring worm who lifts his puny arm
Against Jehovah's Sovereignty, attempts
No less, than that which hurl'd from heaven above,
Apostate angels, to the lowest Hell!
A King, and not to reign! preposterous thought!
A God, and not a King! strange Deity!
Such are the pagan god! such is not mine:
I own, adore, and love, the mighty God.
Whose will controls all worlds, whose high decrees,
Fix bounds to time, and destiny to souls.
He took my nature, guilt and shame, unasked!
And gave me righteousness and life, unsought!!
He bows, he melts, he hardens whom he will,
Nor of his matters gives account to man.
Electing love, the great first cause of all
The grand displays of saving grace; the Sun
In Zion's firmament! illuminates and warms
The hearts of all the ransom'd sons of God.
From this great source of God's free electing love,
Flow pardon, life and joy; nay, all my hope,
My faith, my love, my peace—safety, are all
Derived from my God, my Father's sovereign choice.
Rejoice my soul, for man, nor power infernal,
Can change the purpose, nor revoke the choice,
Which everlasting love hath made secure.
This love brought Christ the Sacred Lamb of God
From Heaven to earth, to die for guilty man!
Behold yon bleeding victim on the brow
Of Calvary—the spotless Son of God.
Jehovah's appointed sacrifice for sin.
He sheds his blood, and justice asks no more.
He bore the load—he groaned—he bled—he died,
And by his death, he took away at once
The guilt, and shame of all his chosen race.
My soul dry up thy tears, yea, and fear not,
Look up and triumph in redeeming blood.
He died! that I might never die! he lives!
He lives! and hence I shall forever live,
To sing forever his atoning blood.
Millions of souls, once guilty and defil'd,
Shall swell the chorus, "Worthy is the Lamb
For he hath redeemed us to himself and God."
Hail! favor'd sinners, let this matchless love
Dispel all slavish fear, and cheer your souls
Amidst the toils and conflicts of the way,
Till with them I, and thou art glorified;
For we have pass'd from death to life, and we
Shall never be condemn'd, but justified,
By glorious grace, and must forever live.
For could one soul, for whom the Saviour bled,
Be missing, there! the vacant seat—the harp
Unstrung, the useless crown, would mar all Heaven!
And so proclaim a disappointed God!

PHILO VERITUS.

For the Signs of the Times.

How full of care, the Christian's life,
In this bewilder'd world of strife,
A scene of all that's vile.
Where wickedness and folly reign,
The cause of sorrow, grief and pain,
With ev'ry other ill.
His doubting soul gives way to fear,
His mind oppress'd with anxious care,
Enjoys no peace for days:
He walks thro' darkness, sees no light,
No cheering prospects beaming bright,
His burden'd soul to ease.
Perplex'd by sinners and by saints,
His wearied mind too often faints,
With troubles such as these.

Afflictions too he often bears,
While tears are mingled with his prayers,
O let these troubles cease.

And grant that Happiness to me
Which only Lord can come from THEE
My Father, and my King:
Thy graces pour into my soul,
And make this wounded spirit whole,
Then I'll thy mercy sing.

For all the battles thou hast fought,
'Till I am more than conqueror brought,
To Heaven's eternal space,
Where seraphim and cherubs sing,
And all the sacred arches ring
With songs of ceaseless praise.

Kingwood, June, 1836.

PHILO VERITUS.

Obituary.

In Gilmanston, on the 27th ult. widow Judith Lougee, aged 97; relict of Mr. John Lougee, and (mother of Joseph Chatte, Esq. of Mount Hope.)—Ed.

The native town of Mrs. L. was Lee, in this State. She has survived four husbands, besides no small part of her life has been filled up in a widowed state. At about the age of 26, while her first husband was living, she expressed a hope in Christ, was baptized, (it is believed) by Rev. Hez. Smith of Haverhill, Mass., and united with a Baptist church in her native town or vicinity. Not many years after, removing to Gilmanston, she united with the Baptist church in that place. But as the former church there became extinct, at the age of 92 she came before the present church, related her experience calmly and feelingly, was received by the ch., and the next day received the hand of fellowship by the pastor in the presence of the congregation, at which time she united with the people of God in the holy communion. So good has been her usual health that she has been able to walk two or three miles to meeting, with a little rest on the way, till within about six months of her death. In the 96th year of her age she travelled two miles or over on the snow to see a sick friend. Her numerous friends are happy to say that she frequently visited them, often travelling several miles on foot, till over 96 years of age.

Over 70 years of her life she lived a professor of religion, and that holy profession she adorned till her death. Emphatically our respected mother in Israel bore the character of a peace maker. Respected by all and loved by many, she finished her course with calmness, holy submission, and firm hope in God.—About her last words were, 'I am willing to go or remain as may seem the Lord good.' She died in the midst of friends and many connexions, but she had only one grand child to attend her funeral, but no child of her own, three of whom survive her, but live at a distance. A discourse was delivered at the funeral by Rev. P. Richardson, from 2 Tim. iv. 7.—'I have finished my course.' Truly her earthly course or christian pilgrimage of three score years and ten, is by the grace of God, well finished. Her work is done, her labor is over, and she has entered upon her reward which the Lord the righteous Judge giveth her and all that love his appearing.—*N. H. Baptist Register.*

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MARRIED.

On Saturday evening the 25th ult. by Eld. G. Beebe, Mr. OSCAR SHAW, to Miss MARY ANN, daughter of Mr. Benjamin Carpenter, all of Walkkill.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. IV.

NEW-VERNON, ORANGE CO. N. Y. FRIDAY, JULY 15, 1836.

NO. 15.

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CIRCULAR LETTER.

THE WARWICK BAPTIST ASSOCIATION, TO THE CHURCHES OF THE SAME: GRACE MERCY AND PEACE BE MULTIPLIED UNTO YOU, FROM GOD OUR FATHER, AND FROM OUR LORD JESUS CHRIST.

Permit us, dear brethren, on this occasion to address you upon the subject of what is usually termed *Practical Godliness*. From various considerations we deem an investigation of this subject important: 1st, Because *Godliness* is vitally essential to the visibility and order of the Church of God, the peace of the saints and declarative glory of God. 2nd, Because this, with all other parts of the gospel of Christ is at this day most wickedly perverted by ignorant and designing men, by whom also the saints are at times imposed upon with a kind of enthusiastic zeal, or religious phrenzy which they falsely denominate *practical godliness*. 3d, Because that it has been slanderously reported of us, (by those whose damnation the Apostle assures us is just) that we, the *Old School Baptist*, pay no attention to a life of practical godliness. 4th, Because we think it expedient, so long as we continue in the flesh, to stir up one another's pure mind by way of remembrance.

In persuing our investigation we will first call your attention to the *Nature of Godliness*.

Godliness we conceive to be something radically different from that ostentatious display of works which characterized the ancient, and is indelibly written upon the frontlet of modern Pharisees, however *ardently pious* the former may have been in the tything of rue and commin, or loudly they sounded their trumpet in announcing the intention of giving *alms*, the performance of some great work for God, or conformity to the external requisitions of the Law—for their course was evidently repudiated by our Lord Jesus Christ, *as ungodly*; or however inventive and industrious the latter may seem in the development of worldly wisdom, literature, prudence or wit in the production of all the schemes and plans in which they are so harmoniously wedded to the world; their works are as so many streams all flowing from a corrupted fountain, and the Prophet of the Lord declares "*Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.*" Isa. lix. 6.

The apostle to the gentiles informs us that *godliness* is a great mystery, see 1 Tim. iii. 16, not to be solved by philosophers, or the *literati* of this world. Flesh and blood cannot reveal it; none can understand its nature but such as have heard and learned of the Father, and are come to Christ, John vi. 45; see also Math. xvi. 17. It is exemplified by an exhibition of divinity in humanity: "*God was manifested in the flesh, justified in the Spirit, seen of angels, preached among the gentiles, believed on in the world, and received up into glory.*" Here we have the whole mystery,—and it is truly sublime and unsearchable. In it Deity and humanity are linked together; eternity and time are joined; heaven and earth are connected, and in it too Christ and his people are identified.

Gospel justification also is recognized in this divine mystery of godliness—not justification by the deeds of the law, but by the righteousness of faith. This is *in the spirit* and not in the letter; its praise, therefore, is not of men but of God. As exhibited in the person of our adorable Head and representative, so shall this mystery of godliness be demonstrated in his mystical Body, and in each of its members in particular; for they are made partakers of the divine nature, 2d Peter i. 4. The power of godliness is an essential property or attribute of its nature. It has power, in Christ, to give eternal life to as many as the Father has given him, John xvii. 2, and bids defiance to the gates of hell, Math. xvi. 18; and in his members has power to assimilate them to the image of the heavenly; and all forms of godliness where this doctrine is denied, are altogether vain and useless, 2 Tim. iii. 5. We need not in this place add that godliness is purely spiritual in its nature, for the scriptures cited above have abundantly demonstrated it to be so, insomuch that no carnal or unregenerate person, whatever his works may be, or however learned or rude, can possibly participate in its enjoyment, or become acquainted with its nature or power, while in that state.

2nd. *The Source of Godliness.* The very term implies that it is of God; yet as at this day of darkness and delusion, men and devils are industriously engaged to make it appear that godliness is but another name for self-righteousness, personal holiness or mere human virtues; it is necessary that we in this place insist upon the truth—that the saints righteousness is of the Lord. It is a good and perfect gift, and consequently must come down from the Father of light, with whom there is neither variableness or shadow of turning; James i. 17. It can, therefore, no more be obtained from *pious parentage*—tracts—schools—rounds of works, or from any source

short of God himself, than we can find the living among the dead. Though I speak with the tongues of men and of angels; and though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains; 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. 1—3. The grace of godliness is purely a gift of God, bestowed upon the heirs of salvation, by virtue of the relation which it has pleased the eternal Father should eternally subsist between Christ and his people. It is experimentally and practically taught by the Grace of God, that bringeth salvation; hence none participate in the divine teaching but gracious persons, such as have an evidence that they are saved of the Lord with an everlasting salvation. "The grace of God that bringeth salvation, hath appeared to all men, teaching us (to whom of course salvation is brought) that denying ungodliness and worldly lusts, we should live soberly, righteously and *godly*, in this present world." Titus ii. 11, 12.

3rd. *The Possession of Godliness.* As godliness is a vital, heavenly and spiritual principle; they who are brought into the possession of it, are quickened from the dead by the Holy Ghost, Eph. ii. 1, and were quickened with Christ, verse 5th; are made partakers of the heavenly gifts, Heb. vi. 4; and are born of the Spirit, John iii. 6. Such, and such to the exclusion of all others, are "Blessed with *all* spiritual blessings in Christ, according as He (God) hath chosen us (the saints) in him before the foundation of the world, that we should be holy, (godly) and without blame before him in love; having predestinated us unto the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will; to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." Eph. i. 3—6. Thus the possession of godliness is by the scriptures proven to belong exclusively to the heirs of salvation; and this possession is a part of their inheritance in Christ, and is incorruptible and undefiled and cannot pass away. 1 Peter i. 4.

4th. *The Evidence of our Interest in this Grace.* If we are the subjects of the grace of God, and consequently are made Godly in Christ Jesus; we shall have a variety of evidences that such is our happy lot. And 1st: We shall love the brethren; "We know that we have passed from death unto life, because we love the brethren, 1 John iii. 14. The love of God being shed abroad in our hearts we shall love God supremely; and if we love him that begat, we also shall love those

who are begotten of him. His love, in us, will centre in all that is lovely and approved of God; we shall love his doctrine, his ordinances, his precepts, and our delight will be in his law all the day. Godliness has a form; that is, as it respects the life and conversation of those who possess it at heart; yet we read of those who have the form but deny the power of godliness, and of some who think gain is godliness. Of this sort there is no lack in the present day: we hear them boasting of the converts, wealth, learning and respectability which they have gained and are gaining; and like the famous Andrew Fuller who exulted in the idea that his new fangled doctrine of *gospel damnation*, had raised the Baptist in point of respectability, from being a *perfect dung hill* in society, to a large and efficient denomination. But, brethren, although gain is only esteemed as godliness by men of corrupt minds, who are destitute of the truth; yet we have the assurance that godliness with contentment is great gain. 1 Tim. vi. 5, 6. In short: If we find our desires flowing out to God for the prosperity of Zion—the peace of Jerusalem, and the glory of God; our feet, and heart, and hands moving in swift, cheerful and sweet obedience to the commands of our Lord Jesus Christ; if we have become like weaned children—weaned from the beggarly elements of this world, ready to give up its pomps and vanities—and willing to have our names cast out as evil; to bear all the reproach that the world can heap upon us as the disciples of the meek and lowly Son of God; if we are willing to lay aside all conflicting considerations, and go unto our beloved Lord without the camp, and bear his reproach; if we had rather suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season; if we esteem it a privilege to deny ourselves of ungodliness in all its various forms, and to live soberly, righteously and godly in this present world, notwithstanding we may feel our own leanness and barrenness—our emptiness and nothingness, and feel and mourn our want of conformity to the image of our Lord Jesus Christ; and although we may sometimes groan within ourselves, being burdened with the corruptions of our carnal, depraved and wicked natures; yet we have an unquestionable evidence that we are the partakers of the divine nature, and that we are the characters denominated in the scriptures, godly.

But there is one infallible criterion given in the word of God by which we may judge of a life of godliness; it is recorded 2 Tim. iii. 12: Yea, and all that will live godly in Christ, SHALL SUFFER PERSECUTION;” while we are equally assured that that which is highly esteemed among men, is abominable in the divine estimation. We who at this day, on account of our refusing to view as religious obligations, the numerous popular inventions of men, are denominated *Old School Baptists*—although we have nothing to boast of save Christ and him crucified, and have to acknowledge how infinitely short we come of attaining to that every day

practice of godliness which in a practical point of view is enjoined by our Lord and Master on all his followers; yet we poor, despised, and unlearned in the wisdom and sciences of this world—set at naught by the popular religionists of our age—branded with many bitter epithets, and pronounced a perfect dunghill in society; we are not a little comforted by the divine assurance that all who live godly in Christ Jesus, meet the same fate. And indeed our Lord has charged us in this to rejoice and be exceeding glad. Nor do we envy those whose eyes stand out with fatness—who have risen to a state of respectability in the estimation of the world; we are willing to bear their reproach, meet their cruel mockings, and if we, like our pilgrim fathers, are finally brought to the stocks, whipping post, prison and gallows, still trust that God will give us grace equal to our day; that we, like them, may continue steadfast in the faith, and in nothing daunted by our adversaries; but amidst tortures, rack, flames and faggots—even while our mortal bodies are evaporating in the devouring element, with our latest breath be enabled to testify and acknowledge “No King but Jesus”—no religion, but that of which He is Alpha and Omega—no faith, but that of which He is the author, substance and finisher.

And in the mean time, while we await the sovereign pleasure of our exalted Prince and Saviour, in regard to the sufferings which yet remain for us, oh! may it be our happy privilege to live near to his cross, contend earnestly for the faith once delivered to the saints, and in our lives, and in our walk, and conversation, refute their slanderous assertions in regard to the tendency of our faith to produce licentiousness of conduct. May it be ours to fight the good fight, finish our course, and keep the faith; and when the voice of the Arch-Angel shall rend the vaulted sky—the trump of God awake the slumbering nations, of the dead, and our God appear in flaming fire to take vengeance on them who hate, persecute and revile his saints; may we be found of God in Christ—not having on a righteousness of human works, but clothed with heaven’s *best robe*, and at his command surmount the skies, meet him in the air, and be like him; join in full chorus with all for whom he died, and swell the immortal anthem, “Not unto us, O God, not unto us, but to thy name give all the glory. Amen.”

CORRESPONDING LETTER.

THE WARWICK BAPTIST ASSOCIATION, CONVENED AGREEABLY TO APPOINTMENT WITH THE CHURCH AT NEW VERNON, JUNE 8th AND 9th, 1836: TO OUR SISTER ASSOCIATIONS WITH WHOM WE CORRESPOND, SEND CHRISTIAN SALUTATION.

Dear Brethren,

Through the abounding goodness of our covenant God, we are permitted to enjoy another Anniversary of our Association; and are happy to have it in our power to say, that the Churches composing this Association are united in supporting the Doctrine, Ordinances and Discipline

of the Church of Christ, as delivered to them by Jesus Christ and his Apostles, with but few exceptions. We have long viewed with deep regret the awful consequence of departing from the positive directions of the Gospel: we have seen the important doctrine of the Gospel subverted, and set at naught—the ordinances of the gospel, notwithstanding the pointed instructions contained and recorded in the record given by Jesus Christ and his Apostles, also subverted and changed, and by some wholly set at naught; we have seen, and that with deep regret, the government of the church, expressly given to them by Jesus Christ, as recorded in the 18th chap. of Matthew, taken from the Church and vested in Ecclesiastical bodies, totally unknown to the Primitive Church; together with many other shameful and dangerous departures from the simplicity of the gospel, which we have neither time or space to review.

At present we are surrounded with a host of unauthorized institutions bearing different names, but pursuing one general and dangerous object, which cannot be disguised, viz, to unite the C’h. and world together under Ecclesiastical dictation, for the sole purpose of obtaining money and power. This inference is derived from the course pursued by those mongrel societies. It is evident that one of their leading objects is to obtain money, as all of those institutions are based upon a money-begging plan. 2nd. That every exertion is made by them to draw men of wealth and influence into a compliance with their wishes; and they have spared no pains (and but too well succeeded) to draw into their Societies the heads of the National and State Governments. With these facts, and others of a similar character, what doubt can reasonably remain of the dangerous and evil effects of such a combination of societies, who have, in a great measure, accommodated their different views of the doctrine of the Gospel, and adopted the Arminian creed? It does not require the spirit of prediction to foresee that they will accommodate their different views as respects the Ordinances and Government of the Church; as we discover in them an universal thirst for union.

In addition to what has been stated we may add, that we have discovered in the leaders and projectors of those societies, a strong and unbecoming thirst to dictate and direct in the concerns of our civil government. Neither can we close this subject without making an allusion, and entering our solemn protest against the principle, contended for by those societies, of making Education, (as much as we respect its great usefulness) the stepping stone into the Ministry, and of dictating to their pupils the stations for their labours; as it is in direct violation of the example given by Jesus Christ in the selection of his ministers and place of their labour. Brethren, with these dangerous, and we may add, pernicious evils, staring us in the face, and threatening the purity and simplicity of the Gospel, in its administration; is it not time for us to arise and stand on the Lord’s side?—to contend earnestly for

the faith once delivered to the saints, and for the Doctrine, Ordinances and Discipline of the Church of Christ?—to supplicate the great Head of the Church to bring his children out of the wilderness of this world, into the glorious light and liberty of the Gospel, and that sinners may be converted unto him? With all such Associations as are like minded with ourselves, we solicit a continuance of your friendly correspondence by Messengers and Minutes.

JAMES FINCH, Mod.
GABRIEL CONKLIN, Clerk.

Communications.

For the Signs of the Times.

Hamilton, Ohio, June 2, 1836.

Dear Brother Beebe: Agreeable to the request of the Old S. Meeting, I herewith forward their Minutes, requesting you to publish them in the Signs of the Times. I am also authorized to say to you, that it is the special request of the Old School brethren here, that bro. Beebe should pay us a visit the ensuing summer or fall, if he possibly can, without too much inconvenience. We are conscious that you will not be deterred by the news of war in these parts. If I could handle the two-edged sward as bro. Beebe can, I should want at least a ten acre field of red-coats for a common breakfast; For greater is He that is in you, than he that is in the world; and one shall chase a thousand, and two put ten thousand to flight. The prophecies of the Sayiour are fulfilling: we have wars and rumors of wars at Mad-River. We are now in the Revolution, as you will see by the declaration of independence in our Old S. Minutes, and herein comes the act of non-intercourse with the British; and as the sons of liberty destroyed the Tea and refused European Silks and finery, so we, the Old School, want no more of the New School superfluities and extras—Salvation by Grace, Jesus Christ and him crucified, is all sufficient for us Old S. Baptists.

The New School fellows can now have another job if they want. In fact we may look out for more slander and defamation relative to our Minutes and proceedings. They will certainly cry out false record, when they come to find that they are gouged again by us. If you can tell how high you stand in the estimation of the New-School; then you can weigh the love that they have for what is called "S. Gard and his supporters," and especially the little Deacon—neighbour Stephen's ex-grogseller. Yea, the New School are ready to eat the little fellow up, as their love for him is exactly like that of wolves for a little lamb—and no wonder. Goodby for the present.

I. T. SAUNDERS.

Old School Meeting.

Minutes of the O.S. Meeting held at Indian Creek Church, on the Saturday previous to the 5th Lord's day in May, 1836.

1. The introductory sermon was delivered by Eld. T. Childers.

2. Elected Eld. T. Childers, Moderator, and I. T. Saunders, Clerk, by an unanimous vote.

3. Received letters and verbal information from the following Churches, viz: Elk Creek, Hamilton and Rossville, Mount Pleasant, Mill-Creek, Dry Fork, and Pleasant Run.

4. Brethren and Sisters of the Old School order, invited to a seat, and to a participation in whatever business may be presented, seeing that we are all called upon this day by the churches to exercise in behalf of bleeding Zion, not only "christian effort," but all that kind of pure "disinterested benevolence" which we find inculcated in the Scriptures.

5. Visiting brethren present from NettleCreek Church, in the Mad River Ass'n. (a distance of 80 miles) Eld. S. Williams, brethren J. Taylor, M. Berry, and E. Kite, were cordially received as Old School brethren.

6. Appointed J. Flint, D. S. Robeson, R. Rosenback, A. Lee, and S. Sandis, a Committee to draft an Address and such Resolutions as may be expressive of the views and feelings of this meeting, and the Churches interested; who, having retired, reported the following

ADDRESS.

The Elders and Brethren present, by the advise and consent of the Churches now in session, deem it expedient to make the following declaration:

Whereas, We are informed by Scripture, that in the day and age of the world, when the churches were first being organized under the Gospel Dispensation, the apostles, elders and brethren met in council at Jerusalem for the purpose of settling disputes, and deciding upon questions of order, relative to churches and christian duties. This circumstance we claim as our example for holding Council in Old School meetings; knowing also, that in a multitude of council there is safety. And again we would infer, that if it was expedient to advise, hold councils, write letters, and exhort and warn both churches and brethren against imposters and false brethren in the days when the Apostles were in the militant church; it certainly is expedient to do so now. It appears that the churches in those days, altho' favored with ministers who moved under the immediate influence and guidance of the Holy Ghost, needed counsel and direction, and often underwent sore trials of mockings, persecutions and temptations; yea, they had their false brethren, their contentions, divisions and difficulties to surmount and contend with—and so have we.

Therefore, dear brethren, in the fear of God with an eye single to his glory, and in view of his cause and Truth, we do conscientiously believe that the cause of Christ requires at our hands such deliberation, enquiry and decision, with regard to Zion, as the spirit of the Lord may dictate in our councils; and that surrounding circumstances are such as to fully warrant us in the holding of these Old School meetings, both for the preaching and hearing of the gospel, and the counselling of churches and brethren,

when called upon, to be held at such times and places as the churches may deem proper. We would also observe, that for the express purpose of distinguishing Bible Baptists from the Society Advocates, who call themselves Baptists, we have hitherto added the name or title 'Old School,' knowing that our opponents will not claim the same name, unless they wish to continue to mock the Old sort of Baptists; but if they do, we can only say to them—"mock on." It is well known by all who are concerned or connected with us, that among the denomination called Baptist, there is evidently two distinct classes of people mingled together; or like the two nations struggling together in the womb, are as different in their make and appearance, their faith and their practice, as grace is unlike to that of works; and in this mingled and mangled condition each party claims to be the *Regular Baptist*, while there is not the least particle of likeness or christian fellowship existing between them. Under such circumstances can any christian who sees the discord, dissensions and contentions, say from his heart, these people ought not to be separated? We answer, No. Among ourselves of the Old School, we see alike—we have no discord or division, but are at peace among ourselves, and walk together as brethren who are agreed, having fellowship one with another, in one faith and one practice; while brotherly love continues, increases and abounds. And they whom the Son of God hath made free, ought to be free indeed; and we are, or of right ought to be free. We do hope that the time is not far distant, when Zion shall arise and shake off her fetters, chains and yokes of bondage, and thus by the special aid of her head and husband, be brought out from among the pharisees and become a separate people—a "peculiar people"—a "royal priesthood"—a "holy nation."

Upon a retrospective view of the Church, we well remember when the Baptists in this country were a happy, lovely people—of one heart and like one family; but no sooner had the new inventions been started in the west, than an inroad was made for their reception among the Baptist Churches. From that period commenced the general departure from first principles, and since which error has succeeded error; while the old Father of pharisees continues to urge his children to conquest by crying down the doctrine of Sovereign Grace and Bible Truth—exalting human nature, human means, and self-goodness. Thus their zeal and popularity under the supposed notion of Benevolence and religious effort.

Again we would remark, that as another evidence that we are two people entangled in one body, witness the heart-sickening scenes in the Miami Association, especially at her last session, when both parties were so long and so warmly engaged in debate on the subject of devices, societies and institutions; when the most idle spectator could not but with disdain, behold the strife, contention and disunion so characteristic on that occasion—when elders and brethren, and a c'h.

were insulted with the most pointed contradictions—when and where a newly constituted church (of acknowledged good Articles of Faith) was actually refused admission on the grounds that she, in her letter of petition, had declared a non-fellowship against the *Ishmaelites*; "for," said the opposing party, "if you, brethren, will receive said church, you receive her over our heads; because she has already declared a non-fellowship against us in her letter." Now ought not people of such different views to be separated? We say they ought, especially when the wrongs and insults from them to us are such that we can no longer bear them; yea, we conceive it to be both sin and vain hypocrisy to pretend fellowship when there is none.

From all we can learn by brethren present, and the language of the letters this day received from the churches, there appears to be but one sentiment prevailing relative to our connexion with the New School, and that is a settled conviction that the Old and New School ought to be separated; and that the sooner the split is effected, the better for all. And we would remark, that as we are now called upon for advice on this subject, so very important to the peace of Zion, we shall give our further views by the following resolution; while we now recommend to every saint and soldier of the Cross, this motto: *Peaceably if we can—Forceably if we must.*

8. *Resolved*, That this meeting is called upon by special request from the Churches, to advise and recommend such Resolutions as will finally result in the separation of the two contending parties now at issue in the Baptist denomination.

9. *Resolved*, That this meeting disclaim having any authority over brethren or churches, yet at the same time we are willing to consult, advise, recommend and counsel with brethren, on all such subjects as appertain to the cause and militant kingdom of Christ, and for the relief of brethren and churches.

10. *Resolved*, That we feel it our duty to admonish our brethren who have departed from the first principles of the gospel, and are now advocating new societies called benevolent institutions, and inventions of men; and we recommend also to the several churches to which we belong, that agreeable to scripture, after the first and second admonition they should reject them, and thus withdraw from every brother who walketh disorderly.

11. *Resolved*, That we hold no fellowship for those persons or churches who now are, or hereafter may be engaged in any society against which the Miami Association hath already declared a non-fellowship, viz: Sunday Schools, Missionary, Bible, Tract and Temperance Societies.

12. *Resolved*, That the amendment added to the 3rd. Resolution of the Miami Association of last year, evidently proves to us that she was unwilling to transcend her delegated powers; and that for want of authority from the churches, she

could proceed no further in relieving the oppressed by a Resolution.

13. *Resolved*, That the foregoing Resolutions are recommended to the consideration of the Old School Regular Baptist Churches.

14. *Resolved*, That the proceedings of this meeting be published in the Signs of the Times.

Our next Meeting will be held in the Mount Pleasant Church on the Saturday before the 5th Lord's day in July next. Eld. J. Flint was appointed to preach the Introductory Sermon at the next meeting, and Eld. S. Gard in case of failure.

THOMAS CHILDERS, Mod.

I. T. SAUNDERS, Clerk.

For the Signs of the Times.

Nelson Co, Ky., May 31, 1836.

DEAR BROTHER BREEB: I have been a reader of the Signs for about eight months, and although it is said to be disgraceful to read them, I thank the Lord that I have had the opportunity of disgracing myself thus. I believe that I am the only one in Nelson co, that takes it; and am not only by myself in reading the Signs of the Times, but in the Ministry, and in believing the doctrine contended for in the same; which I believe to be substantially the doctrine of God our Saviour and his Apostles, and I had like to have said, of all their faithful successors.

Dear Brother, we are not, however, destitute of what is called preaching amongst us. No, we are overrun with money-hunting renegades from beggars to evangelists, who, like the two daughters of the horseleech, are crying give, give, forming societies, calling them benevolent institutions, selling memberships in them at fixed prices, and selling what they call religious tracts, religious almanacs, and almost every other contrivance that can be invented by artful men, aided and set on by the subtle power of the prince darkness; and all for money, as they say, to replenish the Lord's treasury. Can it be possible that the treasury of the Lord has failed? If so, every one of the redeemed of the Lord are saved; if not saved, there is redemption enough in Christ Jesus, without a single dollar, to save all that cometh unto God by him; for he says, "All that the Father giveth to me shall come unto me," &c. and again, "No man can come unto me except the Father which hath sent me draw him." Hence says Paul, "He of God is made unto us wisdom and righteousness, and sanctification, and redemption," not of the world, but of the church; for he (Christ) gave himself for it, that he (not they) might sanctify and cleanse it. I, therefore, conclude that inasmuch as the Church were reconciled to God by the death of his Son, she shall be saved by his life. If for the want of money or men employed by it, he fails to save one member of his body, the scriptures will be broken; for men have the money but will not give it; hence, themselves being the judges, he will fail at last in presenting her a glorious church, not having spot nor wrinkle or any such thing. But if he fails to save one, he fails to save the whole; therefore

the head as well as the other members, will be hurled into perdition, because there is not money enough contributed to convert the world.

They appear, however, determined to remedy all this: they say the anti-mission men are enemies to their mission enterprise, and the best way to get rid of them is to starve them. Give them nothing to do, as though they drew their support from a Baptist State Convention, or as there was no poor to preach the gospel to. But I suppose they think that if the mission folks were dead, a few more dollars each would come to their share, for that is what they want. I heard one say, We do not want your money; again I heard the same man say in the pulpit, (when the women had filled the house,) to his left hand man, who sat between him and myself, "I am sorry that the women have crowded all the men out of the house, for the men are the ones I want to preach to, as they have the Money!" Dear brother, this, and this only, is the food upon which the sheep and lambs of Christ have to feed in this country; and because of which the highways lie waste, and the wayfaring man ceaseth, and but few as yet have dared to raise their heads above the swelling billows of this pretended benevolence. But thanks be to the Lord God of Israel, there are a few who have not received the mark of the beast, or in other words, a remnant according to the election of grace; hence it is "Not of him that willeth nor of him that runneth, but of God that sheweth mercy."

Again they plead that it must prove efficient because of its antiquity. I admit that it is as old as popery in the spirit of it, for it very much resembles it in all its operations in selling pardons and indulgencies. I know not whether the pope means for one year or for life, but it is probable that it depends on the request of the applicant, and the price or number of dollars given. And as it was granted without respect to character, even so it is now in this country, from an Infidel to a Christian: \$10 for one year, \$30 for life, and \$100 for the honorable station of Director for life. Now if this title selling does not resemble his Holiness in principle, no child resembled its parents, no like beget its likeness, or cause produced effects.

I pity those that have to witness the desolating effects of the missionary enterprize, for if it can do any people under heaven good it can us; and instead of which it has laid waste the habitations of piety from Maine to Georgia! and threatens the desolation of the peace of the valley of the fair west; and can the Indians, Turks, Burmans and Hindoos, expect any thing better from a spirit that lays waste the defenced city, and which spreads disease throughout christendom? and which in my humble opinion will be efficient in the slaughter of God's two witnesses? And if I am not mistaken in these things, and the effect produced by them in christendom, should reach the ears of heathenish Turks and Hindoos, would they not say to those pretended benefactors, depart from us and dwell in your own land where

your poisonous spirit hath already separated chief friends, by making merchandize of holy things, and by which you expect to make an easy prey of uncultivated heathens? If they, my brethren of the Old School, were redeemed with us at all, they were not redeemed with such corruptible things as silver and gold, but with the precious blood of Christ, and as of a lamb slain from the foundation of the world. Yes, and although the Beast made war with this Lamb, the lamb overcome him, and they that were with him were called, and chosen and faithful; hence the redeemed of the Lord shall return unto Zion with songs and everlasting joy upon their heads, being chosen to salvation (the end) through sanctification of the Spirit (the means) and belief of the truth, (the effects.)

Brother Beebe, if this should be thought worthy of a place in your valuable paper, correct the bad grammar and spelling; and as I believe that every man should be responsible for his doctrine I will subscribe my name. My opportunities have been of the humble kind, having received but seven months schooling. I have been a Baptist professor for 10 years, and during 3 or 4 of which engaged in trying to preach glad tidings to the meek, binding up the broken hearted, proclaiming liberty to the captives, and opening the prison doors to them that are bound. Farewell.

ENOCH S. TABER.

For the Signs of the Times.

Lawrenceburgh, Ky., June 9, 1836.

DEAR BROTHER BEEBE: Although we are personally unacquainted, having never seen one another in the flesh, yet the excellent paper, as I conceive, which you publish, speaks a language which, if I am not greatly mistaken, is perfectly in accordance with the feelings of my heart, and the sentiments of my soul. The faith for which you earnestly contend, is that which I humbly conceive, was once delivered to the saints, and for which so many in confirmation of the same, sealed with their own blood. The fundamental principles of which I conceive are fairly and clearly brought to view in the Scriptures of divine truth, and in which I view the everlasting Father, moved by his love alone, (whose purposes are his love) looking thro' all eternity to the end of time in which all things by his omniscience is clearly discovered—in which was his church so closely united to him, that the band thereof was stronger than death; being bone of his bone and flesh of his flesh, in the Covenant of Grace before all worlds, and seen by the Everlasting Father existing in Christ, between whom was the Covenant of that Grace which saves the faithful in Christ the living head; in him was her redemption and eternal justification, and imputed righteousness, and all the graces of the God-head, on which the everlasting Father looked with complacency and delight, and was well pleased for his name sake alone. In which, according to the purpose of unerring wisdom, she is ushered forth into a tangible and visible existence of innocency, un-

der Heaven's divine and perfect Law, as the rule of her life; but by transgression falls under its curse and condemnation; yet still she remains in Christ's family attached and wedded to him her husband and ever living head; hence the Father, for the sake of her husband, does not forsake, neither does Christ her husband divorce her, but continues his everlasting love to her, still pursuing her, as the purposes of God ripen into maturity, they rolling into existence every way consistent with himself and his faithfulness. Here permit me to say, I do believe that the Elect in Christ are coeval with Eternity, and that it is special and not general, and that its effects are received by the quickening influence of the Holy Spirit, and revealed in time alone to the Elect of God, and that previous thereto they are children of wrath even as others, &c.

Brother Beebe, I had no thoughts of writing a letter to this extent when I first commenced, yet see how far I have spun it out; but if it will not impose too great a tax on your patience, and you choose to scan it over, and should think that the whole or any part thereof is worthy of your notice, it is at your pleasure. My principal object was to inform you that until very recently had I seen or known any thing of your paper; and being pleased with the No's. that I have seen, I here enclose you a Five Dollar Bill and the annexed list of subscribers.

J. H. WALKER.

SIGNS OF THE TIMES.

New Vernon, Friday July 15, 1836.

A SHORT SERMON FROM A POPULAR TEXT.—The Text for this occasion, though not in the Bible, may be found in the American Baptist Home Mission Society Record of proceedings, at their Fourth Anniversary, held in Philadelphia. In the 37th item of their Minutes, we have the following remarkable passage:

"Resolved, That the Home Mission enterprise is one of the highest importance to the prosperity and perpetuity of our Republican institutions, and should therefore receive the most cordial approbation and efficient support of every christian and patriot in all parts of our country."

To prove the divine inspiration, or infallible veracity of the words of our text, is by no means the object of the present lecture; as we presume that whosoever shall doubt the divinity of this passage, will have his portion with those who suffer persecution and reproach for the sake of Jesus of Nazareth.

Be it ours, in the present discourse, to show, 1st what is intended by 'The Home Mission enterprise.' 2nd, To examine wherein the 'prosperity and perpetuity of our republican institutions,' are in the superlative degree dependent on said enterprise. 3rd, The universal obligation of all parts of our country to approbate and efficiently support this August Assembly.

As a preacher we are somewhat long winded; but in the present case our limits admonish us to be very brief. We, therefore, without further preliminaries come to the work before us: And First, What is the Home Mission enterprise? This part of our subject presents for investigation two enquiries, viz: 1st, Of the Home M. Institution, and 2dly of its Enterprise. 1st, The Am. Bap. H. M. Society, is a combination of men, women and children; governors, senators, congressmen, as-

semblymen, magistrates, lawyers, doctors, reverends, farmers, mechanics, merchants and laborers; embracing professors of christianity and non-professors of all creeds—moral and immoral—Jew or Turk. The only indispensable requisite for membership in this establishment is Money;—traitors, torys, whigs, democrats, administration, or anti-administration men are alike acceptable in this confederacy, providing always they have money. None are constitutionally debared from this society but the Poor, who are not able or willing pay the price required for membership. This institution is a union of church and world—an amalgamation of civil and ecclesiastical power, and is beyond all reasonable doubt a very prominent part of the Image of the Beast spoken of Rev. xiii. 14—18.

2d, The enterprise in which this monied Hierarchy is at present ostensibly engaged, is the salvation of the souls of men in the U. S., but particularly in the Great Valley of the Mississippi. This object they propose to accomplish 1st, by raising a vast amount of funds; 2d, by calling forth to the work a multitude of missionaries, who, but for this bate, would never think of preaching; 3rd, by arrogating to themselves the right to select, commission, pay off, and discharge from service, preachers, agents, mendicants, school-masters, tract pedlers, &c.; 4th, by sending their hirelings into the Valley of the Mississippi with directions to 'Go and possess the land.' This object they openly avow in their printed documents. (See H. M. Record from which we have taken our text.) The following words we copy from the speech of the Rev. John Dowling: "The object of the Home Mission Society, is not to set themselves in battle array against the ENEMIES of truth, but to PRE-OCCUPY the ground!" No, indeed, they know better. To fight the enemies of truth would but illy comport with the objects or interests of this institution. Not, therefore, to combat error, but to possess the ground! are their missionaries sent thither, and under cover of their commission from the Lords and Nobles of this society, their underlings hesitate not to wage a war of extermination against the Old School Baptist Churches and Ministers, which until the rage of modern missionaries commenced, were quietly and happily permitted to worship God according to his word in the far west—to drive them from their homes, and, Ahab like, take possession of their vineyards.

In the prosecution of this diabolical enterprise, the old fashioned Bible Baptists of the Western Valley, by whom that immense territory was first settled—who have encountered the savage Indian, the wild beast and serpents of that then wilderness region—who have cleared and cultivated for themselves a little spot, as they vainly hoped, which was, and should remain far removed from the baleful effects of New England divinity—we say, in the prosecution of the mission enterprise, these venerable children of the Most High God, have been made to weep, as it were, tears of blood; for no sooner was the mission contrivance introduced among the Baptists of our Eastern States, and swarms of their hirelings were sent to the West, than we heard the groanings of our oppressed brethren sounding with agony over the Alleghany, praying the churches of the east to let them alone—to stay the scourge, call back their emissaries, and leave the Baptist cause in that country in the hands of God. But to all their entreaties and tears the M. Societies turned a deaf ear. The daughters of the horse-leech were by the society let loose, throughout our eastern churches, with a lie in their mouths, declaring that the Western States were destitute of the gospel, and of the Bible, and of schools, and of all means of information and of salvation; than which

a more downright falsehood had never been uttered. The sympathies of thousands of well meaning, and in many instances, real children of God, were enlisted in the enterprise. Thousands of men and millions of dollars were demanded by the conniving, avaricious engineers of this Missionary Machine; while their demand was but too promptly complied with by the unsuspecting Baptists and citizens of the east.

Our readers will recollect that our discourse is in short hand. We have not room at present to enlarge; so we pass to the consideration of our second proposition.

Second. We would enquire wherein, or how our republican institutions are in a superlative degree dependent on the enterprise of the American Bap. Home Mission Society? It is not our object to meddle with politics. We have, and shall continue to avoid making our paper a vehicle for political matters. But in the present case, in ferreting out the hidden things of dishonesty, we are compelled to touch upon the subject, which, under other circumstances, would not belong to, or comport with the design of our journal.

With that effrontery which might amply nerve a pirate, the A. B. H. M. Society claims to be the very bulwark of our republican institutions; and upon that claim infers that she is justly entitled to the approbation and efficient support of all the patriots and christians in all parts of our country. Now if her Imperial Ladyship's premises are good, her inference must be just; for all must allow, that it is duty to cherish and support the pillars on which the fair fabric of our civil and religious liberties rests; but if her premises are false, and republicanism does not depend, for prosperity and perpetuity, upon her clerical interference; then her claim upon christians and patriots is a religious fraud. And in order to determine the equity of her claim, we will examine the subject as briefly as possible; and in so doing, let us enquire, as we have proposed, On what is this claim founded? Is it because, by her, our republican institutions were called first into existence? Certainly not; this institution is now but four years old, and the foundation of our republican institutions were laid in the blood of our patriotic progenitors more than half a century ago. But 2d, Does not her claim then rest upon the supposition, that no republican form of Government can stand, unaided by a religious national establishment like herself? If so, nothing can be more absurd or ridiculous. The very history of our nation vetoes her claim; and 60 years experience has told the listening world, in a voice of thunder, that America could be free, republican and happy, without the aid of Priest-craft or Popery. This voice has been heard with surprise; and at its sound the nations of Europe have trembled. Their population have, from degraded servitude to earthly priests and potentates, attempted to throw off their galling yokes and imitate our glory; but they, alas! bound fast in ecclesiastical chains, have, as yet, struggled to but little purpose; while the very chains which binds them down, are those of institutions which are now precisely what the A. B. H. M. Society wishes to be. It is a remarkable fact that there never has existed a republican form of government connected with a religious Hierarchy; for fire and water are not more opposite each other than these two extremes. Nor was there ever a republican government overthrown or prostrated without the interference of priest craft. This religious viper has ever labored to make nations believe that their prosperity and perpetuity depended on their religious manoeuvrings; and wherever this notion has prevailed, the glory of nations has fallen to rise no more forever! Mark the prevalence of this sentiment in all

the papal nations of the earth. In every instance these governments have been persuaded to believe their prosperity and perpetuity depended on their religion; and as a legitimate consequence, Emperors have bowed obsequiously to the Pope of Rome and received their crowns, and making peace by the most humiliating acts that mortals could perform, in kissing the toe of his holiness. And yet for such halcyon times in the history of America, the Society seems to pant.

But again: Was this insulting resolution of the Society passed in order to awe the people of these United States into a compliance with their clerical arrangements? Truly it wears such an appearance. Make the Patriots and Christians of America believe the doctrine of the resolution, viz, that the missionary enterprise is of the highest importance to the prosperity and perpetuity of our republican institutions; and every democrat and christian in our land will, in the spirit of our illustrious fathers, pledge their lives, their fortunes, and their sacred honor, to support the enterprise, which they shall be duped to believe is identified with the foundation of our civil and religious rights. But let us suggest for the consideration of the Society, that in our opinion Columbia's patriotic sons are, at this time, hardly prepared to commit to their sacred hands, their lives, their honor, and what the Society holds still more dear—their Fortunes. Never while the voice and blood of our pilgrim fathers, who were martyred on the shores of our eastern States, for nonconformity to the dogmas of the dominant party of religionists, who, in a kindred spirit with that of the Society, held that the prosperity of the American continent depended on their religious phrenzy, continues to stain the soil on which they gloriously fell, rather than submit to clerical dominion those invaluable rights which no republican government could ask, or christian and patriot could yield. Before the citizens of this great Republic can believe the doctrine of the Resolution, they must be made to forget whose blood was poured forth in torrents to set us free from tyranny and priestcraft. Base ingratitude, foul apostacy, unexampled degradation, and an utter destitution of respect for the memory of the sainted heroes of our revolution, can ever sink us low enough to submit to the abominable corruption of that Resolution, which would couple priestcraft with christianity and republicanism.

But last of all, we enquire, Is the A. B. H. M. Society itself a Republican or a Christian Institution? Let the task be ours to prove that it is neither Republican or Christian, and of course cannot be identified with the Republican institutions of America. 1st, We prove that it is not Republican. By the term *republican*, we understand a government that not only rejects a monarchy, but which invests the people with the supreme authority and which rejects aristocracy. This is the Republicanism for which our heroes bled, and the logic which kind heaven, through them, has handed down to us, and which the resolution calls on us to barter away for very priestcraft.

But to the investigation. We show that this institution is anti republican, because pure republican principles qualifies no man to participate in the concerns of the establishment.

2nd. Because anti-republicans, torys, savages, or even satan himself would be alike eligible to membership, and to any office or power in this institution for a sum of money, providing always that they call themselves Baptists, and pay the requisite sum for their birthright.

3rd. Because this institution denies the republican doctrine of equal rights, in civil and religious matters, and has declared a war of extermination against all such religious sects as will not favor their plans.

4th. Because she has sent her emissaries (called missionaries) with instructions to invade the peaceable churches of the Mississippi Valley, and by whom the peace and harmony of the Old Fashioned Baptists in the west have been prostrated, so far as the influence of these agents could effect it, and in consequence thereof have been made to weep; while to their tears, remonstrances and entreaties, this mammoth institution has invariably turned a deaf ear.

5th. Because this institution is emphatically a huge monied monopoly, emassing large funds, and professedly intending to occupy the whole ground; i. e. turning the gospel of our Lord Jesus Christ into merchandise, and arrogating to themselves the right of dictating to the churches and citizens of the west what preachers they shall, and what they shall not hear and support.

6th. Because the H. M. Record, published under their immediate patronage, has attempted to stigmatize the name of Richard M. Johnson, and other distinguished patriots and statesmen, with infidelity, because they opposed the amalgamation of civil with religious legislation, in the case of the Sunday Mail question.

7th. Because the constitution and regulations of this institution are highly aristocratic; vesting the supreme authority in the hands of a few dignified characters, and dealing out to the rich and influential, seats and titles of honor, dignity and distinction, irrespective of character, and proportioned only to the amount of money which they pay for such titles and distinctions.

Having in the seven above named particulars shown that the institution is Anti-Democratic, we now pass to show that they are equally Anti-Christian, and consequently not entitled to the patronage which they arrogantly claim from the christians and patriots of our country, for the following reasons, viz:

1st. Because all christian institutions are under the immediate direction of the great King of Zion, and authority for them is distinctly given in his statute book, the Bible. In that sacred volume there is not one word of authority to be found for the A. B. H. M. Society, or any other religious society except the church of God alone; and she is not only forbidden to amalgamate with the world, but commanded to "come out and be separate from the world."

2nd. Because this institution, regardless of the order of the house of God, and of the indignity which they thereby cast upon the sacred name and office of our Lord Jesus Christ, assumes the right to call, commission, send forth, and sustain men to preach in the name of our Lord Jesus Christ, what they profess to believe is gospel; appointing for them their field of labour, the time of their service, the manner of their work, and the amount of their reward; and for all which assumption of power, they can find just about the same divine authority that the Pope of Rome, and his mistress, the *Whore of Babylon*, can for the same extravagances; but no more.

3d. The Anti Christian character of this institution is manifested by the national character which she assumes, and the *Dragon voice* with which she speaks. In the former, calling herself American; and as in the resolution before us, she claims the patronage of this entire nation. In the latter particular, her voice is dragon-like, because she calls on the world for support and approbation. The church of Christ has never called on the civil powers for either support, or approbation. All the church of Christ, has ever asked of the civil governments, has been simply to let her alone! She knows no King but Jesus—she will be supported by no Husband but her Maker, and will ascribe salvation to no other name.

4th. We show that this institution is Anti Christian because she employs men who are prepared for her service, not by the Holy Spirit, but by a course of prepara-

tory study at some Theological Seminary or College; and gives the decided preference to such of them as preach a system of works, or means, and such as are the most expert in getting up revivals, collecting funds, establishing Sunday Schools, Tract Societies, and other kindred institutions of modern human invention.

5. Because they give flattering titles to men: such as Reverends, D. D's., Presidents, Vice Presidents, &c.; which in their religious application, as by them used, are expressly forbidden in the word of God. Among the numerous presidents, directors, life-members, &c. published with the Minutes of their late Meeting at Philadelphia, we can scarcely find a name disconnected from some title like Rev., Hon., Esq., M. D., D. D., Gov., Gen., or something of that description; by which is made to appear their utter disregard of the authority of the Bible, where such authority comes in competition with their ambitious notions.

6. Because of the dishonorable means resorted to, to gain funds to carry on their enterprises—pretending that the Lord's treasury has been overdrawn, and that the Lord, through them, is calling upon the people to replenish it with silver and gold, and endeavouring to impress upon the minds of the people the false and idolatrous notion, that a liberal supply of money will promote the eternal salvation of souls. All of which is false and anti-christian.

7. This institution is anti-christian, because in opposition to the Old School Baptist Church Ministers, and private members, who will not own their clerical power, or regard their arrogant pretensions. Their hostility has to a greater or less degree, been felt in perhaps every branch of Zion in America, which stands on the primitive platform.

Thus have we, in as brief a way as the nature of the subject would admit of, examined the grounds of the resolution of the Society—"that their enterprise is of the highest importance to the prosperity, and the perpetuity of our Republican institutions"—and found their claims to be about as well founded as Satan's title was to those lands which he once offered our Lord as a temptation; but no better. From the investigation of the subject thus far we may infer,

THIRDLY: The arrogance of the universal claim of this institution on all the christians and patriots of our country to approbate and support the institution. This obligation we find on strict examination, to be as just, and equitable, and republican, and imperative, as are the claims of his Holiness the Pope, when he calls for universal homage as the Vice Gerent of God, Prince of the apostles, and universal Bishop of the church, &c.

Therefore, to close our lecture on this subject with a word of exhortation, as the custom is, we exhort you our readers, as you love priestcraft, clerical usurpation, bigotry, persecution and idolatry, to shell out your cash; as nothing can so much contribute to the elevation of this machine for the production of this train of evils, as the bestowal of your money—your cash—your influence—your name; and above all, dash out your *Yellow-Jackets*,—Gold—for this will immortalize you. Buy yourself a membership,—it will cost but a few dollars; or a life-membership—this will cost more, to be sure, but then it will secure you a membership as long as you live let your character be what it may.—Or, buy a Directorship for life—this will emblazon your name on the list of Modern Philanthropists, and give you a seat on which the moneyless Peter and John did never sit—in an assembly from which the despised Nazarine, who for our sake became poor, stands constitutionally rejected—a seat where christians will not envy your situation. Therefore, as you hate that civil and religious Liberty for which our fathers bled—as you dispise the equal

rights of man, and the republican institutions of our country—as you prefer Anarchy, Hierarchy, or Aristocracy, in preference to the present form of our government; make no delay; hasten to the support of the American Baptist Home Mission Society; take with you all your worldly substance, and rest assured you will thereby cast in your mite to overthrow all that republicans hold dear, and aid to afflict and persecute, and finally slaughter, the despised followers of the meek and lowly Lamb of God. But know ye, that for all these things God will bring you into judgment.

A word to our Old School Brethren, and we will close for the present. Brethren, be strong in the Lord; and in the power of His might; have no confidence in the flesh; be patient in tribulation; suffer reproach cheerfully for the sake of your adorable Master. Remember it will be but a little while, at the longest, that you are to endure these things—God will shortly bruise Satan under your feet—the Eternal God is thy refuge and underneath you are his everlasting arms. Therefore, fear not, thou worm Jacob; no weapon that is formed against thee shall prosper, and every tongue that riseth against thee in judgment shall thou condemn, and thine enemies shall be found liars unto thee. Mark the footsteps of your Captain, your Leader; he passed this way before; and with him may it be our glory to dispise the shame, endure the cross, and bear his reproach; for unto you it is given, in behalf of Christ, not only to believe on him, but also to suffer for his sake. Bear a faithful testimony against all the hidden things of dishonesty, by your words, by your lives, and by your conversations.

"And when your General, Christ, shall come, With sound of trumpet, not of drum, Even then our well dress'd ranks shall stand In full review, at God's right hand— Then we'll march up the heavenly street And ground our arms at Jesus' feet."

THE EMMAUS BAPTIST CHURCH, Elder B. Pitcher Pastor, Meeting for worship every Lord's day morning and evening at 63 Christie st. New York City. This church affectionately invites ministering brethren of the Old School Baptist order, as they pass through the city, to call on them. They will find bro. Chs. Scholey at 158 Broadway.

RELIGIOUS MISCELLANY.

RUSHTON'S LETTERS.

A Defense of Particular Redemption; wherein the doctrine of the late Mr. Fuller relative to the Atonement of Christ, is tried by the word of God.

LETTER IV.

DR. TOBIAS CRISP, like many others of the Lord's people, was, in his earlier years, a zealous Arminian, and very indefatigable in his ministerial duties. But it pleased God, several years before his death, to lead his mind into the heights and depths of free grace and everlasting love, and to establish his soul in an extraordinary manner, in the faith of imputed righteousness. This soon procured for him the surname of Antinomian, though all who knew him, both professors and profane were witnesses to his uncommon devotedness to God, and to the holiness of his life. After his strength was greatly spent, by constant and laborious preaching, praying, &c., often whole nights, to the ruin of his health, he died in 1642. But the same truths which were his support in life, were his triumph in death. 'He manifested,' says Mr. Lancaster, 'such faith, such joy, such a quiet and appeased conscience, such triumph over death and hell, as made the standers-by amazed. And withal he forgot not to profess before some present, the stedfastness of his faith to this effect; 'that as he had lived in the free grace of God through Christ, so he did with confidence and great joy, even as much as his present condition was capable of, resign his life and soul into the hands of his most dear Father.' His son, Mr. S. Crisp, informs us, that a few moments before his departure out of this world, he said to friends by his bed-side, 'Where are all those that dispute against the free grace of God, and what I have taught thereof? I am now ready to answer them all;' and so he fell asleep.'

MR. THOMAS COLE was a minister of the Independent denomination in London, and the author of an excellent work on 'Regeneration, Faith, &c.' He ably advocated the doctrines of sovereign grace, especially imputed righteousness, and zealously opposed the Neonomian error. For the account of his last illness and death, which took place in 1697, I am indebted to Mr. Wilson's History of Dissenting Churches. We are informed that, 'in the prospect of his approaching end, his mind was the most happy imaginable; & he conversed with different persons, in a manner that gave great satisfaction to those about him. Mr. Traile, who was present, said to him, 'Sir, you know what opposition hath been made against the truths of the gospel, and what contending there hath been, &c. But have you no kind of repenting that you have given occasion of this contention?' Mr. Cole replied, 'Repenting, no; I repent I have been no more vigorous and active in defending those truths, in the confidence of which I die; and if I have any desire to live, it is that I may be further serviceable to Christ, in vindicating his name in the pulpit. But he can defend his own truth, when his poor creatures and ministers who contended for them (as well as they could) are laid in the dust.' Mr. Traile said, 'We desire to know the peace and comfort you have of these truths, as to your eternal state?' He replied, 'It is my only ground of comfort. Death would be terrible else. I should not dare to look death in the face, if it were not for the comfortable assurance which faith gives me of eternal life in Christ. Not what I bring to Christ, but derive from him, having received some beginnings of it, which I see springing up to eternal life. They do not know the constraining power of the love of Christ, who can be wicked and licentious, under such a comfortable doctrine. None feel the power of it but those whom God enableth to believe; and it will be abused by every one that does not believe it.'

"The following are some of his occasional sayings, at several times on his death-bed. 'I wait for a peaceable dismissal, I long to see his salvation: ere long I shall be were I shall be free from all pain. The Spirit saith, Come, and the Bride saith, Come, O Come! Lord Jesus, come quickly.' To one that came to see him, he said, 'God hath made me a man of contention; but I would have all the world know, that the doctrine I have been preaching, I can comfortably die in.' One friend said to him, 'You have been one of those that tormented the earth, as was mentioned this day in prayer.' He replied; 'The gospel will torment them more & more. God will have his witnesses, a competent number in all ages. Blessed be God, he hath called me to his heavenly kingdom. I long to be with Christ. It is a pleasant thing to die; I am waiting for thy salvation. To Dr. Chancey, who was present, he said; 'Though they would not suffer me to preach the doctrine of free grace quietly, yet God suffereth me to die in the comfort of it.' In this resigned and happy manner, Mr. Cole departed to the world of spirits, on September 16, 1697, in the 70th year of his age."

MR. JOSEPH HUSSEY, who is best known by his works entitled 'God's Operations of Grace, but no Offers of Grace,' and his 'Glory of Christ Unveiled,' was, in the latter part of his life, a most zealous opponent of Arminianism, in all its branches. In his dying moments, though in extreme pain, he was honoured to bear some, precious testimonies to the truths of discriminating grace, of which the following are a few. 'One of the church-asking him how his faith was exercised with regard to those doctrines he used to preach? He answered, 'I am in the firm and full persuasion of all those truths I have preached, and die in the firm belief of them all.' Many of the church being in his chamber, he often dropped some spiritual observations that expressed the feelings of his mind on the occasion. A person asking him how he did? 'I am,' said he, 'waiting for my happy change, to be dissolved, and to be with Christ.' 'What do you take sir?' 'I have no palate for any thing here, but my spiritual one is as good as ever to relish the doctrines of the gospel.' Being asked how he found it in his soul as to those doctrines he had delivered? He answered; 'O bravely! They are my main supports under my trials and pains. I find now the truth of what I have preached. They are not my notions or fancy, but the power of Christ to my soul.'

'Dozing at times, when he awaked, he would drop such words as follow. 'I have often sung the praises of God in the low lands, but, oh! how long will it be before I come to the height of Zion, to sing to God and the Lamb upon the throne. Oh, blessed death, it is a sweet thing to die, for Christ will then be all in all. O

Lord, gather thine elect out of this sinful world unto thyself! He would occasionally break forth with many short sentences, such as these: 'Blessing, glory, honour, and praise be to God and the Lamb, for ever and ever. Sin is dreadful, but grace triumphs through Jesus Christ. Lord, be with me in my last conflicts, and leave me not. O let me have an abundant entrance into glory, to sing thy praise.' Thus he continued testifying of Jesus Christ, and praising him, until Tuesday, November 15, 1726, when he slept in the Lord, in the 67th year of his age.*

Mr. A. M. TOPLADY. If ever a believer of modern times finished his course with joy, and was honoured to bear his dying testimony to the truths of the gospel, it was the celebrated Mr. Toplady. For nearly two years, before the Lord took his highly-favoured servant to himself, he was pleased to fill him most remarkably with the Holy Spirit, and to give him extraordinary foretastes of glory. He was delivered from all doubts and fears, and possessed the fullest assurance of an eternal salvation in Christ. In public ministrations he was sometimes carried out beyond himself, and appeared almost in an ecstasy while discoursing on everlasting love, full redemption, free grace, and absolute salvation. The divine consolations with which he was favoured, increased the nearer he approached his end. About a month before his decease, in consequence of a wicked report that he had changed his sentiments, circulated by the followers of Mr. John Wesley, he published his dying avowal of those precious truths which he had so zealously and so ably defended. In this avowal he says, 'Should any hostile notice be taken of this paper, I do not intend to make any kind of reply. I am every day in view of dissolution. And in the fullest assurance of my eternal salvation, I am waiting, looking, and longing for the coming of our Lord Jesus Christ.'

In conversation with a gentleman of the faculty, not long before his death, he frequently disclaimed with abhorrence the least dependence on his own righteousness, as any cause of his justification before God, and said, that he rejoiced only in the free, complete, and everlasting salvation of God's elect, by Jesus Christ, through the sanctification of the Holy Spirit. The same medical gentleman has related the following particulars of their conversation. After observing that a remarkable jealousy was apparent in his whole conduct, for fear of receiving any part of the honour due to Christ alone, he adds, 'His feelings were so very tender on this subject, that I once undesignedly put him almost in an agony, by remarking the great loss which the church of Christ would receive by his death, at this particular juncture. The utmost distress was immediately visible in his countenance, and he exclaimed to this purpose: 'What, by my death? No! By my death? No! Jesus Christ is able, and will, by proper instruments, defend his own truths. And with regard to what little I have been enabled to do in this way; not to me, not to me, but to his own name, and to that alone, be the glory.'

Conversing on the subject of election, he said; 'That God's everlasting love to his chosen people, his eternal, particular, most free, and immutable choice of them in Christ Jesus, was without the least respect to any work or works of righteousness wrought, to be wrought, or that should ever be wrought in or by them; for God's election does not depend upon our sanctification, but our sanctification depends upon God's election and appointment of us unto everlasting life.' At another time, he was so affected with a sense of God's everlasting love to his soul, that he could not refrain from bursting into tears.

A short time before his death, at his request, I felt his pulse; and he desired to know what I thought of it. I told him that his heart and arteries evidently beat weaker and weaker. He replied immediately, with the sweetest smile upon his countenance; 'Why that is a good sign that my death is fast approaching; and, blessed be God, I can add, that my heart beats every day stronger and stronger for glory.'

* The above is abridged from the account of Mr. Hussey, in 'Wilson's History, &c.'

TO BE CONTINUED.

Original Anecdote.—One day during the present week, as a gentleman was passing through town, he saw a drunken man lying before a grocery door on his back, with his heels up, and face covered with blood and dust, where he had been politely hoisted by the keeper within on account of his being too obstreperous. Halloo! the keeper of the grocery! said the gentleman, your sign has fallen down and is lying before the door.

POETRY.

For the Signs of the Times.

Death of the Young Christian.

I

It was a quiet morning hour,
When all without was fresh and fair,
With fragrance from each bud and flow'r
So sweetly blending in the air;
When man, and beast, and silvan throng,
Had ris'n to greet the sun's first ray,—
That soft and clear was breath'd a song
Where calm the dying christian lay.

II

Once more he gaz'd upon the earth,
Its scenes so bright, and rich, and gay,
But none of these had aught of mirth
For him whose thoughts were far away.
His youthful brow—so calm—serene!
His quiv'ring lip and upturn'd eye,
Commun'd with God—a brighter scene
By far, beyond—above the sky!

III

Again he smil'd upon the friends
Who still more close around him drew,
And breath'd his last farewell, and end,
As heavenward his spirit flew.
And while the friends now mourn and sigh
The prize of which dull earth is riven,
He breathes a purer clime on high
Within the star-gemm'd gates of HEAVEN.

V * * * *

Mount-Hope, July 3, 1836.

For the Signs of the Times.

The High Rock.

Convinced as a sinner to Jesus I come,
(Informed by his gospel for such there is room,)
O'erwhelmed with sorrow for six did I cry,
Lead me to the Rock that is higher than I.

But tempted by satan my Saviour to leave,
Who sets forth religion as meant to deceive,
I claim my relation to Jesus on high,
The Rock of Salvation that's higher than I.

When sorely afflicted and ready to faint,
Before my Redeemer I'll spread my complaint:
Midst storms and afflictions my soul shall rely
On Jesus, the Rock that is higher than I.

When I my poor feelings with others compare,
And learn from reflection what mercy I share,
My backsliding heart is constrained to reply,
Lead me to the Rock that is higher than I.

When judgments, O Lord, are abroad in the land,
And merited vengeance descend from thy hand,
O'erwhelmed at the sight for protection I fly,
To hide in the Rock that is higher than I.

When God from my soul doth his presence remove,
To try by his absence the strength of my love,
I'll rest on the promise of Jesus, and try
The force of that Rock that is higher than I.

When summon'd by death before God to appear,
Through free grace appointed I'll yield without fear,
Most gladly to venture with Jesus on high;
The Rock of Salvation that's higher than I.

'Tis there with the chosen of Jesus I long
To dwell, and eternally join in their song,
In praising and blessing, with angels on high,
Christ Jesus the Rock that is higher than I.

E. S. TABER.

Nelson Co., Ky., May 31, 1836.

Our paper has been unavoidably delayed in consequence of the Editor's attending the Old S. Meeting at West Turin.

Receipts acknowledged in our next.

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

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. IV.

NEW-VERNON, ORANGE CO. N. Y. FRIDAY, JULY 29, 1836.

NO. 16.

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Communications.

For the Signs of the Times.

Number I.

BROTHER GILBERT: Some months since I addressed a letter to Mr. Alexander M. Beebe, (a copy of which I send you) and as I have heard nothing of it in the Register, I wish you would give it a place in the Signs.

To Mr. Alexander M. Beebe:

SIR, Having been favored, through the kindness of a friend, with an opportunity of reading a few No's. of the Register, I have seen some things which I conceive to be exceptionable. Among which is an article entitled "The Contrast," in which you say, "It is strange that professing christians can see the spirit of Benevolence running through the Bible as it does, and yet engage in resolute efforts to check it, where it may be found among their fellow disciples, as was strongly manifested in the conduct of the minister mentioned below."

Having been an occasional reader of the Bible for about half a century, and somewhat acquainted with the letter, if not the spirit of it; I will offer a few of my thoughts, with some questions for your consideration, which I wish to see the public made acquainted with through your columns, with such remarks as you may think proper to append.

Well, Sir, I think that if you had carefully read, and had been acquainted with Paul's 2nd Epistle to the Corinthians, 11th chap. and from the 12th to the 29th verse; Gal. ii. 3—6; 2 Tim. iii. 1 to end; Titus ii. 1 to end; 2 Peter ii. 1 to end, with various others; the thing you wonder at would not have appeared so strange. Query, Whose claim to benevolence is best founded, the man who spends his time and money to preach the gospel to the poor, without making it chargeable to any body? or the man who labours under the patronage of a society for \$5 or more per week? How ought our modern money-beggars blush in view of what is recorded Mark xii. to the end; Luke xxi. 1—4! In your extract from the "Tract Magazine," you bring forward a professed preacher of the gospel, whom it appears was employed by the Tract Society to dispose of their merchandise. It was doubtless convenient for him to gather the people to hear preaching and sell tracts, as well as those we read of John

ii. 13—17, to sell their doves in the temple of God; see also Mathew xxi. 12, 13; Mark xii. 15—17.

He complains of opposition to his business from a minister;—so did the scribes and chief priests complain of opposition from the Saviour. They sought to destroy Jesus;—and if I can understand your tract-merchant's language, he wishes the opposing minister "silent in darkness." The people too, seem, from his account, to have opposed the doctrine of the opposing minister;—so it appears the people opposed the doctrine and conduct of Christ: See Math. xiv. 14, 15; also, Mark xi. 18. What tracts he had we are not informed, except the "Baptist Manuel." The "Dialogue on Missions" it seems he had not; and if the one he wanted to give away, is the same that I have seen bearing that title, it contains sentiments as far removed from the doctrine of salvation by grace alone; as the doctrine of the judaizing teachers was from that which Paul preached. It also held up Peter and John to view as learned men; which contradicts Acts iv. 13, and which speaks of them as unlearned and ignorant men."

Permit me, sir, to tell you that I have been a reader of tracts, more or less for several years; perhaps no pedlar has a pair of saddle-bags large enough to hold half as many as I have read; and yet among them all, I have found but few but what exhibited the same false notions of vice and virtue that were embraced in the multitude of novels which I read in my youth. There were, however, a few honorable exceptions; but my own judgment of them is not all that I will present for your consideration. Mr. Bacon, a celebrated preacher, in his sermon contained in a periodical called the "National Preacher, No. 1, Vol. 3, for 1828; in setting forth the duty of reading, and pressing it upon his readers, and in speaking of what they should not read, he speaks against the reading of tracts. He calls them "religious stories, fictions founded upon facts." Can you tell me, sir, what better a fiction is for being founded on a fact? or what better a fiction is than a fable? I think a fiction is a falsehood—a story invented. Can you make a fact of a fiction?—As well might you turn falsehood into truth; much easier might men turn the grace of God into lasciviousness, and change the truth of God into a lie. Had he been preaching the gospel with the Holy Ghost sent down from heaven, he might have had opposition from scribes, pharisees, lawyers, doctors, priests and anti-nomians, if they had heard him; but he "felt very desirous of disposing of" his merchandize. What merchant would not find fault if any one should prevent the profits of his trade by finding fault

with his goods. Demetrius the silversmith, and workmen of like occupation, complained of Paul's preaching, as it operated against their craft; for by it they had their wealth. In his language, he says, "I verily believe that at this time, especially in our western country, (and more particularly in the Baptist denomination) antinomianism is productive of greater evil, and preventative of more good than all other things which oppose the precious cause of Christ; and with propriety may be characterized the anti-christian giant of the day." Had this theological book-merchant been soberly acting under the influence of the spirit of our divine Master, could he have given such a definition of the word *Antinomianism*? Are the tracts he sells the law, and to oppose them Antinomianism? Is opposing tracts and recommending the Bible, "productive of greater evil, and preventative of more good than all other things which oppose the precious cause of Christ?" It must be so; I think the conclusion is fairly drawn, and properly belongs to the premises he has laid down; as all the crime he charges "our western folks" with, is, that they "possess prejudices against tracts," calling them "fables," "ridiculing all the efforts of the day," recommending the Bible, and striving to "circulate the Signs of the Times."

Men that love the doctrine contained in the New Testament, will hardly believe that opposing tracts and recommending the Bible, is productive of greater evil, and preventive of more good, than the devil and all his children. Scribes, pharisees, lawyers, judaizing teachers, false apostles, hirelings, wolves in sheeps clothing, together with all their lusts, corrupt passions and evil propensities of the flesh. What, therefore, shall we think of this theological book-merchant? shall we think him a learned man, just come from school with the knowledge of letters, words and languages? If so, we must think his "anti-christian giant of the day," which has risen from men's enjoying the liberty of worshiping God according to the rule given in his word, without the aid of tracts, is far worse than priestcraft, adultery, treason and murder. Of course he would prefer having people bound by some law to receive or buy his tracts, and to believe their contents, whatever may be found in the Bible to the contrary notwithstanding. Or shall we think him some ignoramus that did not understand the language he used? and so did not mean to pray for the destruction of our civil and religious liberties, when he prayed, saying, "May the good Lord have mercy upon us, and follow with his blessing the many efforts now making for its (the anti-christian giant,) "entire downfall." You may have which horn of the dilemma you please, if

he was ignorant and did not understand what he said; it may be that the minister he mentioned did not ridicule "all the efforts of the day" in a scandalous manner at all; if learned, he must know better the meaning of the word "anti-nomians" than to apply it to the rejection of tracts, and preferring the Bible; unless he believed his tracts were the law. But suppose the minister he mentions should have been an anti-nomian in reality, and all the Baptists in that section of country, (of which I have no evidence) could it be possible that a minister of Christ, in the exercise of the spirit of grace, could candidly make use of such an expression?

But to proceed, he says, "something must be done," &c. "the Baptist denomination are much better informed than they were six years ago, and I feel almost convinced, that, in less than that time to come, our anti-nomian and anti-effort Baptists will be so much out of credit, that provided they should adhere to their sentiments, they will be silent in darkness." Here he has connected anti-effort with anti-nomianism; and doubtless he means, by anti-effort Baptists, those which reject the arminian fictions that are published in tracts, and proclaimed by men called missionaries, or apostles, as the missionary dialogue calls them; together with the whole mass of inventions of men, and the doctrines of men and devils, and their mechanical operations for making christians; self-created national religious societies, formed upon a monied base, which gives membership instead of christian fellowship, and amalgamates the church with the world; where infidels may buy religious priviledges for money—where if the money stops the effort stops, and one part of mankind that might have been saved, must be eternally damned for the sins of christians—where men believe "themselves sacredly called to the high and holy work of supplying the world with an efficient ministry"—where they declare that "Money is no less the nerve of missionary enterprize than of war," and that "the heathen will not be given to Christ without money." They also tell us that Jesus Christ is calling upon us for money, "that he may expend it as he did his heart's blood for the salvation of a perishing world." If, sir, to oppose these corrupt sentiments, constitute an anti-nomian or anti-effort man; I wish I was more of one; and you may rest assured that while God gives me grace to serve him with my spirit in the gospel of his Son, my *effort* shall not be wanting to oppose such abominations as are practised under the cloak of religion, "though I be nothing."

But, he says, "something must be done," &c. A mighty effort must be made to scandalize, stigmatize, blacken the character, and impugn the motives of the few feeble, trembling souls that dare not leave the directions given in the word of God to follow cunningly devised fables, and the cunning craftiness of men whereby they lie in wait to deceive. "Something must be done," to get these few who are endeavouring in the midst of opposition, to "press toward the mark for the

prize of the high calling of God in Christ Jesus;" and that are endeavouring to worship God in the spirit and truth. "so much out of credit" that "they will be silent in darkness." What a noble philanthropic effort this, to call them hard names, reproach, defame, and slander them abundantly. To say they are opposed to all that is good, have a bad spirit, and rank them with the enemies of God; to give a false colouring to their sentiments, and misrepresent their practice. Yet they have little cause for complaint, "for their's is the kingdom of heaven." So were the prophets persecuted: it was said that John the Baptist had a devil; "The Son of man came eating and drinking, and they say, Behold a man gluttonous man, a winebibber, a friend of publicans and sinners." Now, "the disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Belzebul, how much more shall they call them of his household." But, as I do not wish either you, or your correspondent to be deceived, I will tell you that I think there are some among those who bear such hard names, that, for Zion's sake, will not hold their peace, and for Jerusalem's sake, will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth: though they should receive no remuneration for their time and services from their fellow men, except jeers, scoffs, and ridicule. Some whom God has set without the aid of modern machinery, as watchmen on the walls of his spiritual Jerusalem, which will not hold their peace day nor night; and such I hope will be continued as ministers among the living in Jerusalem, until the two witnesses shall be slain. See Rev. xi. When that time comes I have no doubt there will be great joy among false teachers, and their adherents, to see those that opposed their idolatrous innovations in practice, and the doctrine of salvation by human effort, "silent in darkness."

Having presented some of my thoughts respecting what you have quoted from your correspondent, I proceed to notice your contrast between the "Opposer of tracts in Pa. and Mr. Kincaid of Ava." And since you arrive at the conclusion that "common honesty and philanthropy would be at no loss" to condemn the minister in Pa., I will suggest an exception to your conclusion. Though I will not say that the minister in Pa. did right, he might have erred; but from the testimony you adduced, it does not appear that he was opposed to the circulation of all kinds of tracts, for he "strove to circulate the Signs of the Times," which is merely a tract. Thus he bears testimony that the minister complained of, was friendly to the circulation of such tracts as he believed contained gospel truth, and matters of fact: it was, therefore, such as he thought fabulous, and contained false doctrine, that he was opposed to. Would not your correspondent and yourself do the same? Where then is the blame

of the minister in western Pa? Does Mr. Kincaid circulate tracts in Burmah that contain sentiments which he does not believe? If he does, he very illy compares with the Apostles, and cannot be seen "standing in all the boldness and loveliness of a primitive disciple, before the prince and nobles of Burmah." You also ask us to "look at the 4th of Acts and read the chapter." This I have done, over and over; but cannot find a single verse in it that reads as you have quoted them. The 19th, 20th and 21st reads the nearest like your quotation, of any that I can find, and you have quoted neither of them as they read in my Bible. I really wish you would be more careful, or not give notice that you are quoting from infallible inspiration. However, I will call it a mistake either of the editor or printer, and let it pass; I sometimes make mistakes myself. But what shall I think when I read the following: "The prince and his nobles feared the people too, in Burmah. Notable miracles had been there, also, as well as in Jerusalem. The spiritual infirmity of several in Ava had been removed by the name of Jesus Christ of Nazareth. Many people knew it; great surprise had been excited, that those on whom this miracle of healing had been wrought should cast away their idols, and give testimony to the power of the cross at the hazard of their lives." Did you mean that your readers should understand that Mr. Kincaid had power to heal the souls of the heathen, miraculously, in the name of the Saviour, as the apostles had to heal their bodies or limbs? Unwilling as I am to believe it, yet I cannot see what else you should mean to have them understand by your expressions. You compare him with them, his government with theirs, and miracles connected with both cases. What else can we understand? But why is it more of a miracle that a man should be born of God in Burmah than in America? Is it harder for the Almighty to change the heart of a Burman than an American? Is it, indeed, the work of God, or of Mr. Kincaid to communicate the divine nature to the heart? If you believe it to be the work of Mr. Kincaid, ascribe it to him; we live in a land where the liberty of the press, and freedom of speech are yet enjoyed. But believing, as I do, that it is the work of God alone; your insinuation looks much like blasphemy. When I read it I thought of the three unclean spirits like frogs, that came out of the dragon, the beast, and false prophet. In my judgment, it is, at best, a very exceptionable clause. No more till my next.

Yours,

HEZEKIAH WEST.

For the Signs of the Times.

Hamilton, June 14, 1836.

VERY DEAR BROTHER: Enclosed you will find \$5 which you will please credit to the names given below for the 4th Vol. of the Signs. It being my duty to send you this sheet and the money enclosed, as Agent for you; I have concluded to write a few lines more, and fill up this

sheet for your perusal, which will be at your disposal.

The question is often asked, "Why do not our western brethren write more, or oftener, in the Signs of the Times for the encouragement of drooping saints, seeing that the trying and interesting condition of our unhappy denomination is such as to demand the influence of all who can either preach, write or fight?" And the question is often asked me, bad as the New School think I am, or fain would represent me, "Why do you not write more often?" to whom I have generally replied, that it is seldom, if ever, that I can write well enough to please myself, much less for others to criticise on; for I generally find that if I think of writing on religious subjects, or the glorious system of Salvation by Grace, that by the time I get the pen in my fingers, it becomes a sword, and my whole mind, soul and spirit, is swallowed up with a clear view of the awful and heart-sickening condition of the Church of Christ, in her present struggle to free herself. Whether I look at her as a denomination, or our Association, or consider the state of Churches individually, or personal famine and distress; the scene is the same, and the cause appears to be the same; and before I am aware, I am crowded with ammunition, my pockets full of powder and ball, and in my zeal to drive the Canaanite out of the camp, I find myself offering to share with my neighbours my overpluss, and pressing them to rally up to the standard of King Jesus. And whenever I think or write of the situation of the Western Baptists, I cannot but speak the truth, expose error, and point out some of the file leaders in the enemies camp; and thus the cry of "hard saying who can hear it," "hard spirit," "spiteful letter," &c.

I have sometimes thought my lot to be hard. It seems to me that I have to bear the brunt and force of all that is aimed at the Hamilton Church and some others. While standing in their defence and in the cause for several years past, I endeavoured to escape the present persecution, war and famine, by leaving the little fort at Hamilton, selling out my little claim here, and removing to the far west, in quest of peace and a little band of love, who worship God in the spirit, and have no confidence in the flesh—a people separate and healthy, and a people who have not yet opened their doors to modern science and Golden God-makers. If I have ever been guilty of a murmuring spirit, it has been on account of those plans to remove being always defeated. I sometimes think here I must stay to be sacrificed and martyred on the altar of popular opinion, or else give up and turn Catholic, or that which is no better; and were I now in reality burning at the stake, with my tongue out at the roots, my eyes both out, and my feet cut off; I still think that with my fingers I could make a cross or some sign that would be understood by the Old School saints, as my last effort in opposing modern science and New School effort, as either being handmaids, ordinances, or co-workers with God.

It seems that the Great Head of his Church has so ordained it, that I should stand here as a spy in the front of the besieged fort, where I am so often compelled to notice the movements of the officers in passing to and fro; for we are situated immediately on the trace between two important points in possession of our enemies. It is a fact that will not be denied, that my situation has been such that there is not an individual in all these parts, who has had a better opportunity of becoming acquainted with the serpentine windings of the old and arch enemy of souls, the general movements of those who come to spy out our liberty, and the plans devised to blow up the forts; and thus you can account for my general disposition to expose, instead of writing those mellow and sweet letters which flow in the Signs from the Old School saints differently situated. It is a true saying that circumstances alter cases, and some say the end justifies the means; thus my notices of some circumstances which others may esteem as little things. For instance, that letter of mine exposing the confused state of our Miami Association; some no doubt think that though it is true, every word of it, yet it is too true and rather a hodge-podge put together as crooked as a "ram's horn." Be it so: those little crooked things called "ram's horns," threw down the impenetrable walls of Jericho, as instruments in the hand of the mighty God of Jacob, when he was leading on his people. He who seeth not as man seeth, chooseth what man's wisdom despiseth, and by choosing the foolish things, the weak things of this world, and things that are not; he bringeth to nought things that are, in the estimation of the world. Every thing is of some use; and that letter is among the all-things you know, poor and insignificant as it may appear in the eyes of some, and I have no doubt but it will have some effect. The Old School say it is all true, and has brightened up their ideas and refreshed their memories. The New School it has made sick, and are still kicking; so that it has some effect in the stirring up of our pure minds by way of remembrance. In some places when it fell into a den, it was like throwing a firebrand into a yellow jacket's nest, and if it keeps on going it will receive an extensive circulation; and perhaps may even cause the world to say that Jacob and Esau had better separate.

When I wrote that letter, which is now copied into the Cross & Journal, I had no idea of making a fuss in the camp; but thought I would just let you see how we loved one another. At the time I showed it to some of the brethren, who concluded that it was too good to keep, and recommended me to send it on to bro. Beebe, to let him see "how goes times here." Accordingly I did so, without forbidding you to publish it, but for some reasons best known to yourself, you have let it go for better or for worse; and for which I now thank you, not knowing what good may result from it; although the language of it shows that it was not what I could wish to write for publication. By the Cross and Journal, in

the Editor's criticism on the first letter, you will discover that he esteems it not only as *littleness* and *spite*, but his "new discoveries," or definition of words and letters, makes "epithets" of DD. and Dr., which I thought to be distinguishing characteristics of honour, rank and dignity. And I still think that men who can instil the germ of immortality and eternal life into the children at a Sunday school, or who can attempt to run over, or put down the old Fathers in the ministry by flat contradiction, and who can rise upon a public stand before a large body of people, and boldly deny the assertions made by a Church in her letter to an Association; certainly are higher, in their own estimation, than the Church, and by virtue of the authority in them, thus vested as officers, are entitled to some distinguishing mark of superiority, as DD. or Doctors of Divinity. They who set themselves up for teachers in theology, who have an "office," a "study," and a pulpit under them preparing for the ministry, have no right to take umbrage at those who do not believe "the uneducated man is doomed to perish," if they should honor them as divines, doctors and teachers in Theology, for they are undeniable facts; and if any other person but *I. T. Saunders!* had thus honored them, it would have been well received by neighbour Stephens.

Ministers ought to be regarded as servants to the churches, willing to be examined and reprov'd, and not to lord themselves over God's heritage. They are, to the churches, public property, the same as public officers are public property in the hands of the political world; and as such I have viewed them, and do believe that their errors, in a public career, should be exposed; and that where they will not receive counsel, advice and admonition from brethren, we have a right to reject them, and oppose them honestly and fearlessly. Now if those brethren to whom neighbour Stevens thinks I have added "epithets," by calling them DD's. or doctors of divinity, are of his opinion, or hurt with me, it is their privilege to call on me. I will not hurt them if they let the church alone, but will endeavour to treat them as gentlemen, and talk to them like a book—as I have always done. I hold no malice or hardness towards them, and they know it. I am sick of this jangling, and they should see if it can be brought to an end by an adherence to my proposals, and separate the unhappy multitude, without fighting through another session.

From all you have seen, bro. Beebe, either in Ass'n. Minutes, Old School Minutes, Letters, &c. from our Valley; I expect you are ready to conclude that the Miami Association is getting pretty sick; or, as Elder Osbourn says, "on the sick list." Well, it is true, she is sick; and the half of her symptoms have not been told you. But she has taken her first and second dose, (at Pleasant Run and Lebanon) and is preparing for a course, or the third—which is said to be "*quick, hot, and powerful,*" to the removing of all causes

and obstructions, by renovating the whole system, bracing the enfeebled parts, and giving new vigour to all who are exercised thereby. But I must stop with my comparison, least by way of retaliation I should be honoured with Dr., or some other *epithet*. By-the-by, I am already thus honoured with an "epithet" by the New School fellows, who call me "Signs of the Times." Do not laugh, you know the cause; I have written for their benefit in the little "tell-tale," besides spoken well of your paper; and such things do not go down well with some of our delicate tight-throats, whose mouths are as an open sepulchre, the scriptures say—and I acquiesce with it always.

When you first saw the attack in the Cross & Journal, I expect you felt for me; but I hope yourself and the rest of the Old School brethren will not be disturbed about me; my little shoulders are broad and have often been tried before. The most that puzzled me was to know whether I ought to notice him. At first I thought I would not, but treat the assault with that silent contempt due only to worldlings, infidels and excluded members, and such others as I have no fellowship for; but upon more serious reflection I concluded that the Baptist cause, and the justice due my own character and family, demand that I should let him know that I beg leave to differ with him, least some of the saints might be led astray, or else hurt with me. Accordingly I have sent to the Editor of the Cross & Journal, one chapter of my first epistle; and should he refuse to publish it, I shall be under the necessity of calling on bro. Beebe to do me the favour—"Better to be engaged in a righteous war than an unrighteous treaty," and your paper is the only one that the western Old School can expect to help us.

The New School appear to be in a panic about the Clerkship in the Association, and I can think of no other relief to offer them in the removing of I. T. Saunders from that office, except this: to rally their forces, come on, and at the next session, get the rule in the constitution suspended once—that the Clerk shall be elected and not appointed by the Moderator; that would suit me exactly, for I wished it done so last year, while I am indifferent and regardless to the result, as I have not begged the office or electioneered for it. What I have done has been faithfully and willingly done in obedience to the wish of my brethren, whom I have tried to serve in more respects than one; while in their arms I rest comfortable, enjoying their fellowship and pleasant smiles daily. Oh! how sweet the thought, tho' so unworthy, that my brethren hold me near; yea, I esteem it an honor to be even a door-keeper in the house of God, and if, in sweeping out and making fires, I should occasionally kick out the dogs and pups, all is as it should be—every one to his office!

I wish hereby to give notice that I have received a box of books from Elder Osbourn, which are worthy the attention of the Western O. School

Baptists, and am selling off rapidly. Also, to give notice that Elder Osbourn expects to be at many of the Associations in Ohio, and to spend part of the winter in the Miami Valley. "This is good news from a far country;" may he come in the fullness of the blessing of the Gospel of Christ. I must close in haste for want of room. Yours, in the camp of Israel, polishing swards.

I. T. SAUNDERS.

For the Signs of the Times.

Butts Co. Ga., April 20, 1836.

BROTHER BEEBE: I find in the Primitive Baptist, extracted from the "Christian Index" of Feb. 4th, that Tho's. J. Hand has written to the Editor thereof (Index) a letter, in which he intimates that many precious brethren are forcibly held in bondage by the Flint, Ackmulgee, and Yellow River Associations; desiring brethren who have correct views about the independence of churches, to make supplication to the Lord for their release. He seems to view them as in the grasp of despotism, and their case as deplorable, if not desperate. He calls upon the soldiers of Emanuel to bring battering rams, and make one more powerful assault upon that mighty wall of error behind which his dear brethren entrenched themselves; he wishes to know whether those behind the wall shall be let alone to die like the barren fig-tree, &c. With respect to the three Associations against which Mr. Hand complains, I will just say, that they stand firm upon the old platform of the Primitive Baptists who took the word of the Lord for the man of their counsel; and that the said Associations acknowledge and preach the doctrine of eternal and particular Election, effectual calling, the final perseverance of the saints, &c., and as bodies which are disconnected from all the missionary societies of the day called benevolent, &c.

If Mr. Hand has "many precious brethren forcibly held in bondage by these Associations," I will again venture to express a hope that the above Associations will loose them and let them go to their own company; although I know of none in the condition of which he complains. He desires brethren who have correct views about the independency of churches, to make supplication to the Lord for their release; and almost in the next breath, Mr. Hand calls upon the soldiers of Emanuel to bring battering rams, and make one more powerful assault upon the mighty wall &c. I suppose the condition of the above intended supplication to be this: that if the Lord should not afford release to those precious brethren held in bondage by the said Assn's. in answer to the prayers of those who have correct views about the independency of churches; that Mr. Hand and his soldiers intend to release them by the means of battering rams, by which he purposes to make one more powerful assault &c. This language drives me back in my mind to the time that Mr. Hand made his first powerful assault in the Flint River Association at Bethel, where his battering rams turned again and bat-

tered him down, so that he has not been fully able to rise up in that body since; and I do not think it strange that he should call on men of his own views to assist him in raising his battering rams, for the next powerful assault, provided the Lord should not hear their supplications.

I coincide with the Editor of the Primitive Baptist, in his remarks on Mr. Hand's letter: He says, "Now we sincerely hope that if the above Associations hold, in their respective bodies, any who wish to leave them, they will forthwith give them leave to depart;" and I say, Amen. I send you \$5 more for the Signs of the Times, as directed below.

Yours, in the bonds of a dear Redeemer,

JASON GREER.

For the Signs of the Times.

Fairfax C. H. Va., July 9, 1836.

DEAR BROTHER BEEBE, I send you the following for publication, as illustrative of the signs of the times and the spirit of New Schoolism. I would not however have it understood, from the latter expression, that I believe the great body of the New School Baptists would, in their cool moments, manifest any other sentiment than that of an entire disapprobation of the transactions related below. But this I say, the more any person's religious sentiments and practices are assimilated to the world, and he adopts worldly principles in religion, the more he will be under the control of a carnal spirit, and on every occasion of irritation, will manifest himself governed by that spirit,—and show his resentment, either by the more darling course of personal attack, or by the meaner plan of backbiting and slander. Hence the false and slanderous reports, every where, and by every means, put in circulation against the Editor of the Signs, and other Old School Baptists, who, like Mordecai, are in the way of the New School gentry. As in Alexandria, New-schoolism has been carried one degree further than in most other places, that is, in the case of Elder Cornelius, wherein certain charges had been preferred against him before the church, several of the clergy came forward to rescue him from the degradation of having his conduct investigated by the church, and after pursuing a course of disorder and confusion, for several successive meetings that would disgrace a political caucus, (the particulars of which have been noticed in the published Report of a Committee called to investigate the grievances of the majority of the white members of the church,) they succeeded, by what was a majority of the votes counted, though the votes of a small minority of the church, in establishing the principle and precedent that the clergy and laymembers are two distinct grades; that the private members are not to be considered the *peers* of the preachers; and that he is not to account to them for his conduct. In accordance with this principle, and the approbation of the part of the church above specified, the charges which had been preferred against Eld. C. were not suffered to be investigated by the church, but that business was assign-

ed over to, the attending Clergymen, as belonging to their proper province. I say as this principle had been thus established at the American Alexandria, it is not so much to be wondered at, that those members, who were thus induced to give up their church privileges and religious liberty, should attempt to assert their claims to the exclusive right of the Meetinghouse by a resort to carnal warfare. It may be proper to add, that they are encouraged to set up this exclusive claim, by the New School preachers in this section of country going with their entire influence to give this party the name and standing of the Alexandria church. And having had the Pastor and Clerk with them, the books and keys of the Meetinghouse in their hands, their claim is readily acknowledged by those who, like a certain neighbouring baptist preacher, whose name is of very public notoriety on more accounts than one, think that, in a division of a church, however numerous, if there are but seven or eight members on the one side and they have the pastor with them, they are to be considered the church.

And enquiry may arise as to the propriety of giving publicity to such statements as follow.—My mind has been led to a conclusion in favour of sending these statements for publication from the following considerations: 1st, I view these transactions as above noticed as being but a fair specimen of the effects of introducing worldly principles, worldly members and a worldly conformity into the church, as the New School people are every where doing, and as well calculated to show those who are so slow to believe that persecutions can take place in this country, from whence those persecutions can arise, when they have got public sentiment a little more fully chained to the wheels of their car. And such illustrations I presume you will consider as coming directly within the designs of your paper. 2nd, In reference to the statement written by bro. Davis, addressed to me and left in Alexandria for me, and to be sent on to you if I thought proper, my candid conclusion is that it is doing the person implicated, who is a deacon of the Cornelius party, no injustice. He is the person noticed in the Report of the Committee on the Majority's case, on whom bro. Sealemen and myself called by direction of the Committee, to enquire of him whether he was willing to give a statement relative to the difficulties existing in that church, and by whom we were abruptly told that we should have no satisfaction from him, and that we had better go home about our business, &c. This was published in that report, in self-justification, showing that if we did not obtain full information on both sides it was not our fault. In that case his treatment of us could not have been the consequence of sudden irritation; not an expression was dropped on our part which could have offended any one. And I am more confirmed in the belief that it was in him a deliberate transaction, from his having publicly vaunted of it since, and having expressed a wish that he could have another such opportunity with me, and boasting

what exploits he would do &c. And from the facts in the case, it appears that his treatment of bro. Davis was equally the result of predetermination. On the other hand all will see the importance to bro. Davis of having a correct statement published to prevent misrepresentations.

It is equally important that a correct statement in the other case should be published to prevent false representations prejudicing the minds of brethren; and such publication cannot be considered as giving publicity to it, the subject having already been made a matter of legal examination, and committed over for further trial.

This case grew out of the majority's claiming the right to open and use the Meeting-house, for preaching, when they had occasion for it, and the others were not occupying, notwithstanding the others having the proper keys in possession. The Majority having in several instances applied for the privilege of having the house opened on the occasion of different preachers visiting them and been refused, they continued to hold their meetings in private houses for several months, until finding that course was excluding from them nearly all the congregation; persons not members being unwilling to attend meetings in private houses;—They then made a formal application to the other party in writing, for a mutual understanding that each should be entitled to use the house an equal part of the time or as each had occasion, and this on the ground that they were a majority of the members, and constituted a majority in numbers and funds of those who had assisted in building the house, and that if there was any such thing as a church being designated by an adherence to the articles of faith and order specified in the church constitution or covenant, they had this claim, the matter of difficulty being the others having departed from the uniformly established order of discipline in that church and in the baptist churches generally. But the other party refused to comply with this proposition also; and the laws of Virginia being such that no religious society or church can sue for, or establish a legal right to property,—they had no alternative, but to abandon the house and leave the congregation to be scattered off, or to occupy the house when they wanted it independent of the leave of the others. In order to do this in as peaceable a manner as possible, they procured keys to suit the locks and opened for themselves. The first instance of their opening the house thus, was on a Lords-day, for brethren Avery and Sawyer when travelling through this part in May. As I had an appointment to preach in Alexandria the week following, and the Cornelius party probably apprehending that the brethren would open the house for me; Mr. Simpson who has been elected a deacon by that party, and who also attempts to preach occasionally, gave out notice publicly that he had provided a gun and brace of pistols and loaded them with the intention of shooting any person who should attempt to open the house. However no attempt was made to open the house on that occasion.—Since that the brethren, when they wished to occupy the house, have had the precaution not to publish the meeting until a short time before the hour of meeting, and not till they had opened the house, and some of the brethren had gone in to keep possession until time of meeting; in this way they had had several meetings in peace, as in the case of bro. Davis' visit. I having sent on an appointment to preach for the brethren on Wednesday night of this week.—The brethren concluded on opening

the Meeting-house for me, and to open it early in the day, to give them an opportunity of circulating the appointment more generally. The intention was for two brethren to have staid in the house, but after opening the house one of them, was there alone for a while waiting the coming of the other, in the mean time Simpson having in some way got wind of the thing, came round with another of his brethren, finding the house open he went in and finding this brother sitting in a pew with a book in his hand singing, he stepped up to him and colered him, apparently with the intention of drawing him over the back of the seat, not succeeding in that, he either bit him several times with his fist or shook him against the seat, and next grabbed him by the throat and choaked him till he was nearly strangled, leaving the prints of his fingers and nails very visible through the remainder of the day, Simpson next made a move at the brother's eye, as he thought, with the intention of gouging him, and thinking that unless he made some exertion to relieve himself he must be killed there, crowded down as he was in the seat; for he had told Simpson once or twice if he would let him go, he would go out of the house, and when Simpson made the attempt to gouge him he seized his hand with his and drew it to his mouth so as to enable him to get a gripe upon his thumb with his teeth. Keeping his grip, he got the advantage of Simpson so as to get up and to lead him towards the door, by his thumb when Simpson called upon his companion who had staid out of doors, probably so as not to be a witness, to come to his relief. The brother not willing to fall into the hands of two such characters for blood, as they had been, let go his gripe, and made for the door, but did not succeed in getting out, without Simpson's giving him a blow in the eye which nearly knocked it out; it bled considerably from the blow.

I had hitherto objected to any propositions to open the house for me since the other party had shut it against me, unless there could be a compromise relative to the house; but when I got in town that afternoon, and learned of this affair, and that Simpson and his companion had both been had before a magistrate and bound over, so that there would probably be no more disturbance, as Caywood would not be likely to come to the Meeting-house with his bitter anger; and feeling from the account received both of Caywood and Simpson's conduct, that I could not recognize any right in such men to claim the control of a house which had been built as a place of public worship for the baptists, I determined on going into the house. We accordingly went at the appointed hour, met in peace, had a very large congregation for a week-day night, and apparently a great deal of attention, and to me quite a comfortable meeting.

I will now in conclusion give you brother Davis' statement.

Alexandria, July 2, 1836.

DEAR BROTHER: Would to God I possessed more of the temper and humility of Moses and the Apostles. The former esteemed the reproaches of Christ of greater riches than the treasures of Egypt; the latter, rejoiced that they were counted worthy to suffer shame for his name. About two weeks since secular business brought me to this place and Washington. I had in former years been acquainted with the Baptist Church in Alexandria, two or three respectable brethren connected with the Majority, understanding that I was in town, and would be detained a while, invited me to preach for them; I gladly complied, and while here preached three times for them. Last evening I arrived in Alexandria again on business, and to my surprise was informed that a man by the name of Caywood, a leading member connected with the ministry or Cornelius

party, had said that those who opened the house should not have opened it for a man of no character. Hearing this, I took with me two brethren, dea. Reuben Johnson and bro. T. Monroe, and called on Caywood and asked an explanation of his slanderous insinuation. He in reply, said he had not slandered me, had only said "he had heard a report, that when a split had taken place in the church at Fredericksburgh, I was arrested and carried before some authority." I asked him if he had not said to Capt. Curtis that I was a man of no character; to which he answered, "I did not." I remarked to him that I had been so informed. He then said, "Sir, I know nothing of you, I wish to know nothing of you, nor do I wish to have any conversation with you: I have heard, Sir, that you are a bully and I disregard you." Saying this, he drew down an auger from his wall, raised it towards me, and ordered me out of his store. I asked him if such conduct was not contrary to his religious profession, and walked out of his house. The report alluded to by Caywood, in relation to me, is no doubt familiar to you. The circumstances were these: When the party had been excluded from the church in Fredericksburgh for maintaining Mr. Campbell's sentiments, the orthodox party invited me to preach for them one Lordsday morning, but the other party considering the right of the house to be in them, on account of numbers, and considering me as committing a trespass on the part of the orthodox party, represented me to the Mayor of the town as a disturber of public worship and having obtained a warrant and an officer took me before the Mayor, who in a few minutes acquitted me of the charge of disorder, and released me. The presumption with me is, that Caywood was acquainted with these notorious facts notwithstanding the slanderous use he attempted to make of them.

May the Lord deliver me from such persecuting spirits, and may he give me a heart to pray for my enemies, and grace to keep me in the hour of temptation. Farewell.

Yours, in the bonds of the gospel,

DANIEL DAVIS.

I have thus given you this long detail of affairs in Alexandria, thinking it may be of special use in this section to have it published, and of general use as before remarked in illustrating the spirit and signs of the times. The statement which I have given of the affray in the meetinghouse, is substantially what appeared in testimony before the magistrate. The affair as stated by bro. Davis is substantiated by the brethren who accompanied him to Caywood's store. The affair which he notices as having taken place in Fredericksburgh, a few years since, is generally known in this part of the country, and I have never heard any blame attached to bro. Davis on account of it. I would inform the brethren and friends at the North, that I returned home through the indulgence of a kind Providence, in safety and in time, found my family had dwelt in safety and were in health, and that my visit among them had not only conduced to my bodily health, but my mind was much comforted, and that gloom which had for several months been hanging over it, was in a great measure dissipated. Yours, in gospel bonds.

S. TROTT.

The more quietly and peaceably we get on, the better for ourselves, the better for our neighbors. In nine out of ten, the wisest policy is, if any one cheats you, to quit dealing with him—if he is abusive, quit his company—if he slanders you, take care so to live as that nobody will believe him—no matter who he is, or how he misuses you, the wisest way is, generally, just let him alone. There is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet.

SIGNS OF THE TIMES.

New Vernon, Friday, July 29, 1836.

CHURCH CONSTITUTED.—About 25 or 30 brethren, who had been previously dismissed from the West Turin Church in Lewis Co. N. Y., of which bro. M. Salmon is pastor, met at the Lowville & Denmark M. H. to organize themselves, and thereby become an independent or distinct church in gospel order, on Monday July 11, 1836. On invitation, the following brethren took a seat with them, to behold their order and assist in their deliberations, viz: West Turin Church, Elder Martin Salmon and Enoch Lyman; Ebenezer Church at Utica, Br. Abraham Clover; New Vernon, Elder Gilbert Beebe.

At 10 o'clock A. M. Br. Beebe preached from Math. xvi. 18.

A summary of faith and order, as published with the Minutes of Warwick Association, was read and adopted by the constituent members of this constitution, as being, in their view, strictly in accordance with the scriptures, which they solemnly covenant together to observe as their only rule of faith and practice.

This church has resolved to be designated and known as the Ebenezer Baptist Church at Lowville, and have unanimously united in recognizing Eld. Evan J. Williams as their pastor, and in the election of Deacons, Clerk, &c.

After due deliberation and prayer on the subject, Br. Beebe, on the part of the visiting brethren, presented to this church, through their Pastor Eld. Williams, the right hand of fellowship, according to the ancient custom of the primitive saints—exhorting them to stand fast in the liberty wherewith Christ has made them free and be not entangled with the yoke of bondage—to hold fast the form of sound words and the profession of their faith, denying themselves of all ungodliness and worldly lusts, as they have been taught by the grace of God that bringeth salvation—to live soberly, righteously and godly in this present world, and commending this infant church, by solemn prayer, to God, and to the word of his grace, which is able to keep them; took an affectionate leave of the brethren, and departed every man to his tent.

It is perhaps hardly necessary to add that this church disclaims all connection with, or fellowship for the numerous popular institutions of modern benevolence, and stand perfectly united with the brethren of the O. School in stemming the tide of New divinity measures, and observing all things whatsoever our Lord Jesus Christ has commanded.

Old School Address.

The Elders and Brethren of the primitive faith and order of the Gospel of Christ, commonly called Old School Baptists, convened for the worship of God and mutual conference together upon the present trying state of the Church of God, with the Church at West Turin, N. Y., July 9th and 10th, 1836: To our Brethren of like precious faith, scattered abroad throughout the States and Territories of America, send Christian Salutation.

DEARLY BELOVED IN CHRIST:

Forasmuch as many of our dear brethren have taken in hand to set forth the peculiar trials attendant on the present state of the church, together with such admonitions, exhortations, and encouragements as they have been enabled by the Holy Spirit to give; we who have been made to drink of the same trying cup, and to participate with them in their peculiar joys, having been greatly refreshed by the Addresses published by the meetings of the Old School at sundry times, and in divers places, to which we can and do most cordially re-

pond, feel it a peculiar privilege to reciprocate with you our communications. We know from sweet experience something of the value of a general correspondence among our brethren of the same faith and order.

It has been very trying to our hearts to witness the awful falling away from the profession of the faith of God's Elect, which has been so long predicted by the Apostles of the Lamb, particularly when we have found ourselves severed from those with whom we once took sweet counsel together, and in whose company we have walked to the house of God. The cause of the general schism, which has made the rending to which we allude, we are fully satisfied is the introduction among the Baptists of those institutions which *have come newly up*, like the idol Gods of which Israel once had to complain, and for which there is not the shadow of authority or countenance to be found in the Holy Volume of the Scriptures of Truth.

Dear Brethren, we stand aloof from the entire brood of humanly invented religious societies from the great National establishments called Bible Societies, down to the trifling societies for making pin-cushions, and doll-babies* for the eternal salvation of the heathen world; because we believe them to be unwarranted by the word of truth, uncalled for by the wants of Zion, and altogether unnecessary either for helps or for ornaments to the cause of God and truth. And not only so, but we view them as being a direct departure from, and awfully hostile to the truth and order of the house of God. We are both ready and willing to do all in our power in a scriptural way to supply every individual in our land with a copy of the Bible, who are in need, and have not the means of obtaining it. We are ready and willing to spend and be spent in preaching the everlasting Gospel of Christ with such abilities as the God of heaven giveth, without any other fee or reward than that which is provided for in the New Testament, and to support to the dividing of our last loaf, every needy minister of Christ, who we believe is by him called, qualified, and sent forth to preach; and it is our hearts desire and prayer to God to be in all things conformed to the image, precepts, and example of our blessed Lord.

Yet from conscientious motives—from the fear of God—we feel solemnly bound to bear a decided testimony against Theological Schools as a fruitful source of abomination and heresy, and all other human contrivances for making ministers, or making converts—knowing as we do that he alone who holds the keys of hell and death can make them to purpose; and we would much rather take our appropriate place at his feet, and learn of him, than to attempt to go before him, or without a warrant from his blessed lips for our proceeding.

Our gracious Master has not left himself without witnesses in this part of the land. Although we have been called to pass through deep waters of affliction, yet the Lord has preserved a goodly number from being removed from the truth by the popular doings of the day, and our hearts are made to rejoice in the Lord that he is at this very moment drawing the line between the living and the dead, and judging between cattle and cattle, and between the rams, and the he-goats. Eze. xxxiv. 10. And we take encouragement from the kind promise of our beloved Shepherd, who has said that he will both search his sheep, and seek them out; and all this he is evidently doing among us at this time, and many who have been greatly scattered in a dark and cloudy day are now enquiring the way to Zion, with their faces thitherward, asking for the old paths and ancient landmarks, and desiring to walk in them.

We refer to the societies for furnishing such articles as are often sold at their religious *Fairs*, the avails of which are said to be applied to the conversion of the world.

Dear Brethren, in closing, we exhort you to "Be sober, be vigilant," for your adversary the devil is trying to get an advantage over us; contend earnestly for the faith and practice in which the primitive church was established by our Lord Jesus Christ.

We are authorised to publish that a meeting will be held at the School House, near Bro. Wilmot Vail's in Greenfield, Luzerne Co. Pa., for the purpose of constituting a church, on Friday before the last Sunday in the present month, at 11 o'clock A. M.

Also, an Old School Meeting will be held on the last Saturday and Sunday of this month, with the Abington Church, a few miles only from the former place.

Our Old School Brethren in general, Ministers and others, are affectionately invited to attend both the above named meetings.

Will the Editor of the Signs of the Times, thro' the medium of his paper, enquire of Dr. Going. What has become of the avails of the Jewelry which he received when soliciting subscriptions for the aid of the H. M. S?

P. S. More by-and-bye.

Most cheerfully do we comply with the request of our enquiring friend, and hope the Doctor will step forth and promptly explain the business about the Jewelry. Do Doctor!—Ed.

Strykersville, N. Y. June 28th, 1836.

DEAR BROTHER: Under the divine blessing of our heavenly Father we have been permitted to enjoy a precious season at our meeting at Wales Hollow, Genesee Co. N. Y. the ministering brethren in attendance with us were Elders Salton, Avery, Sawyer and myself, our meeting was continued for three successive days. As in the primitive state of the church the saints were wont to correspond with each other by written Epistles, we feel a desire for the consolation of our brethren abroad, to send them our epistle of love, and make them acquainted with our affairs. We have been greatly comforted and refreshed by the labors of our Brethren who have visited us, and whose preaching has been to us like cold water to a thirsty soul; and we do rejoice that God has reserved some witnesses who will not shun to declare the whole counsel of God even in this day of peculiar darkness, rebuke and blasphemy in the which error is marching forth in huge form and with gigantic strides, as though intent on spreading desolation over the whole family of mankind, by arts, craft and flattery; calling darkness light, and light darkness; error truth, and truth error; applying names to creatures, and power to creature performances which belong exclusively to God. By this course they not only manifest a disposition to rob God of his glory and bring dishonor upon his blessed cause, but also to rob the saints of their daily food and comfort. They also encourage men to profess religion while they are strangers to Grace. They also teach for doctrines the commandments of men, by urging the necessity of Theological Schools, to supply the work of the Holy Spirit in qualifying men to preach, and that modern protracted meetings, connected with anxious seats and rooms of enquiry, are essential to the salvation of souls. The formation of numerous unscriptural religious societies, affords a lucrative employment for a host of officers and agents, at from \$40 per month, to \$2000 per annum; all of which we believe to be in direct opposition to the authority of the great Head of the Church, and therefore the saints should neither touch, taste or handle, and we would most earnestly entreat such of God's dear children as have gone astray, after these things in the language of the living word, to come out of mystical Babylon. And for ourselves we desire above all things, as we love God, and as we regard his precious cause and Kingdom, to walk in the truth; and we do most earnestly exhort all such as love our Lord Jesus Christ to take a decided scriptural stand against all the abounding spiritual wickedness of the day, however trying it may be to flesh and blood or carnal feelings, or however few may appropriate the course,—come life, or come death, praise or shame, prosperity or persecution, yea; bear all these things, and more if circumstances require, and God permits them to come upon us.

Such are our views, Dear Brethren; we cannot in conscience go where God has not given precept or ex-

ample to warrant us in our religious course. We wish not to persecute, but rather plainly to point out the errors of those who are engaged in the new inventions of the day.

Finally: brethren, may the God of all grace and truth lead us into the knowledge and understanding of *The Truth*, and enable us to walk therein. Now unto Him that is able to keep you and us from falling, and to present us faultless before the throne with exceeding joy; to Him be glory forever and ever. Amen.

GEORGE CLARK,		ABRAM TABOR,
ISAAC BUSH,		H. TABOR,
NATHANIEL BUSH,		DAVID WOOSTER.
GEO. TRIP,		

RELIGIOUS MISCELLANY.

RUSHTON'S LETTERS.

A Defense of Particular Redemption; wherein the doctrine of the late Mr. Fuller relative to the Atonement of Christ, is tried by the word of God.

LETTER IV.

To another friend, who, in conversation with him on the subject of his principles, had asked him whether any doubt remained upon his mind respecting the truth of them, he answered; 'Doubt, sir, doubt! Pray use not that word when speaking of me. I cannot endure the term; at least while God continues to shine upon my soul in the gracious manner he does now. Not but that I am sensible, that while in the body, if left of him, I am capable, through the power of temptation, of calling in question every truth of the gospel. But that is so far from being the case, that the comforts and manifestations of his love are so abundant, as to render my state and condition the most desirable in the world. And, with respect to my principles, those blessed truths which I have been enabled in my poor measure to maintain, appear to me, more than ever, most gloriously indubitable. My own existence is not, to my apprehension, a greater certainty.'

'Speaking to another friend on the subject of his "Dying Avowal," he expressed himself thus; 'My Dear friend, those great and glorious truths which the Lord in rich mercy hath given me to believe, and which he hath enabled me (though very feebly) to stand forth in the defence of, are not (as those who believe not or oppose them say) dry doctrines, or mere speculative points. No. But being brought into practical and heartfelt experience, they are the very joy and support of my soul; and the consolations flowing from them, carry me far above the things of time and sense.'

'Another of his friends, mentioning likewise the report of his recanting his former principles; he said, with some vehemence and emotion, 'I recant my former principles! God forbid that I should be so vile an apostate. To which he presently added, with great apparent humility, 'And yet that apostate I should soon be, if I were left to myself.'

'At another time, he cried out, 'O what a day of sunshine this has been to me! I have not words to express it. What a great thing it is to rejoice in death!' Speaking of Christ, he said, 'his love is unutterable.' He was happy in declaring that the eighth chapter of the epistle to the Romans, verse thirty-third to the end, were the joy and comfort of his soul. Upon that portion of Scripture, he often descanted with great delight, and would be frequently ejaculating, 'Lord Jesus! why tarriest thou so long?'

'Within the hour of his death, he called his friends and his servant, and asked them if they could give him up. On their answering in the affirmative, since it pleased the Lord to be so gracious to him, he replied, 'O what a blessing it is you are made willing to give me up into the hands of my dear Redeemer, and to part with me; it will not be long before God takes me, for no mortal man can live (bursting, while he said it, into tears of joy,) after the glories which God hath manifested to my soul. Soon after this, his redeemed spirit took its flight, on Tuesday, August 11, 1778, in the 38th year of his age.'

Mr JOHN MACGOWAN, known to the world as the author of 'Dialogues of Devils,' and other ingenious works, was a Baptist minister, and pastor of the church meeting in Devonshire-square, London. In the early part of his life he was in connection with the Wesleyan Methodists, but after his mind was enlightened to see the glory of sovereign grace, he zealously and publicly preached all

those important truths which the Particular Baptists at that time steadily maintained.*

To Mr. Reynolds, a sound minister, who succeeded Mr. Brine, we are indebted for the account of the dying testimony of Mr. Macgowan. "I frequently visited him," says Mr. Reynolds, "in his last sickness, when he took occasion as opportunity offered, of opening to me his whole heart.

"At one time he was in great darkness of soul, and lamented exceedingly the withdrawals of the presence of God. Two things, he said, had deeply exercised his thoughts. The one was, how those heavy and complicated afflictions which God had seen fit to lay upon him could work so as to promote his real good. And the other was, that God, his best friend, should keep at a distance from his soul, when he knew how much his mind was distressed for the light of his countenance. 'O!' said he, turning to me, and speaking with great earnestness, 'My soul longeth and panteth for God, for the living God; his love-visits would cheer my soul, and make this heavy affliction sit light upon me. The wanted presence of Jesus, my Redeemer, I cannot do without. I trust he will return to me soon, yea I know he will in his own-time; for he knows how much I need the influence of his grace.' In this conversation he often mentioned the depravity of his nature, and what a burden he found it. 'My heart,' said he, 'is more and more vile. Every day I have such humiliating views of heart corruption as weighs me down. I wonder whether any of the Lord's people see things in the same light that I do.' And then turning to me, he said, 'And do you find it so brother?' On my answering him in the affirmative, he replied, 'I am glad of that.'

"The next time, which was the last of my conversing with him, I found him in a sweet and heavenly frame; his countenance indicated the serenity of his mind. On my entering the room, he exclaimed, 'O, my dear brother, how rejoiced am I to see you! sit down, and hear of the loving-kindness of my God. You see me as ill as I can be whilst in this world, and as well as I can be whilst in the body. Methinks I have as much of heaven as I can hold.' Then tears of joy, like a river, flowed from his eyes; and his inward plausible frame interrupted his speech for a time. He broke silence with saying, 'The work will soon be over: but death to me has nothing terrific in it. I have not an anxious thought. The will of God and my will are one. 'Tis all right, yet

* Mr. Macgowan's views of the distinguishing doctrines of the gospel may be collected from the following pathetic lines, which he composed on the death of Dr. Gill. I quote them with much approbation, excepting the allusion to Elijah and Elisha, which appears to savour too much of the legal dispensation. Dr. Gill was worthy of all the love and esteem which his brethren manifested towards him, but he should not be regarded in any other character than *faithful and beloved brother*. Those who are of the truth, acknowledge no leader but Christ himself. Few men understood this principle better than Mr. Macgowan; but being a young man when Dr. Gill died, and having lost a venerable friend, whom he loved exceedingly for the truth's sake, and from whom he had derived great spiritual advantage, the ardour of his mind led him to compare his situation with that of Elisha, when his aged companion was transported to heaven; so that he gave vent to the feelings of his soul in the following verses:

"Sad was the day, to young Elisha sad,
When Great Elijah from his head was taken;
Not less to me, O Gill! thy head low laid,
And this my mansion now by thee forsaken.

Those days were precious, when the lure of truth
Unmixed, by thee proclaimed, our willing feet
Drew thither, and the genial dew of youth
Shed on our hearts, and made our joys complete.

But now thy pulpit's dumb, thy voice no more
From thence proclaims illustrious truth divine;
Better employed on yonder blissful shore;
And here to mourn in solitude is mine.

Yet still methinks, I hear the solemn sound
Of sovereign love, as preached by thee of yore;
Of boundless heights and depths beyond profound,
Brimless and bottomless, without a shore.

O! the sweet theme! how hast my heart been warm'd
With holy gratitude to hear thee tell
Of grace foreknowing, grace selecting, arm'd
At all events to rescue me from hell!"

mysterious. You cannot conceive the pleasure I feel in this reflection, viz. that I have not shunned to declare (according to the best of my light and ability,) the whole counsel of God. I can die on the doctrines I have preached. They are true; I find them so. Go on to preach the gospel of Christ, and mind not what the world may say of you.' All the while I sat silent; and rising up to take my leave, fearing he would spend his strength too much, he immediately took me by the hand, and weeping over each other, we wished mutual blessings. On parting, he said, 'My dear brother, farewell; I shall see you no more.'

"Thus I left my much esteemed friend and brother; and the next news I heard of him was, that on Saturday evening his immortal spirit left the body, to go to the world of light and bliss, and keep an eternal sabbath with God, angels, and saints.

"Mr. Maagowan departed this life, November 25, 1780, in the 55th year of his age."

Mr. SAMUEL MEDLEY was for twenty-seven years the pastor of a Baptist church in Liverpool, but as he frequently preached in the metropolis, he was well known there, and in many parts of the country, where his labours were extensively useful. His views of divine truth were nearly the same as those of Dr. Gill; and although he was far removed from a party or bigotted spirit, he was too faithful to escape the revilings of many, who were willing to bury the doctrines of the gospel, under the pretence of universal charity. In the latter part of his time, the sentiments of Mr. Fuller were beginning to prevail, but had not then obtained an entrance into the church at Liverpool, a circumstance for which Mr. Medley, in conversation with a friend, expressed his thankfulness to God. In a letter written with his own hand during his last illness, to my near and honoured relative, he thus declares the foundation of his hope. "I know no other name, I want no other foundation for my hope and salvation for time or for eternity, but that of Jesus, and everlasting love. This has never failed any of God's chosen and called yet; and I am persuaded it never will. I do not love trimming and half-way preaching, nor professing either. You can and will, my dear brother, I trust, bear me witness, that ever since you have known and loved me in the bonds of the-gospel and in the bowels of Christ, that I have, as I trust by grace enabled, uniformly set my face against all such mingle mangle. I know, and daily feel. I am a poor, dark, weak, and worthless worm; but I trust I would not walk willingly in craftiness, nor knowingly handle the word of God deceitfully, for all the world, or all the men in the world, whether professors or profane, whether they frown or smile. And these things I write not to aggrandize or set up myself, O no! God forbid, but to bear my sincere and humble testimony to the truth as it is in Jesus."

The following account of Mr. Medley's dying testimony to the glorious truths of the gospel is extracted from the memoirs of him, published by his son. "From the first of his illness he laboured under great depression of spirits, arising partly from the nature of his disorder, but more especially from the frame of his mind, which was in general low and dark, mourning much on account of the loss of sensible comforts. During this trial he sometimes would say, 'he feared he had only been instrumental in the salvation of others as a scaffold to the building, which, when completed, is taken down as of no further use.'

"This dejected frame did not long continue, though the change that took place was gradual. He was somewhat cheered by the following passages; 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' 'Blessed are they that hunger and thirst after righteousness,' &c. &c. As his bodily infirmities increased, the gloom and darkness under which he had laboured were dispelled, and the delightful dawn of an eternal day began to break forth. His confidence and comfort in God, as his covenant God in Christ Jesus, constantly increased; and he became more and more resigned to the sovereign will of his heavenly Father, casting himself on the Rock of ages, and patiently waiting the termination of his troubles. The 17th chapter of John was peculiarly precious to him, he often read it during his illness. 'It is indeed the Lord's prayer,' he would say, "none but Christ could use that prayer."

TO BE CONTINUED.

The glory of a good man is a good conscience. Strong minds are superior to a bad fortune.

DIED,

At Brookfield, on the 4th ult. Sister LYDIA TRUAX, aged about 20 years.

At the same place on the 15th inst., of consumption, Mr. PETER K. ALLEN, late Editor of the Republican Sentinel of that place, aged about 35 years.

At her late residence in Reading, Steuben Co., N. Y., on the 9th ult., Mrs. THANKFUL, widow of Alpheus Davis, in the 80th year of her age.

Sister Davis has been a worthy member of the Baptist order for nearly half a century, and was divinely enabled to shine as a light in the world. She died triumphantly rejoicing in a glorious and unshaken hope which was steadfastly fixed in the God of her salvation.—Communicated.

ANOTHER WATCHMAN HAS GONE HOME!—Died on the morning of the 14th ult. Eld. CHARLES FORSEE, in the 83d year of his age.

This venerable and faithful servant of God was born in Powhatan Co. Va. on the 4th day of March 1754. He received a hope in Christ 1776, and in 1785 began to improve a public gift. He was ordained to the work of the gospel ministry, and settled as pastor of the Skin-quarter Church in 1799, and with this church he continued to labor until December 1834, when on account of the common infirmity of old age, he resigned his pastoral charge and waited to welcome the messenger of this departure from this imperfect state of being, unto that immortal and incorruptible state which God has prepared for all those who love his appearing.

The unbounded confidence which this aged father manifested in the God of his salvation, was truly astonishing; especially when about leaving this world. Of him it may be said in truth, "He has fought the good fight—has finished his course, and kept the faith. The invariable theme of his preaching was Jesus Christ and him crucified; and in the exhibition of this, no subject was so familiar and sweet as that of the sovereign, discriminating, immutable, invincible and eternal grace of God, set forth in the eternal salvation of all the vessels of his mercy.

At the first entrance among the Baptists of the system of modern benevolence, so called, Eld. Forsee lifted up his voice like a trumpet; nor did he cease to warn his brethren solemnly, and with tears, against uniting with any religious society except the Church of Christ, and even unto his death he protested against all the God-dishonoring doctrines and institutions which have at this day obtained among a majority of the professors of christianity.

With fear and trembling, I remain yours,
CYRUS GOODE.

RECEIPTS.

Dea. I. T. Saunders,	O.	\$5 00
Eld. S. Carpenter,	do	7 00
C. Scholey,	N. Y.	2 00
Eld. G. Conklin,	do	1 00
Emmit Moore,	do	2 00
J. C. Stanford,	do	2 00
Eld. M. Salmon,	do	3 50
Joseph Jeffries,	do	1 00
Robert Thomas,	do	1 00
Samuel Allen,	do	2 00
Doct. W. B. Slawson,	do	2 00
Tho's. Guice,	Ga.	5 00
Eld. Wm. Crow,	Il.	5 00
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Nash, Forbes & Baxter,	N. C.	\$1 each, 3 00
Samuel Clark,	do	3 00
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* We have formerly by mistake received this agent at Ohio, instead of Ky.

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NOTICE.—The next quarterly meeting of the Philadelphia Predestinarian Baptist Conference, will, if God permit, be held with the Second Hopewell Baptist C'h. at Harberton, Hunterdon Co., N. J., on the first Tuesday in Sept. next, commencing at 11 o'clock A. M.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. IV.

NEW-VERNON, ORANGE CO. N. Y. FRIDAY, AUGUST 12, 1836.

NO. 17.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly: **GILBERT BEEBE, Editor.** To whom all Communications must be addressed. Terms: \$1 50 per annum; or if paid in advance, \$1 00. A current \$5 note will be received in advance for Six copies.

Communications.

For the Signs of the Times.

Number II.

To Mr. Alexander M. Beebe:

I next proceed to take a little notice of Mr. Kincaid's examination before the Court of Ava. In the Register for the 3rd of April, and in the one you refer to in this, there appears no material difference on the point to which I allude, and as I have the one for the 3rd of April before me, I shall take it for my model.

Says Woonge to Mr. Kincaid "Dare you say the religion of the king, his princes, his nobles, and his people is false?" Mr. Kincaid answers "No, my lord, I do not say so, but in my own country, and in all the world, before the knowledge of the living God appeared, the people worshipped idols; and the command of God is, to go into all the world and preach this religion."

Is this "standing in all the boldness and loveliness of a primitive disciple," when saying, "before the princes and nobles of Burmah," "No, my lord, I do not say so," on being enquired of whether he dare say their religion was false? What! an apostolic minister preaching to the idolatrous heathen, and not tell them their idolatry is a false religion!! It is either the true religion or a false one. If it is the true religion, why wish them converted from it? If it is a false religion why not say so? and what use in his preaching to them if he does not? If their idolatrous religion is the true religion, and they are converted from it by means of his preaching, it must be from the true religion to a false one. Was it ever known or heard that a man was converted from one religion to another, until he was satisfied that the former was false? How much confidence can we place in the man who professes to preach the religion of Christ, and does not say that idolatry is a false religion—"that they be no gods which are made with hands"? What better are the idols of Burmah, than the Diana of the Ephesians? And what credit is Mr. Kincaid entitled to, as a minister of Christ, if he does not say that the religion of the king of Burmah is a false religion? and if he does say so, what confidence can be put in any thing he says?

The next thing that I shall notice, is, his own declaration relative to his object in residing at Ava. Says he, "I told him (the Woonge) that

our only object was to teach the people the law of God." Did he mean to teach that men must be circumcised and keep the law in order to be saved? or was it free will, legal or ceremonial obedience that he meant to teach? If it was either of these, it was far from being gospel instruction. Could he teach either the law of God or the gospel of Christ, and not, in substance, say that their idolatry was a false religion? If he did not teach that their religion was false, did he deserve the eulogy you gave him? and if he did, what confidence could a heaven-born Burman (if any such there could be found) place in him, knowing that he would contradict before the court the solemn instruction he had given him?

Upon the whole, I cannot find, judging from your statement concerning him, and his own account of himself, that he acted under so pure an influence as that of which you speak. You represent him as preaching "Jesus and the resurrection;"—he declares his "only object was to teach the people the law of God." You represent that he preaches that "the people should turn from their own dumb idols to the living God;"—his own testimony is, that he does not say that the worship of idols is a false religion. Your testimony and his own differs so widely, that I think no man in his right senses can believe them both; and if he does either of them, which shall he believe, seeing they are both found in the paper edited by yourself? You ask, "Can there be any found among those professing the Master's name, who would unite with heathen rulers, and say, away with such a fellow from Ava? I also would ask, why he should be supported there as a christian minister, if he does not say that the Boodish religion is a false one? Again you say, "Let us candidly ask, what is the difference between the conduct of the court at Ava, and that of the individual referred to in the above correspondence?" Let me as candidly answer, The court at Ava appear mad upon their idols. The minister in western Pa. referred to, appears zealous for the Bible; the court are opposed to the circulation of books of any kind. The minister "strove to circulate the Signs of the Times," which attempts to vindicate the doctrine of Christ. The court manifested a disposition to coerce to submission. There is no evidence that the minister appeared to use any force but that of argument. The court insisted on a promise to desist from preaching, and giving away books. The minister lays no injunction, but leaves the book merchant to preach and sell his books to such as wish to hear and buy them. The difference, therefore, is very great, and sorry indeed I am for those whose eyes are so full of the smoke of the bottomless pit that they cannot discover it.

I will notice one thing more: You complain of an "unlovely spirit" in the Pennsylvania minister, insulting the benevolent agent, and striving to circulate the Signs of the Times, which opposes with unwavering assiduity, all the efforts of the benevolent in behalf of the poor ignorant Burmans, or the instruction of those needing instruction in America." It needs more proof than I have seen in your paper, to establish the point that the minister in Pa. insulted the benevolent agent, or that the agent had much claim to the character of benevolence, for "he was very desirous of disposing of tracts and books among them." What merchant is not desirous of disposing of his merchandize? It appears from his own account that he "sold several volumes;" there is no evidence that he gave away any. But thou that findest fault with others for insulting, dost thou not insult? Look at the sentence I have last quoted from your article, and read what you have said respecting "the principles of such men" as support the Signs of the Times, and ask yourself if you believe that the minister in Penn. ridiculed the tracts the complainant had with him more than you have the Signs of the Times; or insulted the man more than you have the men whose principles you have so greatly misrepresented; or told any thing farther from the truth about tracts than you have about the Signs of the Times? Yet I do not mean to complain that you have insulted us, but if you are so ignorant as not to know that some of your statements are grossly incorrect, please let me correct you somewhat, and think yourself not insulted by it.

Has it, indeed, come to this, that if a man wishes to follow the rule laid down by the King of Zion, Math. vi. 1—8, and does not wish to let his left hand know what his right hand doeth, that he must be published to the world as being opposed to all benevolent effort, merely because he does not follow the multitude, and have that which he does published in some official report or its collateral, though he might give hundreds or thousands of dollars to instruct the ignorant? Suffer me to tell you that I have read most of the numbers of the Signs of the Times from the first, and do know, and can prove from its pages, that you have not told the sentiments contained in it, in your statement. It would be much more becoming an editor of your magnitude, to state facts about those that may conscientiously differ from your views of benevolence, and represent things as they really are, and not as they are not. If you are honest, and verily believe the brethren that support that paper to be in an error; why not state the doctrine that they avow, or some sentiment that they hold, in their own words, and show from plain scripture wherein they differ

from the testimony; and not undertake to calumniate as you have done. I invite you to the task; undertake with me, and show from the scripture where the sentiments of the Signs of the Times is contrary to truth, and send me your paper, and I will engage to give up the Signs and come over to your side, so soon as you will show me that the sentiments of that paper are at variance with the gospel of truth, and the course you have taken is in agreement with the Bible. Did it never occur to your mind that men might think that their benevolence shone as bright "before men" as they wished it should, without having some religious periodical, trumpet like, to sound it far and wide? How came those that are sounding their benevolence through the earth, by the right to say that those who are opposed to the course they pursue, are opposing "with unwavering assiduity, all the efforts of the benevolent?" It is not certain that every man's work will be acknowledged as good, by the Master, because he claims it as such, and boasts of the great things he has done in the name of the Lord. See Mat. vii. 21—23; Luke xiii. 24—28.

It is not the instruction of the ignorant, either in Burmah or America, or any other part of the world, that we oppose, provided the measures taken, and the instruction given be scriptural. It is not the circulation of the Bible, tracts, sunday schools, or missionary operations that we oppose, provided it be done on gospel principles, and truth circulated instead of error; but that abominable religious speculation under the garb of benevolence, which is more desultory of a plea to support it, than the Jews had for selling doves in the temple that we oppose. For their plea, see Deut. xiv. 23—26, for their wickedness therein, and the Lord's opposition to their conduct, see Mat. xxi. 12—13; Mark xi. 15—17; John ii. 14—16. It is the amalgamation of the church with the world, presenting flattering titles to the unregenerate for their money, and offering religious privileges for sale for money, under the notion that with our money and our efforts we may help save, or be the means of saving, such souls as would otherwise go to hell. It is these false notions and their concomitants that we oppose—not the instruction of such as need it, either at home or abroad; and were our principles universally adopted, the jars, schisms, contentions and divisions, that now disturb the world and distract the churches, would all cease, and the glory of the Lord would cover the earth. The sun of righteousness would arise, and all flesh would see the salvation of God, and it would come to pass that whosoever should call on the name of the Lord should be saved.

I subscribe myself one that is grieved for the affliction of the saints,

HEZEKIH WEST.

For the Signs of the Times.

Woodville, Rappahannock Co., Va. }
June 25, 1836. }

BROTHER BEEBE: I have now received the 12th and preceding No's. of the present volume

of the Signs, except the 6th, which has not, in any instance, I believe, reached either Woodville or Thompson's Gap; you will, therefore, oblige me by forwarding it at as early a date as you conveniently can. As an individual, I feel unwilling to loose a number of the present volume, as thereby I shall loose a link in the chain of Rushon's letters, with which I am highly pleased, as far as I have read them. For the sake of those letters, and for other reasons, I have formed the resolution to preserve the present volume entire, a care which I have not taken of the former volumes, having loaned out, and given away, the principal part of them, from a desire to give them as wide and general a circulation among the much despised, oppressed, misrepresented, and exceedingly harrassed, sheep and lambs of the great Shepherd and Bishop of Souls, as practicable; for I have not yet been able, with many who claim to be Baptists, to come to the conclusion, that the Signs of the Times is a dangerous paper, exerting a baneful influence, causing strife and division among christians. I have, indeed, entertained a very different sentiment with regard to the Signs. That it is, to be sure, exceedingly offensive and pernicious to the popular missionary craft, there can be no doubt; the zeal they have manifested in raising the war-whoop against it, in exciting prejudice, and preventing, to the extent of their influence, its circulation, is incontestable proof of their hatred of, and hostility to it, as well as to the wholesome and solemn gospel truths, which it does, in my humble opinion, most ably defend, and forcibly inculcate. But that it is of baneful influence and destructive to the peace and harmony of christians, that are christians indeed—christians that are building on that Rock which shall never be moved—even the Rock of eternal ages, the sure foundation—the foundation of the apostles and prophets, Jesus Christ being the chief corner stone; I, for one, cannot believe.

Indeed, so far from entertaining an opinion so unfavourable of the much abused Signs, I have believed, and am still of the opinion, that it has exerted, and is still exerting a healthful influence among christians, that are christians indeed; for many, very many, genuine christians (I say genuine because I believe there are many counterfeits) have, I believe, been deeply infected by swallowing down copious draughts of the most deleterious poison, prepared by Diabolous himself, and administered by his shameless minions, the Arminian Faculty; and the Signs of the Times serves as a corrective, and is, I conceive, a most excellent antidote. I have, indeed, esteemed the Signs of the Times as a valuable friend—a social visitant, a welcome guest, a faithful messenger, bringing good news from a far country—not from Burmah or the Isles of the seas to be sure, but from the fountain of Grace. It does, I confess, often speak, in terms not very grateful, of the enemies of the King of Kings, and Lord of Lords, but I am very far from passing sentence of condemnation upon it, on that account. What

I particularly admire the Signs for, is, that it seems to delight, chiefly, in speaking forth the praises of him whom my soul loveth—of him who was anointed of the Lord God to preach good tidings unto the meek, or in the language of the New Testament, to preach the gospel to the poor—who was sent to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord. Its favourite theme seems to be, Jesus Christ and him crucified, which endears it very much to me, for I love to hear often of him who groaned, and bled, and died on Calvary's mount, for the sins of his people. I love to hear often the praises of him who is exalted above all praise, and who will not give the glory to another—the praises of him alone who is exalted to give repentance to Israel, and the forgiveness of sins. Indeed, this, to me, welcome visitant, often speaks in such exalted strains of this Prince of Peace—this King of Righteousness, this friend of sinners, this lovely Jesus—that I am sometimes made to wonder that it is not hailed with acclamations of joy, and greeted with a hearty welcome at the door not only of every humble cottage, but even at that of every lofty mansion in chrisendom. But, ah! a little reflection soon makes me remember, that, lovely as Jesus is in himself, there are few, very few, places of entertainment for him among the fallen, degenerate sons and daughters of fallen, degenerate Adam. At his birth he found no better entertainment than a manger, and that not his own, afforded him. He that deserved a crown, says one, embraced a dunghill. And, during the time of his continuance on earth, even from the cradle to his tomb, he was treated with scorn and derision by those who made high pretensions to godliness and the popular craft of those days, like the delirious fanatics of the present day, full of flaming zeal for God, were, nevertheless, his bitterest enemies, and his most unrelenting persecutors. They hunted him up as a wild beast of the forest, scoffed at and derided him, persecuted and abused him, treated him as one that deserved not to live, neaped upon him all the ignominious epithets that their malice could invent, though, to be sure, he escaped that of a "travelling vagabond."

Perhaps the popular craft of those days were not so refined and classical as your very accomplished, and courteous friend, the editor of the Herald. They, however, found other opprobrious, scurrilous terms, that served to express their hatred and abhorrence of him. They called him a deceiver: this fellow, a winebibber, a friend of publicans and sinners, &c; and after having waged a most ruthless, relentless war against him, of more than thirty years duration, took him—not without his own consent however, for his time had come—and delivering him over into the hands of the gentiles, they cruelly mocked him, spitefully entreated him, spit upon, and scourged him, and at last put him to death—even the shameful, lingering and succourless death of the

cross—and all for the simple fact of his having told them the truth; and, if I am not mistaken, the same persecuting spirit that influenced the rulers of those days, influences the popular religionists of the present day, in waging war, and violently assailing the little, unoffending (only that it will speak the truth) flock of the dear Redeemer—that flock whose duty, and whose privilege it is, to contend earnestly for the faith which was once delivered to the saints, and for whose encouragement the Lord has said, Fear not little flock, it is your Father's good pleasure to give you the Kingdom.

Indeed, Br. Beebe, I have thought, and still think, that the Signs of the Times, made up mainly of sweet, interesting communications of brethren from the North, South, East and West, which to me, many of them, have been as cold water to a thirsty soul; that is, exceedingly refreshing, admirably calculated to strengthen, build up, and confirm in the faith of the gospel, the dear disciples of the blessed Jesus. I am aware, however, that it is pretty generally, if not universally denounced by the popular missionary gentry, as anti-christian, and stigmatised as being edited by a wicked man, and supported, if I understand what I see and hear, by the forces of the powers of darkness, and under the influence of the spirit of the "Beast," whose goings, it is said, and said truly, have drenched other portions of our globe in blood. Yes, by the forces of the powers of darkness—for the powers of darkness, it is said, are now mustering their forces, under the influence of the spirit of the beast, into the ranks of opposition to all those splendid means and measures, missionary efforts &c. which are now made, as it is said, to send out the knowledge of salvation, through the length and breadth of our ruined world—aye, exertions are now made, it is said, by the advocates of missions, which were unknown to other ages of the christian dispensation. That exertions, such as were unknown to other ages of the christian dispensation, are now made to send out what is called the knowledge of salvation by our missionary operators, I readily concede; for in all the word of God, there is no record, I believe, of any such exertions, neither do we find any authority for them.

But, whilst the Signs of the Times, editor, and supporters, are denounced by the popular missionary craft, as anti-christian, labouring under the influence of the spirit of the "Beast," and held up as justly deserving the execrations of the world; something whispers me, "Fear not little flock, it is your Father's good pleasure to give you the Kingdom." Did I believe that the exertions that are now made by the devotees of missions, were glorious exertions, authorised by the word of inspiration, and approved and blessed by the God of heaven; I am sure that I should be very far from raising my protest against the adoption of such a resolution as the following: Resolved, That it is the opinion of this Association, that the bible, missionary, and other benevolent institutions of the day, are an apt and effi-

cient means, in the hands of God, in carrying on his gracious designs. Again, as respects the Signs of the Times, I have been, and still am, pleased—much pleased with much of the editorial matter which makes up but a small part of the paper, to be sure, but which, taken in connexion with the other matter contained in it, makes it to me, particularly interesting; and I have thought, and still think, that it is admirably calculated to gather together, and save from heresies of most mischievous tendency, the little scattered flock of the dear Redeemer. The flock of Christ has ever been surrounded by savage beasts of the forest, and dreadful have been the ravages of those ferocious prowling wolves that have overspread the country of late—coming to them, the sheep, in sheep's clothing, and vociferating give, give,—benevolence, benevolence,—temperance, temperance—effort, effort—missionary effort! all very plausible and exceedingly specious, so much so that many have been, and still are, I believe, deceived by them. To see and hear an individual, elevated some four or five feet above the heads of the people, publicly proclaiming himself to be an evangelist, declaring to an assembled multitude, with much apparent solemnity, his determination to give himself wholly to the great missionary cause, and that he had engaged to ride, under the authority and patronage of some great self-constituted Baptist Convention, such as the Baptist Convention of the Shilo Association, at her session of 1834, adopted the within quoted resolution, a respectable minority dissenting. At her session of 1835 in her circular letter, adopted unanimously, is their sentiment, viz: "The attitude of the christian church is now more interesting and imposing than, perhaps, it has ever been. Exertions, such as were unknown to other ages of the christian dispensation, are now made to send out the knowledge of salvation through the length and breadth of our ruined world, whilst the powers of darkness are mustering their forces into the ranks of opposition. The ever restless spirit of the "Beast," whose goings have polluted, and cursed, and drenched in blood other portions of our globe, is putting forth its pestiferous influence upon the population of our widely extended country; and is shewing its hideous, ghostly form, in our churches and associations, in the origination and enactment of new tests of fellowship, to the separating and dividing of those whose true interest it is to be united upon the one foundation—"to be steadfast, unmovable, always abounding in the work of the Lord."

Virginia, for instance, from county to county, and from neighbourhood to neighbourhood, and from church to church, throughout the State, for the very benevolent purpose of preaching (missionary sermons to be sure) and collecting money, to be used instrumentally, forsooth, in carrying on and hastening to a consummation, the great, the glorious work of universal evangelization; who, I ask, but an Old School Baptist, seeing, and hearing an individual thus declaiming,

and thus declaring himself, would not suppose, yea, feel fully confirmed in the belief, that through the instrumentality of such an one, many souls would be saved, who, but for such instrumentality, must sink down into those flames which shall never be quenched. But, I remember that it is written, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." And again, who, but an Old School Baptist, would not believe the very popular sentiment of a peculiar description of craftsmen, that sinners are converted by the association of human and divine power, and that the preachers of the gospel have the same, or as much power delegated to them to regenerate an individual as they have to corrupt one. Many have, I believe, and many more will, I have no doubt, fall in with, and fully embrace the absurd, mischievous doctrine of instrumental regeneration, it is of a piece with new-schoolism generally; but I am persuaded that no tolerably instructed Old School Baptist ever did, or ever will embrace such a sentiment, for, surely, there is nothing in all the Holy Bible, neither in the experience of a christian that favors or supports a sentiment so fraught with mischief. Did a preacher of the gospel, in the Divine arrangement of things, possess the power to regenerate a soul as he does to administer comfort to an individual, then, indeed, might he claim to possess as much power to resuscitate a dead man, as to feed a living one—than which, what can be more arrogant, absurd, and subversive of the truth.

It is, indeed, written in the Holy Bible, Comfort ye, comfort ye, my people, saith your God; but no where is it written in that book, Regenerate ye my people, saith your God. Peter, said the blessed Saviour, feed my sheep, feed my lambs, but where has he said, regenerate sinners, quicken them, make them alive, translate them out of the kingdom of darkness into the kingdom of God's dear Son, and lo I will be with you, to aid and assist you in this thing; for, by the association of your human with my divine power, is this great work of regeneration to be accomplished, and then, indeed, shall you have glory; for then, of a truth may you say, Behold, I, and my God, have done this. Poor depraved human nature, into what gross absurdities may not an individual, inflated with pride and self-sufficiency, be drawn. But again, in further animadversion of the absurd proposition under consideration, in order to shew more clearly the untenability of its position, I will remark, that it is written in the holy Oracle, Go ye and teach all nations; but it is not written, Go ye and regenerate all nations. Again the command is, Go ye into all the world and preach the gospel to every creature; but it is not written Go ye into all the world and regenerate every creature. Hence I conclude that a preacher of the gospel has not as much power delegated to him to regenerate, as he has to comfort, teach, and preach for, to regenerate, he has no power, neither inherent nor derived, but to teach, preach and administer com-

fort, he has strength afforded him; and he can do all things (that he is commanded to do) thro' Christ who strengtheneth him.

And now, bro. Beebe, not to weary you with a long letter, though I love to converse with you, I will come to a close by appending the few following sentiments, by way of developing to you, more fully, my thoughts and ideas of the Great God and Father of us all, whose mercies are over all his works, and who, I rejoice to know, governs in infinite wisdom and goodness, all the affairs of this lower world, as well as those of the world above—directing and controlling all events according to his foreknowledge and the determinate counsel of his own will; for the counsel of the Lord shall stand and none shall let it. And whether we suffer adversity or enjoy prosperity, experience the chilling blasts of winter or bask in the warm congenial rays of a summer's sun—whether we enjoy health or suffer pain and disease, peace or war, life or death, or any or all things else, come what may, he, our Covenant God, is the same unchangeable, infinitely wise, merciful, just and kind dispenser of unspeakable mercies to all his creatures providentially, and to all his saints especially, who were foreknown of him, chosen in, and given to Christ, in covenant transaction, before the world began—according as he hath chosen us in him, saith the apostle, before the foundation of the world, &c. To such as ever have been, or ever shall be quickened by his grace, and made new creatures in Christ, mercy flows in every channel; many seeming, but no real, abiding evils can come upon them, for whom the blessed Jesus shed his precious blood; for every affliction, yea all afflictions are mercies in disguise, sent for the trial of our faith, which according to Peter, is more precious than that of Gold which perisheth; and they shall, according to the apostle Paul, work for us a far more exceeding and eternal weight of glory. I believe with good old father Paul, that he who spared not his own son, but delivered him up for us all, will, with him, freely give us all things; for we have the promise of the life that now is, and of that which is to come, and I am fully persuaded, with the same good old apostle, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Saul of Tarsus was a self-righteous Pharisee—an Arminian of the first order—but the apostle Paul was a penitent sinner—a meek, humble, christian—a debtor to grace, a vessel of mercy, and was clothed, not with his own righteousness, which was of the law, but with the perfect righteousness of the eternal Son of the eternal Father; and so must you and I, my dear brother, and every other soul, be clothed, ere we be permitted to enter into that rest which remaineth to the people of God. O blessed be God; he freely gave up his son for us all, and he will with him freely give us all things. Yes, my dear brother, all

for whom Christ died, after passing through great tribulation, shall enter into God's glorious Kingdom above, where the wicked cease from troubling, and the weary are at rest.

Grace be with thee.

WM. W. COVINGTON.

For the Signs of the Times.

Hamilton, July 1, 1836.

DEAR GILBERT: Herewith I send you a copy of a letter which I sent to the Editor of the Cross & Journal, requesting him to publish it, but he has refused to do so;—a plain evidence of guilt and cowardice, when an editor accuses an innocent man of a dishonorable act, and refuses to let the accused be heard in the same paper, or to go into a fair investigation.

Some brethren who have seen my reply to Mr. Stevens, seem to think that I have been too mild, and too willing to explain, seeing the amount of provocation I have received and that it was calculated, and perhaps intended to injure me in my occupation; for it is well known by himself and others, that I am not only Recorder for the Hamilton C'h., Miami Ass'n. and Old School meetings, but through the good will of my fellow-citizens, am also Recorder of Butler County—not "by the appointment of a moderator, but by election; and if Mr. Stevens, or his "informer," is still concerned, they had better attack my records here and pronounce them falsified. I will also take occasion to observe here, that I am not, either directly or indirectly engaged in "retailing whiskey," the insinuation of Mr. Stevens on that subject to the contrary notwithstanding.

It is true, my epistle to Mr. Stevens is rather lengthy; but I had something else in view when I wrote, besides that of gratifying neighbour Stevens. There are some subjects touched upon which will set the Old School to thinking—especially some of the Mad River brethren, who have not bowed to the New Image—as well as a blow at the new Miami Missionary Society. Neighbour Stevens, no doubt, would like to have the pleasure of my epistle, from his reason assigned for not publishing it, and his willingness to make an extract; but I thank God in having forbidden him to extract! Had I not, no doubt he would have extracted, dextrated, mangled & dissected it so as to completely destroy the sense intended to be conveyed. A sample of their base designs in making extracts, may be seen by reference to an extract from my letter published in the 5th No. of the 4th Vol. of the Signs, and copied into the Journal, June 17, from Zion's Advocate. In that letter, where I introduce the subject of the test of christian experience, I commenced one or two lines previous to the place where their extract would make me begin. I wrote thus: "but when it comes to close work, a tight fit, I weigh measure, and judge every man by the true standard—the Spirit—the Word—and experience of grace on the heart;" but in their malicious, wilful and wicked extract, they took care to leave out the above, evidently designing to misrepre-

sent my views on the subject of Christian Experience. They have no excuse for such a base imposition, when the whole letter was before them, from which they made the extract.

And now, bro. Beebe, as I have been the means of calling the dogs off from you, Phil. iii. 2, I hope you will give me room in your paper during the war; and should the present revolution close by battles won and victory gained, instead of a "treaty," I expect to write a book, in which I shall endeavour to give a history of the Revolution with all its officers on both sides, the battles, defeats and retreats, from notes and church records of facts, provided I am encouraged and sustained in the expense. May the Great Captain of our Salvation, enable you to keep unsheathed "the sword of the Lord and of Gideon," while your unworthy brother is compelled to use other weapons, according to the disposition and attack of such of the enemy as will dodge behind trees.

Yours, at Fort Defiance, on Zion's Hill, looking at the Officers,

I. T. SAUNDERS.

June, 2, 1836.

To J. STEVENS:

Sir, In one of the No's. of your paper, dated April 29th, 1836, I discover that you have indulged yourself rather freely in the use of my name. Your design in doing so your readers must determine. In no less than five or six places you have my name connected with your editorial remarks, and not with the design of convincing me of error, or of exposing my faith and practice religious matters; in self-defence, therefore, I claim the insertion of this letter in your paper, as a part of the justice due me, from you, in restoring that which you have attempted to take away. I profess, sir, to be an honest man, much as I may have provoked you and your party, by honestly, zealously, and fearlessly exposing anti-christ; I say, therefore, that I am not the man you take me to be; you have missed the mark entirely. When in hunting up my faults, neighbour Stevens, could you find no other charge than that common New School expression of "false," "false record," &c? The next time you wish to let the world know how bad I am, just call on me and I will help you out; for in trying to expose the "deacon's" faults, as you call him, I see you have got on the wrong side of him. I know all about your Ex-grog-seller, and know and feel his imperfections more than you can—tho' in a very different light from what you accuse him. And all his people are like himself; one of his brothers once said, "that when he would do good, evil was present with him;" and I conclude, upon the whole, that if he is ever saved at all, it must be through sovereign grace alone, and not by works of righteousness which he hath done. But as a man of truth and veracity, he stands unimpeached, unless some of the revengeful spewings from the New School fellows may be viewed as a libel, or slanderous impeachment of his moral character; and should you ever undertake to draw his picture again, or

set type for his benefit, I would advise you to keep from the looking-glass before you—the present likeness will not take among the Old School at all.

In your remarks, relative to the Miami Ass'n. you say "Eld. S. Gard, Moderator, Bro. I. T. Saunders Clerk, (in this body the Clerk is appointed by the Moderator.)" By enclosing that sentence within parenthesis, your readers believe that it was your design to convey the idea that if the Clerk had been elected, and not appointed by the moderator, I. T. Saunders would have been left out. Boo!—what a squib. Then follows a copy of a part of the Minutes of the last Ass'n., the last section of which is the subject of your editorial remarks, and reads as follows:

"19. Adjourned to the time and place above mentioned. Lord's day was agreeably spent, when the ministers, appointed, preached from the stand to a large and attentive assembly, while the advocates of the societies repaired to the Presbyterian Meeting House in Lebanon. Thus they divided off from the Association—another evidence of a split, and of their desire to separate, having gone out from among us."

Then follows your editorial remarks on that section in these words, "In the last item quoted is a gross and palpable departure from official propriety and from truth." In reply to this first sentence of imputation, I shall endeavour to prove to the satisfaction of every unbiassed mind that the 19th section, on which the foregoing impeachment is the commencement, and in fact the substance of your criticism, is *not* "a departure from official propriety;" but, sir, on the contrary, that it is in perfect accordance with the established custom of the Miami Ass'n., and her several clerks, ever since she was first organized. I am in possession of her record, and can show, whenever called upon, that every clerk she has had has taken the liberty of adding one section to her minutes, which said additional section appears to be nothing more nor less, than the clerk's own statement of what took place on Sunday. One clerk records how Lord's-day was spent, who preached, what texts they preached from, and even undertakes to tell his opinion of the preaching; another clerk not only records a part of the foregoing, but tells us how the congregation behaved themselves, and how they were affected, &c; each acting and recording for the Ass'n. according to his own views and feelings on the occasion. According to the examples set by my predecessors, I recorded for the Ass'n. a statement of the circumstances that took place on Lord's-day at our last Ass'n., and *no more*; and now what becomes of your charge of "impropriety," when you see plainly that I had precedent for so doing. Shame on you young man;—where are you now with your charge of departure from *official propriety*? Boo!—you had better lay aside your pop-guns, neighbour Stevens, they take no effect.

But you say, with reference to that 19th sec., that "it is as untrue as improper." Well, sir, having proved that it was proper, here I will toe the mark with you, and say that *it is not untrue*, but that it is *true*, every word of it, all proveable

facts; and there is not an Old School Baptist, who was at the Ass'n., and who has seen the minutes, but what know them to be true to a punctilio, and many of whom have already expressed their opinion. And now, sir, it remains for you to disprove the Record of the Ass'n. by something more than bare assertion, and not for me to prove what is already recorded for truth.

Again: You say "We are informed that the record is falsified in being made to say that 'Eld. Lynd consented to the same thing, the propriety of a split or separating.'" And here we come in contact again, for I contend that Eld. Lynd did express himself in that light, and I can *prove* it. It is already proved; for the whole Ass'n. together with all others present, whether of other denominations, or of non-professors, who were near enough to hear what Eld. Lynd did say, when he replied to the remarks made by the Moderator, all know that he, S. W. Lynd, expressed himself as recorded by the Ass'n.; and Mr. Lynd will not deny it. Much as I differ with him in some things, I never harbored the thought that he was dishonest, or that he would knowingly deny what he had said. To check his memory and all others concerned, I will state, that according to the notes taken down on that occasion, as soon as Eld. Gard closed his remarks relative to the societies, and their officers, &c. Eld. Lynd spoke these words, "I see, brethren, that nothing else will do but a separation or split, and I shall now go in for it." He then made some further remarks relative to his dislike to the 3rd resolution, which was then under debate, and about to be passed; and when Eld. Lynd closed his remarks, I arose and observed that I was pleased to see that bro. Lynd was now convinced that nothing else would do, and that nothing else would result in our peace and happiness, but that of a split or separation. These remarks of mine were made right in the face of Eld. Lynd, and he dare not deny it. Why did not Eld. Lynd then correct my remarks, if they were incorrect? Because sir, they were correct and to the point. I also stated at the same time, "That I wished Eld. Lynd to free my mind relative to some remarks he had made in the forepart of the day; that early in the day I had contended that we were two distinct people, mingled together in contentions; that we ought to be separated in a friendly manner, and that we were already *split, except the cutting of a few splinters*." When I set down in the forepart of the day, after making these remarks, Eld. Lynd arose, and observed "That he could not find his heart so wicked as to wish to see churches rended," &c.; whereupon, "I wished to know if bro. Lynd intended his remarks to apply to me and to my remarks," he replied "he did not." Thus he corrected me, and thus would he have corrected me about his change of views relative to the *split*, had I been mistaken; but he and the Ass'n. well know whether he consented to the separation or not, your assertions to the contrary notwithstanding. You now see what a pickle you have got into by becoming a tool for an informer, in the unwarranted attack upon the record of the Miami Ass'n. Her record says that Eld. Lynd consented to a Split, her Clerk says so too, all Baptist Christians say so, and Eld. Lynd himself knows it to be so; but you

say, "We are *informed* that the record is falsified in being made to say that he thus consented." I pity your informer, indeed, whether he be non compos mentis, drunk or sober; and do say that if there be a lie in the camp I am clear of it. Boo, boo! perhaps you do not like these leather aprons. Facts are stubborn things, neighbour Stevens, and he who is engaged in persecuting the children of God, will find that it is like to that of kicking against the pricks, inasmuch as ye sin against Christ when you wound one of his little ones that believe in his name. So here I leave you, young man, at issue with the Miami Ass'n. so far as it regards her record, believing that you are bound to disprove the *facts* recorded therein, (not by mere assertion) or else acknowledge your wrong to her and to her clerk; while should you fail to do either, her record will remain a truth to the boundless ages of eternity.

You should also remember "that those who live in glass houses, ought not to throw stones." Recollect that you are, or have been, Clerk of an Ass'n., and also Secretary for societies against which we have declared a nonfellowship; and I would ask, did you ever know an instance where an Old S. Baptist ever rose up and challenged your *records*, or represented them as being *untrue*? No Sir, we do not come down to that level; it is too low contemptible and mean; we esteem such a course as being beneath the dignity of a gentleman, much more that of a Christian. The Old S. sir, are so ignorant in modern *science*, that they think all are as honest as themselves, whether they be Old or New School, *clearsighted, cross-eyed, or blind*, until they are proved to be otherwise. It is a notorious fact, that whenever the O. S. happen to gouge, pinch, or tramp on the toes of their opponents, that they seek redress by resorting to one common phrase of 'false—false letters—false record,' &c.

The next thing I shall notice among your editorial remarks, is, where you compare 'The so called O. S. Meeting as formed by Eld. Gard and his supports,' with that of the new 'Miami Bap. Miss. Society;' but it will not do, neighbour Stevens, the Ass'n. has declared nonfellowship against such societies, and you need not think to cover the sin by forming said society right in the face of the Ass'n., by comparing it with the O. S. meeting; it will not do, for the O. S. are awake to all the cunning craftiness of men. The Letter of Eld. Sutton, and your remarks about 'deacon of the Hamilton C'h.,' I shall pass by at present, believing them to be of a serious nature, and designed in a special manner to cast reproach on the Hamilton C'h. Perhaps I may notice these things hereafter; however, look out!

The next item that I shall notice, is, the copy of my letter from the Signs into the Journal. You will excuse me for smiling now, Stevens; I cannot help it. I hope it will receive a pretty general circulation by-the-by, and that the Lord will overrule it for good to them that love him, and are called according to his purpose. I will not say what your design was in publishing said letter, but I do know that it was with evil intentions, and wicked hands, that my best friend was crucified and slain; altho' according to the determinate counsel and foreknowledge of God, they did only what was before ordained should be done; and I am much pleased with it, for it brought about a most glorious result. If I have any cause for regret, it is that said letter had not been written in a little different style and manner of expression, since Eld. Beebe has seen fit to publish, and you to republish it. However, 'whatever is written is written,' and it is all strictly true, in my opinion, and in the opinion of all who have seen it, both before and since it left my hands; and may it do us all good, for it is a fair and candid expose of the jangling and confused state

of our denomination in her present mingled condition, and should be sufficient to show every candid christian, or lover of peace, that the two contending parties in our Ass'n. ought to be separated immediately, *for the cause sake*, if no more. Had the separation taken place long ago, much of the present existing strife, 'false charges,' and hardness might have been prevented. In your criticism, on said letter, you stile it 'effusion of littleness and spite.' No wonder, for it was enough to make the devil mad, and all his fiends; and were I now to adopt the language of the New Testament, and say, "Ye generation of vipers, how can you escape the damnation of hell?" If God were your father you would love Christ and his people; 'you are of your father the devil, and his works you will do;' 'you compass sea and land to make proselites, and when they are made, are more the children of hell than yourselves;' 'ye hypocrites ye can discern the face of the sky,' but not the 'Signs of the Times;' I say, were I to apply those scriptures to the same characters that the Saviour did, you would not only cry out 'false record, littleness and spite,' but would say, bro. Saunders is very mad at us.

Again you say, 'It will be no discredit, or calamity to be expelled from a body where the influence of I. T. Saunders predominates.' Good, good! why did not you and your colleagues think of that idea sooner, and get from under his powerful influence? You have all had time and space to repent, but have not done it; and now if you will only clear the road, he will not run over you; he is as peaceable as a lamb if you let him alone. But to let him alone you must let his companions alone, for when you touch one of them you touch the apple of his eye, 'and he will then fight at the drop of the hat;' his motto is 'Enemies in war, in peace Friends'—'No Compromise'—'Death or Victory.' You are in duty bound to pray for him—to pray that his influence in the cause of Christ (if he has influence) be used to a good and not a bad effect. With reference to that I. T. Saunders' views and desires about the separation that must sooner or later take place, you say, 'We trust however, for the honor of the cause, that the majority will have their eyes open; (astonishing prayer for us)—yes, we have them open, are wide awake, coc'd and prim'd, ready for battle, and now come on!—As long as your party load with all kinds of ammunition, except simple truth, we are safe. But if you mean to insinuate that the New School are the majority, then I will also join with you in prayer, and say, I hope they will get their eyes open for once, for it is a great pity they should remain eternally blind.

Immediately following Elder Sutton's letter, I find, among your remarks relative to him, and the circumstances which he has made public concerning the Hamilton Church, in refusing to open her meeting house for him, these words: 'The Mad River Ass'n. has always been in correspondence with the Miami,' 'what will the Churches say to have an approved minister, whom they love and esteem, thus treated?' Sir, in reply to that I would observe, that if Eld. Sutton, or any other missionary under the patronage of the so called 'Gospel Union,' has wounded the feelings of the brethren in the Miami Ass'n., we hold both him and them that sent him among us, *accountable* for the cause and effect. And further, I consider the Mad River Ass'n. under the strongest obligation to make satisfactory acknowledgements to us, for the course pursued by her messenger, Eld. Price, last year, when he on their behalf, withdrew their correspondence from the Miami Ass'n. (which remained cut off and recorded so for some hours) and afterwards with no small difficulty got it restored again, and the record of his withdrawal erased

from the minutes. (Perhaps your informer will deny this too; try him.) You need not think to frighten us with Ass'n's., we would just as leave be attached by a whole Ass'n. as by one man, although we have no doubt but that there are still some names in the Mad River Ass'n. who do not wish us to suffer wrong. Of this more another time, for I must still leave a little on the shelf for another chapter. Were I so disposed, sir, I could come very near telling every word that was spoken in the Ass'n.—who spoke, where they stood, how they appeared—but I forbear. It is well known that my course there was that of mildness, desiring one thing, *viz.*, *peace* by a friendly *separation*; but I was deceived in believing that it could be effected, for it now appears that we shall have to fight through another session. Regardless, therefore, of the result, I do hope the war will soon be over, for I would rather see a separation, even if I was sure of losing the victory, than I might retire in peace with the few, than to continue a fight with those, who, when whipt, deny it, and lick the hand that chastises them. I have fought with something like 'the beasts at Ephesus,' and still stand ready to receive the fiery darts of the wicked; while here in the arms of my brethren, I rest contented, sustained as their protege, humbly acknowledging myself docile, subject to the church, and to my brethren; and should they ever, in a proper manner, tell me that I am wrong, that moment would my feathers drop, and the sword be sheathed forever. I hold nothing personal against you nor any of your diviners or associates. It is the cause I have generally been defending; and if, in so doing, sir, I have been guilty of any impropriety in exposing error, I have been driven thereto—an error of the head and not of the heart—a consequence which may result from a zeal to expose measures unapproved by my people.

The next thing outbange the philosophy of the Greeks, and too good to keep back from the 'illiterate.' This is the last item I shall notice at present among your editorial 'knowledge of witty inventions.' We Old S. fellows are so far in the back ground, as it respects the wisdom of this world, that we cannot get any higher than the school of *Experience*—for fools will learn in no other—therefore, had you not better publish a *new* dictionary to teach us the meaning of letters and words? The fact is, something ought to be done, for we are alarmed at the rapid progress and boundless strides in modern science and literature, by men of letters—not of Grace. Most certainly, Mr. Stevens, we still are rising, and approaching the summit level of all human perfection in the arts and sciences; come ye, that thirst for knowledge, up to the altar and standard erected by friend Stevens; leave your books of history, lives of characters, and decisions of the former teachers in belles letters, for they are all wrong, and understand not the meaning of letters and words. The darkness of the age in which they were written was so great, that the great men of the earth—the Professional men, Preceptors, Doctors, Bishops, Theologians and Divines—were then honored with Titles, to distinguish their grade, by the addition of DD. DR. and such other handles to their names as would denote their dignity; but our Editor has found out, and the decree has gone forth from the New School, that such *handles* are not titles of honor and dignity; no, they are *epithets*—*o tempora o mores*. Try it again, neighbour Stevens—another just such a leap in science, and we may look for you straddle the moon, accompanied by the 'wandering stars' and your associates, drawn enmasse by the tail of a comet—*volens volens* I shall hereafter stand corrected by you and your new definition, and when I see DD. or Dr. attached to any name I shall think of—*epithets*.

I now close my reply to your allusions relative to the Clerk of Miami Ass'n., with the hope that you are so much of a gentleman as to do unto others as you would wish to be done by, that you will do me justice by seeing that all (or none) of my reply is copied into your paper, and thus save me the trouble of calling at another office; and also that you will honor me again with some accompanying remarks, and thereby keep up our correspondence. What some call unjust reproaches, I esteem as christian evidences, and pin them to my uniform as badges, rejoicing that I am counted worthy to suffer shame and persecution in the Baptist cause; yea, I esteem the reproaches, cast upon Christ and his people, greater riches than the treasures of *Burmah*—knowing also that the friendship of the world is enmity with God, and that the O. S. saints in Paul's day were slanderously reported, (whether in a religious newspaper or not we are uninformed) while some even affirmed that they said, 'let us do evil that good may come,' and whose damnation, says he, is just—and so say I. May the Lord have mercy on whom he will have mercy, and deliver his people from captivity, is the desire of all who are in the furnace of affliction.

Yours, at the Old Fort,
I. T. SAUNDERS.

SIGNS OF THE TIMES.

New Vernon, Friday, Aug. 12, 1836.

'REGARD FOR TRUTH.'—Connected with these words the Editor of the Cross & Bap. Journal insinuates that we have erred in giving his version of the words *sound in the faith*; that we have done him injustice in quoting but a short extract, and imputing to him that which he was charging on others. If we have done him injustice we have done it inadvertently. He informed his readers that there were many among us (meaning, we presume, his new divinity brotherhood in Ohio) who consider *soundness in the faith* to denote a mere mental qualification; who regard it as referring chiefly, if not exclusively, to the accuracy and extent of one's theoretical belief—a depth in theological knowledge, especially in a few abstruse points.

We are happy to assure Mr. Stevens that there are no Old S. Baptists among us who hold any such silly notion, and as he has many of that kind, we think he would do well to point them out, for we have never met with any who professed to hold such sentiments. We admit there is something approximating this whim, in the popular notion of making men, devoid of divine qualification to preach the gospel, *sound in the faith* by sending them to school to learn the dead languages; but the uniform practice of Old S. Baptists, with unsound, rotten, crazy, Arminian, Fullerite, or Hopkinsian preachers, is, to rebuke them sharply—as our friend of the Cross & Jour. very well knows.

How much palpable or gross dishonesty we have manifested in extracting from, and commenting upon his article, may be seen by comparing our remarks with those of Mr. Stevens, in the several articles he has published on the same subject.

'A Refutation of Rev. Joshua Lawrence's Patriotic Discourse.'—A pamphlet bearing the above title has lately fallen into our hands, published somewhere down south, dedicated to the Females of Alabama, and written we should judge by one of that sort which the apostle tells us *creep into widow's houses and lead captive silly women*; and should we judge of him by his book, we might possibly think him somewhat love-crack'd with all. He signs himself anonymously 'A Servant of the Church.' We presume, however, that the Church of Christ has no knowledge of him, although he evidently displays some of the most prominent traits of the character of a servant of the Prophet, who ran (without being sent) after Naaman, the Syrian, to plead with him in the cause of benevolence, and to take a contribution

of him to sustain said cause. Although the work purports to be a refutation of Eld. L's discourse, we find it in reality to be an effort against the O. S. Baptists, the Signs of the Times, and the Primitive Baptist. At the conclusion of the work the publisher has inserted an acrostic on the name of Hosea Halcombe, by which it would appear that in this sneaking manner he would wish to shield himself from the lash of justice, and indulge in the most wanton scurrility, bombast, misrepresentation, and downright falsehood against all who oppose the system of modern mendicancy. The writer of the pamphlet has carefully collected all the injudicious, uncouth and ungrammatical expressions of Eld. L., and with these attempts to blacken the Signs, Primitive Baptist, and the antissionary Baptists in general. He is welcome to make the most he can of these; we shall not contend for the imperfections of Bro. Lawrence's writings. But why has not the learned Mr. Halcombe met the arguments of Eld. L.?—Evidently because he is unable to meet and refute them.

Mr. H., in a note, enquires, 'Who are the friends and brothers of antissionaries? With whom have they a right to claim kin? Who are those whose principles (with respect to missionary operations) coincide with the principles of antissionaries? Answer: Jews, Pagans, Mahometans, Roman Catholics, Universalists and Infidels.' What barefaced falsehood! What excessive arrogance and brazen effrontery to tell an enlightened public that these are one in principle, on the subject of missions, with antissionary Baptists! Mr. Halcombe is truly to be pitied as a stupid, ignorant novice, if he does not know that all those whom he has named, with the exception, perhaps of Universalists, are flaming missionaries. The Jews commenced the pious work, and pursued it with burning zeal, 'compassing sea and land to make proselytes. The Pagans have followed their example, and missionary efforts have ever characterized the Papacy. At this moment the Pope has his thousands of pious missionaries scattered through our own country, with millions of money to evangelize Americans! These are said to be in sentiment with antissionaries! In what respect? In no respect. So far from it, that the very competition in the mission business, between the Mother of barlots and her protestant daughters, in America, has raised the fears of the latter to madness and desperation; while the example of the Catholics has, in more than one instance, been held up by the advocates of protestant missionary institutions, as an incentive to vigilance and zeal, and they have repeatedly called on their devotees to furnish them with the means to compete with them in the mission business. Mahometans and Infidels have also proved themselves famous in missionary enterprise. Now we retort the interrogation: Who are the friends and brethren of modern missions? Agreeably to the constitution of the mission societies, Catholics, Jews, Pagans, Infidels, Universalists or Mahometans are eligible to membership, directorship, &c. by paying a given sum of money. Are any admitted among Old School Baptists on such grounds? By no means. Who then may claim kin with Catholics, and this catalogue of speculators?—The modern protestant American missionaries, beyond the shadow of a doubt.

We would pursue this subject farther, and show more of the deception and falsehood of the pamphlet, if we had room to spare for the purpose. Mr. H. will probably be met, refuted and exposed more fully by brother Bennett of the Primitive Baptist. If not, we may hereafter resume the subject.

To our PATRONS.—Owing to our absence from home in attending several Old School Meetings of late, there has been some irregularity as to the time of mailing our

papers, which has caused some complaint on the part of our subscribers. We must beg a little farther indulgence, as we expect to be absent for a short time again, to attend the Ketchikan (Va.) Association, during the present month. However, our subscribers will only be put to the slight inconvenience of waiting a few days, while they will eventually receive the whole of their 26 No's. in the course of the current year.

MIAMI ASSOCIATION.—By a communication in this paper from Dea. I. T. Saunders, it will be seen that there is a great struggle in the bounds of Miami Ass'n. The Regular Baptists are endeavouring, in obedience to the word of the Lord, to 'Cast out the Bond Woman and her son, for the son of the bond woman shall not be heir with the son of the free woman.' If we had room we would speak a word of encouragement to our brethren in Ohio, who, with us, are companions in tribulation and conflict; but 'Truth is mighty and must prevail.'

A MISTAKE!—Brother Beebe, in looking over the Minutes of our (Lexington) Association; I find a mistake in regard to the time of our next annual meeting—it should read on the first Wednesday of October next, and not as it is erroneously stated, on the last Wednesday in September. You will make the necessary correction immediately that there may be no misunderstanding; i. e., the Lexington Association will hold her next meeting with the Church at Rensselaer Ville, of which Bro. E. Crocker is pastor, in Albany Co., N. Y., on the first Wednesday in October next.—Our Old School Brethren are affectionately invited to attend with us.

Please to give notice also, that yourself, with Elders Harding and Conklin, and others of the Old S. order of Baptists, from the East, North, West, & South, are requested to attend an old fashioned Baptist Meeting, at our Meeting house in Lexington, Green Co., N. Y., one days ride from Rensselaer Ville, and 23 miles west of Catskill Landing, on the Saturday and Sunday following the meeting of the Association.

Yours, in much tribulation,
HEZEKIAH PETTIT.

Licking Creek, Juniata Co., Pa. July 20th 1836,
DEAR BROTHER BEEBE:—I am directed by the Regular Baptist Church of Tuscarora Valley, to request you to publish in your valuable paper, the following vote taken by the church at a called church meeting for business on Saturday the 28th day of May 1836.

Resolved, That James W. Allen, who was licensed by this church to preach the Gospel, be, and the same is hereby excluded from our fellowship, for disorderly conduct and incorrigibility; having peremptorily refused to give up his License when demanded by the church.

By order of the church,
JNO. P. SHITZ, Clerk.

RELIGIOUS MISCELLANY.

RUSHTON'S LETTERS.

A Defence of Particular Redemption; wherein the doctrine of the late Mr. Fuller relative to the Atonement of Christ, is tried by the word of God.

LETTER IV.

"In a letter which he wrote a few days before his death, he said, 'Blessed be God, he supports and upholds my mind on and by his good word and the Holy Spirit. Though I have no ravishing frames, or flights of soul, yet I humbly trust the eternal God is my refuge, and underneath are his everlasting arms.' He then repeated those words in the 130th Psalm, 'I wait for the Lord, my soul doth wait, and in his word do I hope.'

"To a clergyman with whom he had lived some time in the habits of friendship, he said, 'Farewell, God bless you: remember I die no Arminian, Arian, or Socinian I die a poor sinner, saved by sovereign, rich, and free mercy.' To another, whose occupation had formerly been in the sea-faring line, he said, 'I am now a poor shattered bark, just about to gain the blissful harbour; and O how sweet will be the port after the storm!'

"On the day before he died, he exclaimed, 'Is there not an appointed time to man? Sweet Jesus, thou art

my strength, my support, my salvation, my salvation. Tell my dear friends I am going: Jesus is with me, and I am not at all dejected. I am full of comfort & consolation, and able yet to recollect God's precious word. I never saw so much of my own unworthiness, or so much of the excellency, glory, and suitableness of Christ as an all-sufficient Saviour. As to my sentiments,' he continued, 'I am no ways altered. The doctrines I have preached, I am fully persuaded, are of the truth. They are now the support and consolation of my mind. That Jesus, whom I have so long recommended to poor sinners, is my only comfort in my dying hours. His salvation is every way perfect and complete.'

'Early in the morning of the day on which he died, he said, with a serene and smiling countenance, 'Look up, my soul, and rejoice, for thy redemption draweth nigh!' He then added, 'I am looking up to Jesus—but a point or two more, and I shall be at my heavenly Father's house.' Though his bodily agonies were sometimes extreme, yet the views he had of the finished salvation of Jesus raised him above them all; and in this happy frame of mind did he continue, till, with a smiling countenance, he yielded up his spirit into the hands of his heavenly Father, on July 27, 1799.'

Now, what shall we say to these things? Here we have many witnesses, who testified, with one accord, that the sovereign mercy of Israel's Triune God, displayed in eternal election, special redemption, and spiritual revelation, was their support in life, and their only consolation in death. It would be easy to enlarge the catalogue with a cloud of witnesses; but the time would fail to tell of Owen, of Gill, of Brine, of Hervey, of Romaine, of Hawker, and of a thousand others, who lived and died in the faith of these truths. The Lord himself had instructed them with a strong hand; he had shown them the infinite evil of sin, and humbled them with such views of their real character, as condemned sinners, that they were convinced that nothing short of a finished and absolute salvation would meet their wretched case.

'They therefore preached the gospel fix'd and free,
Not 'yea and nay,'—it may or may not be;
Such gospel God had taught them to detest,
And in the certain gospel gave them rest.'

But can indefinite redemption yield so strong consolation? Can a 'yea and nay' gospel thus support the mind? Let the dying confession of Mr. Fuller himself, answer this question.

It is with mingled emotions of pleasure and fear that I appeal to Mr. Fuller's last words. Of fear, because of the delicacy of the subject; of pleasure, because his last confession of hope, affords abundant reason for thanksgiving to God on his behalf. It would have been a gloomy circumstance indeed, if Mr. Fuller had gone out of the world expressing the same confidence in the doctrines he had taught, as Cole, Toplady, &c. did, in the immortal truths which supported their minds.

It seems pretty evident, that, during the whole of his last illness, the Lord was instructing him by means of his complicated afflictions, and giving him to understand, in a clearer manner than he had ever known before, that it was not for his own righteousness' sake that he was about to go in and possess the land. He was the subject not only of great bodily suffering, but of much darkness and depression of spirit; a state of mind, to which the most eminent saints are liable, and with which all the elect of God are at one time or other made acquainted. While thus exercised, he appears to have been surrounded by miserable comforters, who reminded him of his eminent goodness, and the consequent reward. 'One of this description said to him, 'I know of no person, sir, who is in a more happy situation than yourself; a good man on the verge of a blessed immortality.' But Mr. Fuller was not in a state of mind to be consoled by the consideration of his goodness, though his biographer says, he 'humbly acquiesced, and hoped it was so.' But we are informed that 'he afterwards, lifted up his hands, and exclaimed, 'I am a great sinner, and if I am saved, it must be by great and sovereign grace—by great and sovereign grace.' [Morris' Memoirs, 8vo, 1816, page 460.] Thanks be to God for such an exclamation as this!

Another friend, a Mr. Burls, who witnessed his last hours, thus writes; [Bap. Mag. 1815, page 248.] 'Respecting our dear friend, many will be disappointed as to his dying experience; so little being known as to the feelings of his mind. While he was able to converse, the substance of what he said was,—he had no raptures, no despondency. His feelings were not so much in exercise as his judgment.' No doubt many would be disappointed as to the dying experience of Mr. Fuller.

Doubtless many of his friends expected that so good, so pious a man, would, when he came to die, reflect with joy upon his well-spent life, and express the utmost confidence that his sincere and humble efforts would be accepted through the merits of our Saviour. But it pleased God in mercy to disappoint their foolish expectations. It pleased him to convince Mr. Fuller that he was altogether as an unclean thing, and that there was no hope for his guilty soul, but on the foundation of *sovereign mercy alone*. The friends of truth have no reason to be disappointed at the dying experience of Mr. Fuller, but rather to thank God on his behalf. There is abundant reason to believe he was fully convinced, that if he was saved, it would not be because he was so good, so pious, so useful a man, but because *Jesus bore his sins and died in his stead*. Accordingly, he expressed himself in these appropriate words: 'I am a poor guilty creature; but Jesus is an Almighty Saviour. I have no other hope of salvation than arises from mere sovereign grace, through the atonement of my Lord and Saviour. With this hope, I can go into eternity with composure.'

These last expressions are contained in a very interesting and affecting letter, which he wrote to Dr. Ryland a few days before his death. Would to God, that the whole course of Mr. Fuller's ministry had been doctrinally in unison with that letter! He there seems to acknowledge divine sovereignty in all its parts. In the same letter are the following remarkable words: 'I have preached and written much against the abuse of the doctrine of grace; but that doctrine is all my salvation, and all my desire.' Now, although this is not a formal renunciation of his former principles, yet it evidently betrays a secret suspicion that he had gone too far in his opposition to the abuse of the doctrine of grace. He bears no dying testimony to the truth of his former principles, like Cole, Toplady, or Macgowan; he makes no reference to them as his support in death, but rather he discovers a latent uneasiness, lest all had not been quite right. Else what means that significant conjunction, 'but? Or why did Mr. Fuller advert exclusively to the controversy with his Baptist brethren, especially in a letter to Dr. Ryland, who he knew had formerly held different sentiments from those which at that time he maintained. Mr. Fuller had written against the Socinians; he had written against the Sandemanians; he had written against Mr. Dan Taylor, the General Baptist; and against Mr. Mc Lean of Edinburgh; but he makes not the slightest allusion to any thing he had written against these. His mind was quite at rest as to the part he had taken in their controversies. But he had written against what he considered the *abuse of the doctrine of grace*; and if, as a dying man, he alluded to what he had taught on this subject, it might at least have been expected that he would have set his last seal to it, had he possessed the confidence that his doctrine would stand the test. Instead of this, we have a significant 'but,' wherein much is implied which is not expressed; and the whole sentence evidently discovers a *secret suspicion, if not a persuasion, that what he had written against the abuse of sovereign grace, had a tendency to subvert sovereign grace itself*; yet through the tender compassion of God, he is made freely to confess, that *sovereign mercy, and sovereign mercy alone, in all its bearings, is the only hope for his guilty and polluted soul*.

How painful soever it may be, in some respects, to contrast the dying experience of Mr. Fuller with that of the precious sons of Zion already referred to, the painfulness is swallowed up in the delightful consideration, that the most subtle opponent of sovereign grace that ever appeared in our denomination, was himself a monument of that very grace which his writings had a tendency to destroy. There is abundant reason to hope, that he who once laboured to prove that *guilt is untransferable*, is now singing a different song, 'unto him that loved us, and washed us from our sins in his own blood.' We have reason to indulge the pleasurable reflection, that he who formerly denied the *vicarious nature of the death of Christ*, who taught that *Jesus died indefinitely*, is now joining with the innumerable multitude bought with blood, to celebrate particular redemption before the throne, and to sing with one accord to the exalted Lamb, 'Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood; out of every kindred, and tongue, and people, and nation.'

And now, my dear sir, adieu! May sovereign mercy be your support in life, and your consolation in death. Glad shall I be to hear of your becoming a more deci-

ded preacher of it, and of that glorious righteousness which is revealed in the gospel. But, if you should be thus honoured, rest assured that you will not escape persecution. Opposition to the truth has now become too common, not only in the world, but amongst professors, to allow you to escape. But the faith of that glorious righteousness will make you strong in weakness, joyful in tribulation, and triumphant in the awful moment of death. If, in your last conflict with the king of terrors, it should please the Holy Ghost to irradiate your soul with the glory of that righteousness, you will meet the monster with a smile, and triumphantly exclaim, 'O death, where is thy sting? O grave, where is thy victory?'

I now remain, dear sir,

Yours, most sincerely,

WM. RUSHTON, JUN.

Liverpool, Aug. 31, 1831.

CONCLUDED.

TO NEW SUBSCRIBERS.—Although we commenced the present Volume with 6 or 700 extra copies, for the purpose of supplying new subscribers with back numbers, yet such has been the astonishing demand for the whole Volume, we regret that we can no longer oblige those who wish the set of back numbers entire. We have in a few instances supplied the orders of some of our latest new subscribers with the whole set, excepting No. 8. We are now out of No's. 7, 8 and 12; of the other No's. we can supply all orders for the present. Of the 1st and 2nd No's. we have sent some extra to new subscribers, and will continue to do so without any extra charge. Our 1st and 3rd Volumes are all gone, except a few scattering numbers; the 2nd Vol. can be supplied to those who may order them, as we have a hundred, or more, on hand.

TO CORRESPONDENTS.—We have many valuable Communications on hand, the publication of which has been unavoidably delayed for want of room; while those which we have judged to be of the most pressing importance have taken the preference. Those which remain shall be disposed of according to the best of our judgment.

Old School Meeting.

Brother P. Hartwell requests us to remind the brethren of the Old School, of the appointment of an Old S. Meeting, with the Church under his pastoral care, at North Berwick, York Co., Maine, on the 7th and 8th days of September next; to which all O. School Brethren are particularly invited. Bro. H. requests that the brethren would consider them---that they are situated in the east among the N. School---and try to strengthen their hands, as they are a few and feeble folk. May the Lord ride upon the heavens in their help, and in his majesty on the sky.

NOTICE.—The next quarterly meeting of the Philadelphia Predestinarian Baptist Conference, will, if God permit, be held with the Second Hopewell Baptist C'h. at Harborton, Hunterdon Co. N. J., on the first Tuesday in Sept. next, commencing at 11 o'clock A. M.

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John Denton,	L. I.	5 00
Total,		\$65 00

NEW AGENTS.—Jares Thather, North Adams, Berkshire Co. Mass.
Wm. N. Beebe, Norwich City, Ct.

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

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. IV.

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Communications.

For the Signs of the Times.

Morgan Co. Il. June 10, 1836.

DEAR BROTHER: I venture in weakness to write a few lines for your consideration. In reading the numerous communications through your paper by brethren from various parts of the Union, I admire the orthodoxy in which they are written. Feeling my own inability in speaking and writing, I have thus long withheld; but, knowing that the race is not to the swift nor the battle to the strong, I will communicate a few of my views to you as a brother in tribulation, and in the patience of Jesus Christ.

Your paper is not popular in this region, for truth has never been current since the fall of man, and the world at large prefer buying falsehood at a dear rate than to have truth conferred on them gratuitously. The reason of this is obvious: by one man's disobedience sin entered into the world, and death by sin; so death has passed upon all, for all have sinned. In short, we are all by nature the children of wrath, and disposed to call evil good and good evil—to take darkness for light, and light for darkness—bitter for sweet, and sweet for bitter; we are carnal, and sold under sin, and having the eyes of our understanding darkened, are estranged from the womb—going astray as soon as we are born speaking lies, and compared to the deaf adder which will not hearken to the voice of charmers. There are reasons why things are thus. We are only natural in creation, standing erect and in joint union in Adam our first representative, in whom all the common blessings of life were given us, he acting for all his posterity, and thro' his disobedience, all, though passive in him, became contaminated as one body, on the principle of union, and not imputation as some affirm. Hence we observe why the Apostle could say, "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him: neither can he know them because they are spiritually discerned;" being alienated from the life of God, destitute of will or power to answer the demands of the law, and the law still requiring obedience.

Thus it behoves us to examine the record God has given of his son, and see whether or not there is any remedy or ransom from this enthrallment, and for whom the ransom was found. We read

in the fore part of Genesis of a voice saying, "Let us make man again." Isaiah xlii. 1, we hear the inspired writer exclaim, "Behold my servant whom I uphold; mine Elect in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the gentiles. This same character was viewed by Solomon, set up from everlasting. He is brought to view by all the ancient worthies as existing before all worlds, both as creator and redeemer. He is claimed by the prophet Zechariah as equal with God. Zech. xiii. 7. Paul viewed him the medium of operation, the brightness of his glory, and the express image of his person, Heb. i. 1, 2. We learn from the Apostle, in writing to the church at Colosse, that it pleased the Father that in him should all fullness dwell. It is easy to see how God could shew himself to the ancient saints in the person of his son. As naked divinity can not be beheld with mortal eyes, and as Abraham, Jacob, Moses, Manoch and others say they have seen God, I conclude it was in his human nature, as mediator between God and man; for there is one God and one mediator between God and man. The man Christ Jesus, as such, a Thomas could say, "My Lord and my God;" and it seemed to be one point on which the Jews rejected him as the King of Israel, because he made himself equal with God—a mystery which baffles the wisdom of the world until this day, and which led Paul to say, "Great is the mystery of Godliness."

Thus we behold this same Jesus set up from everlasting—the Elect of God. And we should be astonished were the State of Illinois to elect the head of any man and send it to the City of Washington to transmit business, leaving all the rest of the component parts of the body behind; or if the head of a Clay or an Adams, had been appointed to attend, in 1814, at Gent, to make known the will of his or their equals, leaving the rest of their members behind; I presume it would have been disgusting to the members of Parliament. But to come to the point in hand: I behold the blessed Saviour brought to view as the seed of the woman, and in him the choice of the Father manifested; for as Adam was a living soul, and not deceived, but the woman, being deceived, was in transgression, and Jesus, who is a quickening spirit, was not deceived, but the church, his bride, having transgressed, Adam's seed stood and feel in him; so the Church of God, the ground and pillar of the truth, was chosen or elected in Jesus before the foundation of the world, and in him was grace given us before the world began; consequently the errand of Jesus into the world, was not, as some vainly suppose, merely to restore the ruins of the past, and make it possible for all men to be saved, but to magnify the

law and make it honourable—as a surety to pay a debt that his bride had contracted, and for which justice held him responsible—on the principle of Union; and in no other light can I see the justice of God's righteous Law executed on his innocent Son. Herein can we behold with admiration the everlasting love of God, in Christ made manifest, in not sparing his own son, but who was made sin for us who knew no sin, that we might be made the righteousness of God in him—who was delivered for our offences and rose again for our justification. Who then can lay any thing to the charge of God's Elect? it is God that justifieth; who is he that condemneth? it is Christ that died, yea, rather that is risen again, &c. Now to the scattered sheep of Christ, seeing that the gifts and callings of God are without repentance, but that it is the goodness of God that leads men to repentance, such as need not be repented of, this same Jesus who died and rose again, is at the right hand of the Father, and ever liveth to make intercession for us. It is he that promised the Holy Ghost which was to reprove the world, and of which so many have received; it is he who has all power in heaven and earth—who has ordained the foolishness of preaching to be effectual in the convincing of many who were dead in trespasses and sin, and granted them repentance unto life; it is this same Jesus who is of one mind, who calleth whom he will and passeth others. None can impeach him with injustice, for he worketh all things after the council of his own will, and for a purpose of his own glory; for the wrath of man shall praise him, and the remainder he will restrain.

Dear Brother, if there was one condition in the great Covenant of Grace, I should have no hope; but I can now say with an apostle when writing to his brethren, We love him because he first loved us. It is the constraining love of God, by the power of the Holy Ghost, that brings us Jesus in a way nature had never conjectured. He reveals to us the beauty and virtue of his character, washes us in his own blood, and clothes us with his own righteousness. In truth he is all, and in all, to them that believe—which belief or faith is one of the gifts of grace—and the glory is to be ascribed to God from first to last, in time and eternity.

Yours, in Gospel bonds,
WILLIAM CROW.

For the Signs of the Times.

Trenton, Buller Co. Ohio, July 21, 1836.

BROTHER BEEBE: The war in heaven, described of old, is still going on, and the probability is it will wax hotter and hotter until it arrives at a general conflict for victory. Two tremendous

forces are martialled in the field—Michael and his angels, and the Devil and his angels; but for the encouragement of the first of the two parties, it is recorded on the records of the army, that the latter forces prevailed not. As you, perhaps, recollect that the enemy have marked out the Mississippi Valley for its victim, we need not look for quarters; neither do we ask for any. Neither would we give any quarters if we could always distinguish the foe. Our greatest disadvantage and embarrassment has formerly arisen from the enemy within the camp, which has caused the King's records to be strictly examined that were indicted by his chief Secretary, and it was there found written by his under Secretary, (Peter by name) that "As there were false prophets among the people, so there should be false teachers amongst you." Here the root of all our embarrassment was found to exist. The next enquiry was, How came they among the King's armies? In reading further, it was found written by another faithful Secretary, (Paul by name) "For of this sort are they that creep into houses, ever learning (human wisdom) and never able to come to the knowledge of the truth," and Peter says, "They shall bring in damnable doctrine". Paul again says, "They desire to be teachers of the Law, understanding neither what they say, nor whereof they affirm;" and again we find it written in the orders of our General, "to put such from amongst us." But an embarrassment arose from this consideration: these enemies wore the same external badge of loyalty, and professed to be friendly to our Sovereign; that they believed the same things of him as the rest of his army, and to be engaged in the same cause; while in fact they were administering poison to all that they could persuade to take it for their health. This poison was found by said Peter, to consist of "damnable heresies."

These things being brought to light by the writings of olden times, observations were now made to see to whom such base characters would apply. There were many found in our General's camp passing for ministers of righteousness; and they might have gone without detection, had it not been written in the records of the army, that "they are deceitful workers, false apostles transforming themselves into the apostles of Christ." As we before remarked, when observations were made all the loyal subjects of the Lord's hosts grew more desirous to find the Achans in their camp which had caused them so much embarrassment. They were enabled to discern those false apostles, or teachers, and those that had taken their poisonous draught were intoxicated with worldly popularity. They next discovered their artful seductions—where they had crept into houses unawares, and were lying in wait to deceive by their fawning, fair speeches, good pretensions, hypocritical crying, pretended public praying, false doctrine, and their zeal to disseminate the same; all combined to point them out as spies in the camp, and as deceitful workers who had caused much iniquity.

The next step taken was to call a Council of War, in order to ascertain the most prudent method to adopt under such circumstances. After much consultation on the subject, some proposed that strict search should be made to detect and deal with all such as were traitors to the cause; others, who were fearful that some might be apprehended who were members of the flesh, wished to defer the work until a cure could be effected in those who had inadvertently taken of the intoxicating draught; some again shrunk from the work because they had, of many of those creepers—those seducing and intoxicating teachers—formerly entertained a good opinion. Thus the council was divided; and while debating the enemy were observed by Michael's angels to be busily engaged in making head, and it was agreed by all that one thing, for our welfare, was necessary—which was Union. The question arose, What shall we *Unite* on? Whereupon the conclusion was, that the General's Orders should be promptly obeyed; that every other consideration should be subservient to it, and that the watchword should be onward!—the Sword of the Lord and of Gideon! And in testimony it was found written in the Records, to "withdraw yourselves, put away from you, and be ye separate from all such characters; this is the pleasure of the King. In obedience, therefore, that part of Michael's host composing the Miami Ass'n., who have not become intoxicated, are martialled for the combat; and it is expected a general conflict will take place within two months from this date, for both armies appear to be determined not to yield to each other, nor can it be expected. But all of those creepers and intoxicated intruders must leave the camp and rally under their own standard or they will be put to shameful flight, for such is the high command of Heaven and *must be obeyed!*"

Thus, Br. Beebe, have I given you a glance of our situation and prospects, and the determination of those who stand fast on the Gospel ground.

I subscribe myself, yours,

In the Bonds of Charity,

STEPHEN GARD.

For the Signs of the Times.

State Hill, July 25, 1836.

BROTHER BEEBE: I have lately taken another preaching tour through the Northern part of Pennsylvania. After getting out of the limits of the Warwick Ass'n., I travelled principally in the bounds of the Abington, and a little into the Bridgewater Ass'n. At the request of a number of brethren, formerly of the Jackson and Gibson Church, of the last named Ass'n., I attended a meeting with them on the 24th and 25th of June, in the matter of their Constitution as a Church, at which time and place, in company with Elder Daniel Robison, of Broome Co.; Dea. Elihu Carey, of Orange Co.; Lemuel Harding, of Susquehanna Co., and brethren Gardner and Northrop, of the Abington C'h. After hearing an expression of their design to maintain the stand

they had taken against the popular society religion, into which a part of the church had gone, and a desire to be conformed "in all things to the pattern showed in the Mount," having counseled and advised with them, we gave them the right hand of fellowship as a Gospel Church, known as the First Particular Baptist C'h. of Jackson, Susquehanna Co. Pa.

We had a short, but pleasant interview with those brethren. They are a feeble band in the midst of opposition, surrounded by enemies, and consequently stand in need of a word of encouragement from brethren abroad. I hope our brethren, and especially ministers, will bear them in mind, and when passing to and fro in that region, find them out and speak comfortably to them. Their location is three or four miles north of the turnpike road, leading from Cochection to the Great Bend, up the Tunkhannock Creek. A great and effectual door seems to be opened in those parts of Pennsylvania, where I have travelled, and there are also many adversaries. From the best information I have obtained, personally, and from brethren to be relied on, I think, could the churches in that region be favored with plain faithful gospel preaching, a majority of the members would be found upon the Old ground. Gospel preachers are seldom to be found in that country—yet no lack of preachers, but they preach another gospel. Jesus is not the theme of their preaching; therefore, the diseased are not healed, the weak are not strengthened, but the hearts of God's people are saddened.

GABRIEL CONKLIN.

For the Signs of the Times.

What was said of natural Israel, may, with equal propriety, be said of Spiritual Israel, or the Church of Christ: "And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city," Isaiah i. 8. A besieged city supposes besiegers, and the Church of Christ has ever been besieged with the most deadly enemies, whose aim has ever been to effect her ruin. But, as an instrumental protection, God has set watchmen upon her walls who are commanded not to hold their peace day nor night. She being thus compared to a besieged city, it is well for watchmen to remember that there are more than one gate or avenue thro' which the enemy may seek to enter, and therefore, should not direct all their attention to one point; but should, like the beast in Rev. ii. 12, be full of eyes before and behind. But to the point: Is there not a danger, that, while we are called to guard against the popular errors of the day, that others may creep in equally at variance with the vitals of *Truth*. There is, among some who call themselves Old School Baptists, a sentiment that appears to me essentially erroneous, as it relates to the human nature of Christ. Now, to me, it appears as necessary to constitute him a complete Saviour, that he should be completely man, as that he should be verily God. And to constitute him man, it is requisite that he should possess both soul and body, for I cannot for my

life conceive a perfect man without both; and that he possessed both is evident from the word of truth. "Handle me and see, for a spirit hath not flesh and bones, as ye see me have." Luke xxiv. 39. Here it is evident that he had a body composed of flesh and bones; but a body without a soul would make a very incomplete man; the rational soul being that by which man is distinguished from irrational creatures. That Christ had a human soul, is as evident from the Scriptures as that he had a body. We find him subject to the various affections of the soul, such as Grief, Mark iii. 5; Sympathy, John xi. 35—Jesus wept. But he was heard to declare that his soul was exceeding sorrowful, unto death, Mark xiv. 34. As, therefore, a soul and body are necessary to constitute a complete man, and as Christ evidently possessed both, he was verily man. And to me, as above stated, it is as necessary that he should be such, to constitute him a complete Saviour, as that he should be possessed of complete divinity; and if so, then to deny the one is as erroneous as to deny the other.

The doctrine of the Substitution of Christ, is fully proven in the word of God, both from the design of the offerings under the Law, as well as from declarations in the New Testament. Not only do we find this doctrine proven in the scriptures, but its infinite importance as a fundamental truth is apparent to every judicious christian. Divest the death of Christ of the idea of substitution, and I see no ground on which a poor Law-condemned sinner can rest his hope of eternal life—at least there is none for me; for if Christ was not a substitute, and his death vicarious, (which could not have been the case were he not) there could be no advantage resulting from it to a sinner. Sin, we are informed, is the transgression of the Law; but all have sinned, therefore, all are transgressors. And the Law, like its author, is inflexible in its nature, and peremptory in its demands, and nothing short of a perfect obedience to its requirements will answer those demands. But by whom are those demands answered? not by the sinner, this is impossible; for by the deeds of the Law shall no flesh living be justified. Not by the obedience of Christ, unless he acted as a substitute; for there is no other way in which the obedience due by one can be rendered by another, but upon the principle of substitution. Thus, according to a provision in our military code, the man who is drafted may be exempt from actual service by a substitute, so that the service rendered by the substitute is accepted, and the law is as completely answered for the principal as though he had rendered the service in his own proper person. And so the demands of the law against the sinning church are as completely fulfilled by her, in her substitute, as if she had obeyed it in her own person. But the figure, though it affords some illustration of the doctrine of substitution, yet falls far short of illustrating all the particulars connected with the substitution of Christ; and one is, that the individual drafted must find his own substitute, but not so

in the case before us. Had we been left to find a substitute, it never would have been obtained; but God, in the exercise of his own sovereign goodness and mercy, provided one himself, and that without consulting us; yea, long before the transgression was committed; and in so doing has provided one who, in every particular, answered the all important purpose.

Another very important principle of Substitution, is, that the obedience should be rendered in the same nature in which the transgression was committed. The Apostle brings this idea to view in Heb. ii. 16: *For verily he took not on him the nature of Angels; but he took on him the seed of Abraham.* Here the Apostle evidently intends to convey the idea that he did not design the salvation of Angels, or he would have assumed their nature; but that his object was the redemption of the seed of Abraham, that is, the Elect; *For if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise.* As, therefore, the object of Christ was to save the seed of Abraham, to accomplish this end he took upon him their nature. "Wherefore, it behoved him to be made in all things like unto his brethren." *Behoved*, that is, it was necessary; and why? That he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the people. Not only was it requisite that he should partake of their nature, that from a fellow feeling he might be a sympathizing High Priest, and that from a oneness of interest; (for I and my beloved are one.) He might be a faithful one; but that on the principle of substitution, he might be qualified to make reconciliation for the people; i. e. the seed of Abraham. And how was that reconciliation made? It was by his death; For when we were enemies we were reconciled to God by the death of his son, Rev. v. 10. But how by his death? Because his death was vicarious; but how his death could be vicarious, or how his death could be received as an atonement for sinners of the human race, without he himself was of that nature, is a mystery which I cannot solve. Indeed it would involve the whole system of Redemption in an impenetrable cloud, and leave me in hopeless despair. I can here fully adopt the language of Dr. Watts, because it conveys an idea in perfect accordance with my views of the Scripture and my own experience:

"Till God in human flesh I see,
No comfort can I find,
The Holy, Just, and sacred Three,
Are terrors to my mind."

It is positively said that he was made under the law to redeem them that were under the law. What law? The Law given on Mount Sinia. "Think not that I am come to destroy the law and the prophets; I am not come to destroy but to fulfill, Math. v. 17. But to whom was the law given? To mankind and no other species of creation; and if he was not really and truly man, according to the most obvious conclusion, he could not be made under it. As, therefore, the law was given exclusively to man, and as Christ

was made under it, it follows of course that he was really man.

I must conclude by observing that the doctrine of the human nature of Christ, is, to me, a doctrine full of comfort and encouragement. When for instance, I look into myself, I see nothing but sin; and when, on the other hand, I am led to contemplate God in his infinitely holy and just perfections, the contrast is so immensely great that I am ready to despair of ever standing with acceptance in his awful presence; but when, by faith, I can view in the presence of that holy and dreadful God, an intercessor in my own nature, and consequently touched with the feeling of my infirmities, and presenting a plea in my behalf founded on his vicarious sufferings, the barrier is removed and I can hope for an acceptance in the presence of that God, who, when viewed through any other medium, is to me a consuming fire.

Yours, as ever in a complete and perfect Jesus.
THO'S BARTON.

For the Signs of the Times.
Enon Mills, July 6, 1836.

DEAR BROTHER BEEBE, I feel disposed to express to you my hearty approbation of the able manner in which the doctrine of the Gospel is contended for by you, and many other dear brethren, with some of whom I have the pleasure of a personal acquaintance, and many others whom I have never seen, yet I love them for their devotedness to the truth, disregarding as they do the flood of opposition and abuse they have to encounter from the host of enemies arrayed against them; while none of their opposers appear more inveterate than many who call themselves Baptists.

I am glad you have given us Rushton's Letters in the Signs. He has given a portrait which represents our modern Baptists as perfectly as if it had been drawn for them. We have witnessed many instances of that want of sincerity and honesty, spoken of by Rushton, as characteristic of Fullerism. One of which instances I will describe: At our last (Ketoc-ton) Association, a Resolution was adopted declaring non-fellowship for churches and individuals connected with the so called benevolent institutions of the day as religious societies. In the discussion of the subject, the advocates of them did positively deny that they held them as religious societies; yet one church, if no more, has withdrawn from the Association on account of the adoption of the Resolution. I cannot conceive how such a procedure can be justified upon principles of sincerity and honesty, if the friends of those institutions do consider them important in a religious point of view, why do they not declare it; if they do not so esteem them, why should an opposition to them on that ground so affect their consciences as to induce them to break fellowship with those for whom they have professed high regard as brethren?

They speak of the good resulting from those institutions as proof positive of the propriety of them; but unfortunately for them, this, the only

proof they produce, has been obtained by presumptuous experiments, for they had it not until they presumptuously invented them, and now all they require of the Lord is, that he will bless their efforts, for they are not dependent on him to divine, nor are they at all reconciled to the divine arrangements already prepared by eternal wisdom, which to those who are truly the children of God, and who are willing to suffer reproach for Christ's sake, presents a glory that sinks all human inventions into utter oblivion and contempt. I was asked, some time since, by a popular baptist, if I did not think their missionaries gave evidence of the purity of their motives, when they knew beforehand the difficulties and privations they would have to encounter? I asked him if he thought all who went to heathen lands as missionaries were influenced thereto by pure motives? He answered No, and said there was a Judas among the twelve Apostles. Yes, said I, and he carried the bag, which has now become so weighty as to give employment to many Judas'.

The Saviour of sinners could have commanded all the treasures of the world, and created more had it been necessary; yet he was, nevertheless, poor as to the things of this world, and so were his apostles, and no where does it appear in the divine record, that money, necklaces, jewels, or any thing of the kind were ever employed as a necessary means in the great work of salvation, or propagation of the gospel, if the Saviour had seen fit to establish a missionary society on a monied basis, he could very readily have applied the funds he found with the money changers in the temple, when he overthrew the tables; and could, with the same propriety, have used their money, as drive them out of the temple. How will this wonder-working generation compare with the Church of Jesus Christ, according to the characteristics given of her in the New Testament. I will refer you to a few of the many passages of Scripture relating to her character. Christ says of her, "Without me ye can do nothing." This cannot apply to those who are doing wonders with money, but there is a people who are called by their enemies, "a do nothing set," and who profess that they can do nothing, but look to Jesus who worketh in them to will and to do of his own good pleasure. Again, "Fear not little flock, it is your father's good pleasure to give you the kingdom." Does this apply to the union of all denominations and the world with them, whose numbers are so overwhelming? and to that combination of effort by which it is proposed to purchase the kingdom for the whole world? No, but there is a little flock whose enemies reproach them on account of their lack of numbers and many other deficiencies, and yet this people appear formidable to the host encamped against them. Ah! "the Sword of the Lord and of Gideon."—Yes, they are terrible as an army with banners. Again, "And ye shall be hated of all men." Are the popular religionists of the day hated of all men? Surely

not; their object is to make themselves popular with each other and the world, so as to forward the work of aggrandizing themselves. But that this, as well as the other scriptures quoted, does well apply to the Old School Baptists, is to me very manifest; and if there is a people in this world that those scriptures are more applicable to than to the Old School Baptists, I would to God I could be with them.

My dear brother, this production is at your disposal; if you consign it to oblivion you have my approbation. I am very deficient in communicating my thoughts in writing or otherwise. Indeed, I have many thoughts that I dislike exceedingly to be under the influence of, much more to express them; and it is quite probable that some I am willing to publish to the world, would, by many religionists, be considered as wicked as any I could have. I have often to lament my coldness and barrenness, but, blessed be the Lord, I sometimes feel the influence of his soul-reviving presence. Then, ah! then, if I could write as I feel at the time, of the views I have of the Lord's dealings and the wonders of his grace, I think you and some others of my brethren would read it with pleasure, and some, perhaps with profit; but those seasons are few and far, very far between. I have for some time past felt great coldness and darkness, which produces much distress of mind, and I often mourn that I cannot feel more intense distress, so that my whole soul might be drawn out in supplication to the Lord for deliverance.

Yours, in profession of the Gospel,
SAMUEL BUCK.

For the Signs of the Times.

Pocataligo, Kanawha Co. Va. July 25, 1836.

DEAR BROTHER BEEBE: With pleasure I hasten to inform you that I have reason to believe there are many more Baptists in this part of the country seriously enquiring after the *Old Paths*, with an apparent desire to walk in them, than I had imagined. I recently returned from a preaching excursion, in which I visited 3 churches, among whom I had not been for several years; and one of them I had never before visited. By all of whom I was cordially received, notwithstanding the numerous reports and insinuations set afloat and sent on before me, with a view I suppose of obstructing my way, and prejudicing the minds of the brethren against me—cunningly insinuating that I was splitting the churches, causing divisions, &c.; they, however, lost their aim, for I was received by the churches with the greatest friendship.

As I am writing to a brother who is no doubt acquainted with the sly craftiness, and mischievous stratagems of the New School of the day. I think it inexpedient to state all the minute circumstances; but suffice it to say, I found a goodly number of brethren strongly advocating the distinguishing principles and practices of the Old Fashioned Baptists. Many of them appeared at a loss to know how to disenthral themselves

from the greivous yokes of bondage imposed upon them by art and man's device. But I trust the Lord has been graciously pleased to direct them what to do. His counsel is, to come out from among them; and this they seem to be determined to do. And may the Lord enable them, and all others of his dear children, to lay aside every weight, to stand fast in the liberty wherewith Christ has made them free, to be steadfast in the faith and unmoveable, and always abounding in the work of the Lord; forasmuch as we know that our labour is not in vain in the Lord.

Herewith I remit \$10 for the Signs of the Times I before ordered, and may the Lord enable you to speak the things that become sound doctrine, cry aloud and spare not; lift up your voice like a trumpet, and shew unto Israel their transgression, and his people their sins.

Yours, in the bonds of the gospel of Christ,
WM. MARTIN.

For the Signs of the Times.

Extract of a letter from Br. P. Hartwell, dated North Berwick, Mass. July 27th, 1836.

Brother Beebe: The state of things remain much in the same condition they were when I wrote you last. We have some trials and some joys. Our Lord has set the one over against the other, and it is well for us that it is thus, for by it we are at all times taught our dependence on the Lord. The Church remains firmly established on the Old School ground, unmoved by the flood of error, nor carried about by the winds of doctrine which, like a tempest, seem to be sweeping nearly every thing before it. Yet no thanks to us, for had not the Lord kept us, we should have gone into the errors of the day with the multitude; hence, instead of boasting, we find great reason to be very humble before the Lord, and grateful to him who has kept us from falling. O may we be enabled to sanctify the Lord God in our hearts, and ascribe honour, power, majesty and salvation to his blessed name, and not to the polluted, sin-defiled works of the hands of men.

I have recently visited the brethren of Ossippe, N. H. There I found a few names who cannot bow to the *Image*. They seem to be somewhat revived in their minds, and willingly contending for the truth; for the Lord is of a truth with them. I had the pleasure of Baptizing 3 joytul converts in that vicinity. I hope our Old School Brethren in the ministry will remember them if they should travel that way. There is no church organized in that place, but the appearance seems to warrant the hope that the Lord is about to raise up a branch of his visible Kingdom there.

Do not forget to give an early notice through the Signs, of our Old School Meeting, the first Wednesday in September next, and the day following. I hope the brethren at the west and south will remember that we are situated in the East, and in the midst of *New Schoolism*, and feel the importance of endeavoring to strengthen and encourage the weak of the flock. Your Brother,
P. HARTWELL.

in great haste,

For the Signs of the Times.

Talbot Co., Ga., June 21, 1836.

DEAR SIR, In reading your paper I perceive there are many who appear to be situated much like myself, and which induces me to drop you a few lines.

I was for six years a member of the Baptist Church, and I thought a strenuous contender for the faith once delivered to the saints; but some twelve months ago I was accused of being a fatalist, and consequently turned out. The church previously agreed to give me a letter, which was subsequently withheld in consequence of their missionary preacher; I have, therefore, lived until this time out of the church. My friend, if the word of God is fatalism, then am I a fatalist. If the master of the house had to bear the name of Belzebul, why not them of his household? and as it is the nature and not the name that I desire, it matters not to me what I am called, if it is devil. I am not ashamed of the doctrine that I believe, for it is the only doctrine that gives God all the glory.

The Scriptures tell us that the first man of the earth was earthly, and as the earth brings forth earthly fruit, so Adam and all his posterity has, and continues to bring forth briars and thorns. No wonder then that the missionary brings so much fruit in the summer season, for it is then that their protracted meetings are held—then that their thundering discourses are delivered—and then it is that that natural effect is produced on man, that the showers of rain produce on the earthly dispositions of carnal man; that is, it has its natural effect—to bring forth copious crops of fruit unto death. But, my friend, the second man is of a different nature, being the Lord from heaven; and as is the earth, so are they that are earthly—as is the heavenly, so are they that are heavenly; each bringing fruit in accordance with his nature. Now to the carnal man, Cain bore better fruit than Abel, because Cain appeared to be an idolatrous fellow, while his brother, instead of working for his offering, caught a poor sheep and brought it for an offering before the Lord, and this not until Cain had made his offering. Thus the christian is not, in the eyes of the world, as good a man as the benevolent missionary is. Some would ask, why? Because the way of the Lord is one way, and he cannot change his gestures to suit the notions of earthly men; but the hypocrite has a visor for every man, and therefore can please all but christians.

The missionary preachers in this country endeavour to make it appear that Adam, in his first estate, was almost as holy as God; notwithstanding the Lord said he made him of the earth, and consequently earthly. The fact is, Adam in his best day was an unbeliever, and is so to the present; yet the missionary says he was in the image of God, and certainly holy; but as to that I find no scripture authority to authorize any person in saying that he is not in the image of God at present, for he is in possession of soul, body and spirit yet, but it remains earthly still. For evidence

that man was in this situation at first, look at his fruit; for it is impossible, says Christ, for a good tree to bring forth bad fruit. Were we now to judge by the fruit, we would certainly not think man so very good. But say they, God pronounced him good, and very good. So he did, and the Serpent that deceived him too; yet, if any thing the serpent was the best, for he appeared to be much the wisest.

I have said man was an unbeliever; though when God commanded him not to eat of the fruit, he does not appear to have doubted the fact; but as soon as the temptation was held out to him, he willingly partook. If he had believed that he would have died, according to the word of God, could all the serpents that ever crawled on earth, or all the devils in hell, have induced him to partake of that fruit? If they could, why did they not get the second Adam to fall down and worship when all the Kingdoms of the world were promised. They also preach that the devil was once a very good angel, but I do not know where they get it from, for I am certain there is no such thing in the word of God. Christ says, Ye are of your father the devil, and these words were spoken to people much like the missionaries in our day. And moreover, that he was a murderer from the beginning; and if a murderer, not an angel; if he was, he was both a liar and a murderer. But he was much like his children in our day, who devour widow's houses, and for a pretence make long prayers—particularly when they have many rich hearers to pray for. Now look at the fruit of Adam from the first down to the present, and see what sort of a tree he was. The bramble never bore grapes; nor the thistle, figs; nor the wild crab, sweet apples.

Another doctrine they preach is, that provided I retail ardent spirits to my neighbour, and he drinks to excess and commits murder, I am the capital offender thereby, and exonerating the drunkard from the crime; and, moreover, that some fifteen or twenty years ago it was not sin to retail ardent spirits, but has now become a presumptuous one in consequence of the light that has been thrown upon the subject. It seems then that the missionaries have done more harm than good, because it was very easy to violate the law of God before this great missionary light arose, and if it has become so much easier now I would wish them to put their light out, because every one knows that sin is the violation of the Law of God. For protesting against the above mentioned doctrine, is the cause of my being excluded, and not fatalism; for there are others among them who hold the same doctrine that I do whom they strive to keep in the church, and some for fear of the Jews, will not confess it.

I have said the second man was of a different nature, being made a quickening spirit; whereas, the first man being dead in consequence of sin, he has power to quicken and make alive, to cut off and engraft, to kill and make alive, to regenerate and make anew, to find those that are lost, to create within them right minds, bring them to his feet, give them of his blessed spirit, and lead and guide them into all truth, that they shall not be children, tossed to and fro with every wind of doctrine, by the slight of men, whereby they lie in wait to deceive. This is the work of the Spirit, which he hath given all them for whom he prayed, for whom he died, for whom

he suffered the absence of his father, for whom he rose and ascended to the right hand of his father, where he lives to make intercession for them according to the will of God. If the very hairs of their heads are numbered, why then be afraid of having their names out as evil, or their mortal existence taken from them, for these things shall all work together for good to them that love God, who are the called according to his purpose. I would say to all those faint hearted Missionaries, who cannot fight without money, to return, for God will save his people, and that without money.

In conclusion, I desire that some of your correspondents would write through your columns and tell me whether I belong to the old or new school, for I seem to stand as one alone. I would especially request it of old father Greer of Butts Co. Ga., for it was under his preaching that I discovered the exceeding sinfulness of sin, and made to believe, as I trust, the saving of my soul by Him in whom I was baptized. For fear of wearying you and your readers, I close by requesting you to send six copies of the present vol., and for which I enclose a \$5 note.

I remain a true lover of God and hard corn,
THOMAS GUICE.

For the Signs of the Times,

Fairfax C. H. Va. Aug. 4, 1836.

BROTHER BEEBE: Having occasion to write you and send on the names of a few new subscribers, &c. I will take the opportunity to give you, for the Signs, several circumstances I am acquainted with in my recent visit to a little church, constituted in May last, on O. School principles, and that in the midst of the Shiloh Ass'n., where in 1832—3 was displayed the mighty power of Eld. Wm. F. Broaddus in converting persons to the faith, principles, and practice of his,—another gospel, through the wonderful machinery of protracted meetings, &c. The Gourdvine Church, Culpepper Co. shared pretty largely in the ingathering of that harvest time of recruits,—not of souls. The old members submitted to this torrent's coming in upon them, some of them without mistrusting any evil, and others who had some distrust not having fortitude to oppose. But as soon as the rushing of the torrent gave way, and gave them an opportunity to know and reflect on their situation, they found the government of the church, and their privileges in it, in the hands of entirely a new race of baptists, possessed of strange features, that is, as baptists, and speaking a strange language. And they found these newcomers, assuming to be dictators, as to what was discipline and what was practice, in religion, to those who had been for years conversant with the religion of Christ as professed disciples, and as having set under the preaching of able ministers of the New Testament. Yea they found it tested, in their experience of the new order of things among them, that even the crimes of lying and stealing, fully proved, were not sufficient to exclude a new convert.—And more than this, Providence singularly threw into their hands a letter from E. d. Broaddus to a leading man in the dominant party, in which, among other directions he gives him how to proceed, he lays it down as a fixed point that the old fashioned baptists, I do not recollect the term by which he designates them, must be rooted out, and finding a disposition manifested in obedience to the direction of the Bishop, not only to keep them under but to root them out if obstinate, a few in order to make their escape in time, got letters and joined a church of which bro. T. Buck is pastor, (Battle Run) and which stands on the old ground. Others still waited, perhaps hoping that things might so take a turn in the Ass'n. as to afford them relief, as the middle ground preachers were

making a considerable opposition to a correspondence between the Shiloh and Broadus' new Association. But when at the last Association not only was the correspondence established between the Shiloh and the Salem Union (B's. new one) but that leave was granted by Resolution to certain travelling Agents to take up collections for their respective Societies; and what was worse, to reconcile certain churches which were opposed to the Society schemes, they passed another resolution to wipe the former from their Minutes whilst in its full effect, it was to stand good; seeing this was to be the middle ground course to extend full encouragement and support to the mendicant system of religion adopted by the benevolent societies, but that it was to be kept from public view by not being entered on their Minutes, these brethren concluded that it was worse than useless to look longer for relief from that source, and at the next or following church-meeting, eighteen demanded a direct dismissal from the church, for the purpose of being constituted into a separate church; which was granted—a liberality in this case, certainly, worthy of imitation. These persons were constituted into a church at the same place in May last by Eld. Daniel James and Robert Garnett. Bro. Buck and myself were requested to attend, but neither of us could do so. Wishing further encouragement and support extended to them in their weak and isolated situation, this little church wished what has been called in this country, a union meeting, to be held with them by Old School Brethren, on the 5th Saturday and Lordsday in July last. Brethren D. James, R. Garnett, T. Buck and myself were applied to for this object. Provisionally we were all permitted to attend. When we got there we learned that after this meeting had been published; attempts were made by the New School party, to persuade the public that it was a hoax, that neither bro. Buck nor myself would attend, and also that a meeting was got up for the same time at Jefferson several miles distant, with the church of which Eld. George is pastor and a member; and it was published that certain distant preachers of great name were to attend it. And great exertions were made by the New School party to take with them all they could from the neighbourhood to the meeting at Jefferson. From what I learned on my way back, the middle ground preachers, Elders George, Oglevie and Bruce, being the only ones who attended after all their publication concerning other preachers, had succeeded in drawing to their meeting most of the New School folks from the vicinity of the Gourdvine and had a very large congregation in the whole. But Providence so ordered it, that by the New School party's retiring, room was made for those baptists who are in heart on Old School ground, from several churches around for a considerable distance, who came with a desire to hear the truth, to be seated and attend with composure. And I do think there was as clear evidence, of the Lord's being present, to comfort, encourage and strengthen children as I have seen at a meeting for some time. As we Old School preachers understand it to be our business—not to regenerate souls, but to feed the sheep and lambs of Christ, when we see that our poor labours are thus owned of God, we can but rejoice with thankfulness with those who are fed.

From the manœuvre of those middle ground preachers on this occasion, I discover an additional evidence, of what we have been learning for some time by different developments, and which I confess I was for a time slow to learn, viz. that the opposition of these middle ground folks, being more insidious, is more to be dreaded by those who would endure to the end, than is the violence of those who come out openly upon the broad basis of New Schoolism. They are a kind of reserved

corps, which rush upon us at a time when they think our spirits and strength are exhausted in our struggles with the advance columns. But the Lord is the strength of his people, and Jehovah is our reward. Our cause will assuredly prevail, even to the breaking of all the forces of the enemy may bring against it, even though some shall fall to try us, &c.

Farewell, S. TROTT.

For the Signs of the Times.

Lawrenceburgh, Ky. July 18, 1836.

BRO. BEEBE: Your excellent paper has at length found its way into this charitable region of effort; and like an Ishmaelite spy, every hand of effort is raised against it—and its hand is against them. And notwithstanding the hue and cry of crucify it, crucify it! yet it passes through their ranks of gall and bitterness because, like the author of eternal truth, its hour, I suppose, has not yet come.

It is not a little astonishing to hear some of the arguments raised against it by some of the New School men in this vicinity. While they are constrained to admit its scriptural truths, in relation to the choice of the King of Zion, of the eternal purposes of God, towards his elected people—of their eternal justification, sanctification, redemption, predestination, and their final perseverance to ultimate glory; yet, say they, it is unprofitable. But the most remarkable—glaring and palpable, unscriptural and God-dishonoring feature they imagine that they have discovered in it is, that the gospel of Christ is confined alone to the Church, and that the sinner's condemnation is not that of the gospel. Their conduct in this respect reminds me of the hypocritical Jews, when they said to the Saviour, "Tell us by what authority thou doest these things;" to which he replied, "Was the Baptism of John from heaven or from men?" At which they reasoned fearful to say of men, fearing the people, and still unwilling to say from heaven; thus they agreed, rather than confess the truth, to tell a lie, and said they could not tell. So ask them if the gospel is spiritual or natural; if we say spiritual, then man in nature is natural; if we say natural, Paul says the natural man discerns not the things of the Spirit; and thus in their perplexity they virtually say, We cannot tell.

Yours, in Gospel Bonds,

J. H. WALKER.

For the Signs of the Times.

DEAR BROTHER BEEBE: We wish through the medium of your valuable paper to inform our brethren of the Old School, of our situation. At our last covenant meeting, July 13th, we, as a church, withdrew our fellowship from all such as have departed from our articles of faith, and from the solemn covenant in which we have engaged to walk; and we do in the presence of God and the elect angels, without human reserve, devote ourselves to God, and choose the Father, Son and Holy Spirit as our only God, Saviour and sovereign legislator for time and eternity; and we do solemnly covenant to take his word as the only rule of our faith and practice. We also disclaim all connexion with those who have departed from the above rule by their new systems, going into the new measures of the day, and following after those who practice such things as we believe are, in their nature and tendency, subversive of the faith and order of the gospel of Christ.

We wish our Old School Baptist brethren to visit us at Wales.

Done by order and in behalf of the Church.

NATHANIEL M. BUSH.

Wales, Aug. 2, 1836.

RIGHT.—The New York Journal of Commerce states that the third Presbytery of that city has, after a long deliberation, suspended the Rev. J. R. McDowall from the ministry. Our readers will recollect this gentleman who recently figured as the conductor of a certain print called "McDowall's Journal." The three charges of unchristian and unministerial conduct, intentional misrepresentation, and slander, were sustained unanimously. The public in general, cannot but approve of this decision.—*Poughkeepsie Eagle.*

SIGNS OF THE TIMES.

New Vernon, Friday, Aug. 26, 1836.

"A learned and highly evangelical ministry must be sustained through that valley."—Omicron.

After this manner writes "Omicron," in the Religious Herald. A number dated July 29, contains a lengthy article in reference to another which had previously been published by a "Virginia Planter." In the article of Omicron, there are some things which we would heartily approve, and other things which we are constrained to execrate. The acknowledgement of this writer that the Roman Catholics are the children of men, and as such, are entitled to all the rights of man, equally with others, shows a vein of candor very seldom to be found in the writings of the patrons of the New School; but when we find intermingled with these sentiments that doctrine which must, if carried out in all its legitimate bearings, prove entirely subversive of all the rights of man, both civil and religious, we conclude the deadly pill is only rolled in honey in order that the unsuspecting may receive it the more readily.

Omicron believes, with the Virginia Planter, that the doctrines of Popery are subversive of the whole spirit of the gospel. In this sentiment we also fully concur; but we would carry the point a little farther than to popery, as carried on by the Roman Catholics. Popery when conducted by protestants is no less subversive of the gospel than when confined to the Mother of Harlots, and hence the impropriety of repudiating in the Catholics, that course which is approved among protestants. By a judicious comparison of the movements of the two orders, we shall find both parties violently engaged in carrying on a desperate competition, while each appear intent on monopolizing the whole business of evangelizing the world. The present struggle seems to be the possession of the great Valley of Mississippi. Notwithstanding the great strife which rankles between the old Lady and her daughters, the candid enquirer will find a striking coincidence of sentiment between them. His holiness, the Pope, and her ladyship, the Mother of harlots, are of opinion that the great Valley is in great danger of being overrun and ruined by the prevalence of protestantism; and in order to stay the torrent of impending ruin, men and money must be sent over in great abundance, as the only means of saving that vast territory; and hence they are vigilantly engaged in suiting the action to their sentiment. While the sentiments of the daughters are ingeniously expressed by Omicron in the sentence at the head of this article, the Catholics are also perfectly in unison with the notion that the ministry, to be sustained in the Valley, must be a learned ministry; and the learning requisite, is to be received from, and sustained by, men. If this sentiment is true with protestants, it is also with Catholics; but if false with the former, it is also false with the latter. It is evidently preposterous to contend that these sentiments are good when held by the one party and evil with the other. The Catholics are also engaged in building and sustaining Theological Schools, Colleges, Monasteries, &c. for teaching religion as a science, and thus furnishing herself with teachers having itching ears. But to what quarter do the protestants look for a learned and highly evangelical ministry? Why, forsooth, to institutions also of their own invention—Colleges, Theological Seminaries, Sunday Schools, &c. Abominable, wicked and pernicious, when conducted by Catholics, but the means of unbounded good when in the pious hands of her progeny; subversive of all our liberal, civil and religious privileges, as held by the former,—but perfectly docile and harmless with the others!

Again, there is a great similarity of motive. The catholic's design is evidently to possess the land! Omicora says, "God, in his providence, calls upon us to go up and possess the land, before the Amonite shall become fortified in his strong holds!" What a pity it is that those of corresponding feelings and sentiments should be so hostile to each other; it appears to arise from jealousy and strife for the mastery. Do these workers of human inventions forget the sovereign efficiency of *Union of Effort*? If not, why do they not amalgamate, seeing they are all of one family, and of one interest; all reaching forward for the same ultimate end, viz. the possession of the land. Why should they not cast in their lots together, and all have one purse? Omicora very properly claims the catholics as *brethren*—"Our Roman Catholic brethren," he calls them; and we know of no very good reason why the catholics should not reciprocate those friendly compliments. The remarkable coincidence of sentiment, identity of motive, and uniformity of practice should certainly be expressed in such language as will at once acknowledge that they are of the same school.

"If we have not a sufficient number of churches," says Omicora, "in the valley of Mississippi, to sustain the gospel ministry in its primitive purity, we are called to furnish Missionary labourers of the apostolic school to supply the deficiency. Soldiers of the cross are wanted, who study to shew themselves workmen approved of God. A learned and highly evangelical ministry must be sustained through that valley." Now we propose that a pair of leather spectacles should be presented to any one who may be found so blind as not to perceive, in the foregoing, an assumption of the responsibility of supplying the valley with apostolic ministers. And if the assumption is admitable, then are we no longer to pray the Lord of the harvest to send labourers into his vineyard, but we must rather arise and supply them ourselves. But how shall we perform this work? He tells us: "we must bring our offerings," &c. For what? "For the support of our seminaries of learning, and our missionaries." How very different is this from praying God to send labourers, and Omicora affirms, that "our prayers without our offerings will be of no avail;" but that our offerings without our prayers will be of no avail, this deponent saith not. But what are we to understand O. to mean by apostolic ministers? Ans.—"A learned and highly evangelical ministry." But who have these important requisites for the ministry? Not Peter or John, for they were ignorant and unlearned—not any, indeed, whom God has called to the work, for he has chosen the *weak and foolish things of this world*. But the men possessing the needful qualifications must come from Seminaries of learning, for the support of which our offerings are to be made. Omicora is of opinion that such men as Wm. Huntingdon would not answer; he would give a decided preference to such men as possess the *gentle and affectionate* spirit of Andrew Fuller. Not the spirit of God—but the spirit of A. Fuller; this will qualify men to preach the gospel of Fuller, and such spirits and such gospels are now wanted by Omicora and his companions to compete with his Roman Catholic brethren in the Great Valley. But for such Omicora is right in concluding that it will be of no avail to pray; offerings will produce them in ample abundance; but to pray the Lord to furnish them, would be to insult the divine majesty.

We will now close our remarks on Omicora by quoting the words with which he closes his article, viz: "Our prayers, without our offerings, will be of no avail. It is the cause of God our Saviour which demands our attention, and immortal souls are the proffered reward."

Reader, what think you of such doctrine?

Having concluded the republication of Rushton's refutation of the Heresy of Andrew Fuller, in our last, we, in the present number, commence the insertion of several Circular Letters, which have been delayed for want of room. We commence with that from the Baltimore Ass'n. This Association at their last meeting were enabled to rid themselves of all the Ashdod mongrels with whom they have formerly been afflicted, and, as will be seen by the following items from their minutes, they have also withdrawn their correspondence from such Associations as have apostitized from the ancient faith and order of the Gospel of Christ.

"10. The following resolution offered by Brother Polkishorn, was taken under consideration:

Whereas a number of Churches of this Association have departed from the practice of the same, by following cunningly devised fables, uniting with, and encouraging others to unite in worldly Societies, to the great grief of other Churches of this Body, and as there cannot be any fellowship between principles so essentially different, Therefore, Resolved, That this Association cannot hold fellowship with such Churches and all that have done so, be dropped from our minutes.

11. The hour for preaching having arrived, after prayer by Brother Marvin, adjourned.

12. Preaching being over, after prayer by Brother Riese, proceeded to business, when the above resolution was farther discussed, and was disposed of by a vote of sixteen for, and nine against its adoption.

Whereupon, the following Churches immediately withdrew, viz. Rockville, Pleasant Valley, Linamore, 2nd Baltimore, Mount Zion, and Fredericktown.

13. On motion, Resolved, that Gunpowder Church be also dropped from our minutes.

22. Whereas the Philadelphia, Hudson River, and New Jersey Associations having departed from the Faith and Practice, as formerly held by them, and all particular Baptists, Resolved, That we drop our correspondence with them."

Circular and Corresponding Letter.

The Elders and Messengers, composing the Baltimore Baptist Association, convened with the Church, at Black Rock, in Baltimore Co. May 12th, 13, and 14th, 1836, to the Churches of our Lord and Saviour Jesus Christ, whom they represent, send Christian Salutation.

DEAR BRETHREN,
By a reference to our Minutes, you will find a resolution adopted by us, renouncing fellowship with the operations of the day, conducted under the name of christian benevolence, which however, we are constrained to regard as a false name; and can but view the whole system as anti-christian in its nature and tendency, and viewing it as such, we have been constrained from a sense of duty to the Great Head of the Church, to reject it entire, in consequence of this course, a division has taken place among us, several Churches have withdrawn, and by their withdrawing, we of course conclude they are favorable to this system.

Occurrences of this kind are always attended with effects more or less unpleasant in their nature, and yet those unpleasant effects are often balanced by others of a more pleasant kind, we extremely regret that a cause for a separation existed, but as a cause has long existed, we view the separation as a legitimate and unavoidable effect, and therefore can but rejoice in the occurrence, viewing it in this light, viz. when an individual is so unhappy as to have a limb amputated, he naturally dreads the operation, but when it has been performed, so as to justify a hope that the end in view will be attained, it becomes a matter of joy, not because he has a limb, but because in submitting to a loss he has avoided a greater evil.

The object of forming this association was the promotion of christian fellowship, and while this fellowship continued, our Associational meetings were pleasant, and that fellowship may be said to have constituted the life of the Body, but a disease has long existed, endangering its life, and a remedy had become absolutely necessary, but aware that the only remedy that could answer the purpose was painful, there has been a hesitancy in applying it, but as it has been applied, we do hope that its effects will prove salutary, and that the life of the Body will be restored to its usual vigor.

Dear Brethren, while in the wilderness we may expect the bitter herbs with the lambs, our joys are mixed with sorrow, and we often have cause to adopt the lamenta-

tion of David, "Woe is me, that I sojourn in Meshec, that I dwell in the tents of Kedar, my soul hath long dwelt with him, that hateth peace, I am for peace, but when I speak, they are for war, this is our militant state, we are in a land of enemies, and if we are disposed to defend our cause, we may expect to meet with buffetings, persecutions, and afflictions of various kinds, and of all the trials we meet with, none are more painful than those which arise among ourselves. But painful as are these things, we are taught both from the word of God, and the history of past ages, to look for them, and all our efforts to avoid them will prove abortive. It is a truth that God has never failed to accomplish his promises, but 'tis well to remember that he has not promised us exemption from trials in this world—no he has taught us to look for them: "In the world ye shall have tribulations," not ye may have them, "but ye shall have them," and as they form a part of our legacy, we must expect them as well as any other part of the bequest, yet while we are not promised exemption from afflictions, we have assurance of support under them while here, and a final deliverance from them hereafter.

Amid the many conflicts with which the apostle Paul was assailed, he consoled himself under the full persuasion that the foundation of God standeth sure, having this seal the Lord knoweth them that are his, the same delightful sentiments sustained the prophet Nahum, who could say the Lord is good, a strong hold in the day of trouble, and knoweth them that trust in him. Yes Brethren, he knoweth them as the object of his eternal and electing love, and as the purchase of the blood of Jesus Christ, and as the heirs of eternal Glory; and has so ordered the economy of Grace, that all things work together for good to them that love God, to them who are called according to his purpose; all things, not some things, but all things, even our trials, and afflictions, painful as they are, are among the all things; and the time will come when they will be regarded as among the greatest providential blessings ever conferred upon us.

Physicians often produce artificial diseases to remove a real one, and 'tis sometimes the case that the patient complains of the remedy, and so it is with the christian, he is often found under the influence of a complaining spirit, and his rebellious nature, in opposition to the divine government, leads him often to think that if he had the management of affairs, he would so arrange them as to prevent the train of seeming evils, that have characterized the Christian Church, ever since its organization; and that he would exempt himself from all those bodily afflictions, and from all that sinfulness of nature, with which he is so much troubled, and from all those divisions and contentions, with which the Church has been tormented—but happily for us the government is in the hand of Jesus, who has seen proper to suffer these seeming evils to exist, then let us try to submit to his government, and console ourselves with the persuasion that he will so direct affairs as to promote, his own glory, and the complete and eternal salvation of all his ransomed people, and now to Him, and the word of his grace, we earnestly commend you to whom be glory forever and ever. Amen.

E. J. REIS, Clerk.

ELI SCOTT, Moderator.

The Baltimore Baptist Association, to the several Sister Associations, with which she corresponds, sendeth christian salutation

Dear Brethren, we have been permitted once more to meet in an association, and the accompanying minutes will in some sort advise you of what we have done for several years past; we have been divided in our councils, in relation to the various human inventions of the times, and although a majority, have invariably opposed them, as a system of priestcraft and corruption, a minority has nevertheless sustained them, with a zeal and perseverance, worthy of a better cause. At the present session we have come to an issue on this matter, and a number of the Churches have withdrawn from our Body, which Churches we could not in good conscience hold in our fellowship any longer, for how could we travel together, unless we were agreed. We know not what will grow out of it; but in truth we can say, that we feel relieved of a burden, which heretofore lay as an incubus, upon our body. Our measures have not been dictated by any unchristian feelings, but a matter of the most mature deliberation, & judgment. We feel that in vain should we worship God, were we to teach for doctrine the commandments of men—Our divine lawgiver has left us a perfect rule of faith, and practice to which rule, we are not to add—and from which we are not to diminish—but it is

lamentable to find that in the present day, standards of duty and morality, are set up, having no authority to enforce them other than that of worldly Associations—that the scriptures are a sufficient rule, and the only rule of faith and practice, is a principle for which we contend—a principle once dear to all protestants, but doubly dear to all correct Baptists, who alone carry out the principle to its legitimate consequences—and whenever this rule is left, and not adhered to, we see innovations, and consequences arising, as pestiferous, and as withering as the poisonous tree of Java. Dear Brethren, we are now a small, but we trust that we shall be a united body, may the Great Head of the Church preside over us, to guide and direct. We have received some of your Messengers, by whose counsel and preaching we have been refreshed—and affectionately request a continuance of correspondence, and may he who holdeth the seven stars in his right hand, and who walketh amidst the seven golden candle-sticks—so keep you and us, from iniquity and error, that we may be found unto his praise, honor, and glory, at his coming. Amen.

Our next Association will be held with the Harford Church, Harford county, Maryland, on Thursday, preceding the 3d Lord's day, in May 1837.

ELI SCOTT, Moderator.

E. J. REIS, Clerk.

THE BAPTISTS IN AMERICA.—This is the title of a book just republished from the London edition by Leavitt, Lord & Co. It contains the narrative of two English Baptist clergymen, Drs. Cox and Hoby, who came as a deputation from the Baptist Union in Ireland to their brethren in the United States and Canada. So far as we have examined it, it appears to be generally speaking a candid and sensible book, well-written in the main, and the work of persons disposed to think well of our country and its institutions. The purpose of their visit was religious and as they express it "denominational," and statements and reflection, concerning the sect to which they belong therefore occupy considerable space in the volume. Still a large portion of the contents is of a general nature, and there is much which may be read with profit by all classes. We make one or two extracts. The following describes the visit of the two travellers to President Jackson.—*New York Evening Post.*

"In the evening, Colonel Wheeler introduced us to the President, General Jackson. We found him in company with Mr. Van Buren, the Vice President who is a candidate for the supreme office, at the period of regular vacancy. It was a gratifying opportunity of familiar and animated conversation over a cup of coffee, on topics connected with some of the most important interests of our respective countries. Recent intelligence from Europe was touched upon, and, particularly, news relative to Ireland, which led to a somewhat extended discussion of the compulsory support of religion as contrasted with that which is spontaneous and voluntary. It was gratifying to ascertain that the mind of the chief magistrate of this mighty nation was as free from all the sophistries arising out of the unhallowed blending of things sacred with things secular, by the alliance of the church with the state, as his person and court were disincumbered of the pomps of royal etiquette. He uttered, with great emphasis, these memorable words, "Human legislation in matters of religion make hypocrites, but it cannot make Christians." On the tithe system, particularly as it was working in Ireland, which led to the conversation, the President spoke with still kindling energy, and in terms which harmonized with what may now be considered public opinion in every part of the British empire, till all the soldier was apparent as the General exclaimed, "I had rather die a thousand deaths than see my wife and children starve while I was robbed of one-tenth of my labour to support a religion I disapproved." The President is a man venerable for age, and distinguished for military talents. He courteously invited us to dine with him on our return from Virginia; a pleasure we were compelled to relinquish.

RECEIPTS.

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Poetry.

For the Signs of the Times.

The Death of the Cross.

Lord Jesus, Lord Jesus, attend to our cry,
From glory, thy glory, the mansions on high;
May all other subjects with us be but dross,
Compared with that great one thy Death on the Cross.

From the Bible, blest Bible, this subject we learn,
Jehovah the Saviour an infant was born:
Our interests on earth should be counted but loss,
Compared with our gain thro' the Death on the Cross.

Ye soldiers of Jesus who fight for the crown,
Be valiant, be valiant, the Kingdom's your own,
Tho' you die in the conflict you'll not suffer loss,
Your victory's ensured by the Death on the Cross.

Ye sailors, brave sailors, who cross the wide main,
The haven of glory your destined to gain;
When winds, waves & tempests, your vessel shall toss,
Cast the anchor of hope in the Death of the Cross.

Here sinners, vile sinners, are graciously saved,
From sin and the Devil, who had them enslaved;
Let this mighty subject our praises engross,
While living in hope thro' the Death on the Cross.

Salvation's Great Captain, hath rode in his car,
Sin, death and the devil, he conquered in war;
His saved ones from sin when they're stung with remorse,
Have this banner to look to—the Death on the Cross.

When the trumpet, last trumpet, shall sound thro' the
skies,
And millions, saved millions, in triumph shall rise,
A subject so grand! every soul shall engross,
Shouting glory to God thro' the death on the Cross.

PHILO VERITUS.

Kingwood, N. J. July 16, 1836.

To Jesus, the crown of my hope,
My soul is in haste to be gone;
O bear me, ye cherubim, up
And waft me away to his throne.

My Jesus, whom absent I love,
Whom not having seen I adore,
Whose name is exalted above
All glory, dominion, and pow'r.

When that happy era begins,
When arrayed in thy beauty, I shine
And pierce no more by my sins,
The bosom on which I recline. COWPER.

Old School Meeting.

Brother P. Hartwell requests us to remind the brethren of the Old School, of the appointment of an Old S. Meeting, with the Church under his pastoral care, at North Berwick, York Co., Maine, on the 7th and 8th days of September next; to which all O. School Brethren are particularly invited. Bro. H. requests that the brethren would consider them—that they are situated in the east among the N. School—and try to strengthen their hands, as they are a few and feeble folk. May the Lord ride upon the heavens in their help, and in his majesty on the sky.

Notice.—The next quarterly meeting of the Philadelphia Predestinarian Baptist Conference, will, if God permit, be held with the Second Hopewell Baptist Ch. at Harberton, Hunterdon Co. N. J., on the first Tuesday in Sept. next, commencing at 11 o'clock A. M.

DIED.

At Wurtsboro' on the 9th inst. Mr. Abram Canfield, in the 72nd year of his age.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. IV.

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Communications.

For the Signs of the Times.
Fragments.

"Gather up the Fragments that remain."

The following thoughts, my brother, I write unto thee. If thou findest them in accordance with the word of God, let them, at a convenient opportunity, have a place in the Signs; if not, cast them into the fire that they may be burned.

It is, however, exceedingly remote from my expectation, to be raised high in the estimation of the professor, whose faith lies in the wisdom of men, or the hypocrite, who has only a name to live, while dead; in the remarks that I may make. No, my design is neither to feed the pride of the former, nor bolster up the fallacious hope of the latter. It is not to call the multifarious inventions which men and the devil hath devised, light! or to bring the transcendent pages of the ever luminous volume which plainly declares the works, the will, and the way of Jehovah so mean and low, as to call them darkness. This would be to 'darken council with words without knowledge' with a witness; but I have not so learned Christ.

Nevertheless, it is plain to the regenerated child of God, if the Holy Ghost has so far instructed him—and indeed it is to such and such only, that I have any hope my poor observations will come with any degree of acceptance; I say it must be evident to such, that the testimony of Christ, on that memorable night, and in the ever memorable conversation between him and Nicodemus, as well as from his own personal experience, wrought by the Holy Ghost, is a sufficient confirmation of the fact, that that which is born of the flesh, is flesh; and ever will be flesh, being corrupt and carnal; for through Adam's fall and transgression, all flesh hath corrupted his way, and the whole world is guilty before God. The carnal mind is enmity against God; it is opposed to all good from God; it lusteth against the spirit, and is of its father the devil, whose works it will do. Whilst on the other hand, "that which is born of the spirit is spirit," coming immediately from above, and has no more connexion with the flesh, nor with the free-will exertions of the creature, than the torrid zone with the frozen poles, or than I have with the rising of the sun or the going down of the same. To be born from above is to be taught by the

spirit—"for they shall be taught of the Lord," Isa. liv. 13; and although dead and blind by nature, they shall be quickened and made alive by the spirit; hence Paul, in his letter to the Ephesians, declares, And you hath he quickened who were dead in trespasses and sins, Eph. ii. 1. And although in general this amazing and miraculous work is attributed to God, the Holy Ghost, (I am here speaking to the regenerated child of God) it would seem that the whole Trinity in unity is equally concerned; for we read in Rom. iv. 17, that it is God that quickeneth the dead, and Christ bears the same testimony, in John v. 21, where he says, For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will;" and with equal clearness the same blessed things are spoken in scripture of the quickening power of God the Holy Ghost. It is the spirit that quickeneth, saith Jesus, the flesh profiteth nothing. And as it is impossible, in my humble view of this great scriptural point, for any of the fallen sons or daughters of Adam, to have any real soul liberty, arising from a manifestive enjoyment of their salvation by Christ alone, until led by God the Holy Ghost, to distinguish between the old Adam nature, and the new man of grace—the hidden man of the heart; for the natural man receiveth not the things of the spirit of God. And the reason that the flesh lusteth against the spirit, and the spirit against the flesh, is self-evident; for these are contrary one to the other, and it is the daily grief of all God's children that they cannot do the things that they would, Gal. v. 17.

This warfare, however, seems but little understood by nineteen out of twenty of the professors of this day. But that it does exist, and will continue to exist throughout this time-state of things, yea, even until this corruptible body shall put on incorruption, and this mortal put on immortality, and the saying which is written be brought to pass—"death is swallowed up in victory;" needs not a word of comment. Neither, my brother, am I ignorant that for want of a proper setting forth of this great subject, in a true scriptural light, by many who call themselves the ministers of Christ, but who in the judgment of our charity take too much upon them, many professors, yea, even many of the Church of Christ, are so beguiled by these false teachers, as to be led into a horrid belief of one of the many 'doctrines of devils,' viz., a Fleshly Sanctification. But such things must needs be, and that for two reasons: 1st, to more fully prove the authenticity of the inspired record; and 2nd, that when heretics and heresies abound, the approval of them might be made manifest. Does the reader want proof of this assertion? Here it is: turn to 1 Tim. iv. 1.

and the Holy Ghost by Paul declares, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith; giving heed to seducing spirits and doctrines of devils." Here I beg leave to offer a few thoughts on this passage, and hope I shall not intrude on my readers patience by so doing. The particularity of expression seems to carry with it a special reason for thus speaking. 'Now,' in this scripture, 'the spirit speaketh expressly,' not that there is a doubt on my mind that the spirit doth not speak in all the scriptures of truth, for holy men of old spake as they were moved by the Holy Ghost. But the reason for thus expressly speaking, seems evidently that the Holy Ghost foreknowing that in the latter ages of the Church, and in those awful departures from the faith which should distinguish those times; a very prominent feature would be a denial of the divine agency and unaided operations of the spirit in the work of Regeneration—called by some professors the 'Tale of the Tub.' Hence, therefore, not only to refute, but forever silence such daring blasphemies, the Holy Ghost would have it worded as given by the apostle: Now the spirit speaketh expressly. And what does he say? Why, that 'some shall depart from the faith.' Blessed be the Father of all mercies, says one, that it is not said, all, it is only some; for in the worst state of things and times, The Lord hath a seed to serve him, and which shall be accounted to him for a generation, Psa. xxii. 30, and the faith which some are said to depart from, is not said to be the faith which is God's gift—the faith which worketh by love and overcometh the world—no, for then we should have no hope; but knowing that he who began the good work, will carry it on, we take courage, concluding that the faith from which some depart, is that which lies in the wisdom of men; the faith of a mere profession; a nominal faith which the devils themselves have. O horrid delusion!

Another feature of Anti Christ as portrayed by God in this passage is, that they will give heed to seducing spirits and doctrines of devils. I only beg to notice the manner in which the great author of inspiration hath blended together this authentic sentence, and I ask if any of the true Church of our Lord Jesus Christ will for one moment hesitate to say, that however innumerable the horrid seductions of men may be—whether in a denial of the divinity of the Lord Jesus, in whom dwells all the fullness of the godhead bodily, or in a denial of the regenerating, renewing, and comforting influence of the Holy Ghost,—that although in appearance it may be men, as I have before observed, who seduce to these, and to antichrist in her unnumbered forms; nev-

ertheless, the thing itself is from hell, and an ample reason for their being called the doctrines of devils, inasmuch as the deadly hatred of the devil is manifestly against the whole of the glorious persons in the godhead, the Father, the Son, and the Holy Ghost, and which mark these days of apostacy.

Now although sufficient testimony to this awful fact could be adduced from the writings of Paul, the Holy Ghost hath been pleased to add others also. On the present occasion, however, as my limits are bounded by a narrow space, I shall only mention Peter. And thus saith the Lord by his apostle, (see 2 Peter ii. 1.) But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bringing upon themselves swift destruction. Here is something worthy the notice of every regenerated child of God in this prophetic scripture, and indeed heretics themselves, of whatever grade, may behold, not only in this, but in many such like scriptures, their correct likeness as in a mirror; inasmuch as the troublers of the Church are not the openly profane, but the open professor—not the mere hearer of the word, but the teacher—at least the wretched mimick of one,) as will be evident from his doctrines, which the spirit of truth has described as damnable heresies &c. That these are taught by satanic influence, can be proved to demonstration; for 'When he,' (i. e. the devil) 'speaketh a lie,' by these false teachers, he speaketh of his own, that is to say, what properly belongs to him; for he is a liar and the father of it, John viii. 44, and so testified Christ Jesus our Lord. And in which the false, the deceptive doctrines of the devil are traced to their right and infernal source—even to him who is the great supporter of Anti-Christ; yea, all the pomp, pageantry, mumery, superstition, false doctrines, creature goodness and piety, and all the blasphemy of Rome, pagan or papal, with all her adherents, have their especial and continual support from Satan.

The manner, however, in which these heresies are introduced, must not be passed by. It is not openly, frankly and honestly, as all men taught of the Lord and called to the work would do, but *privily*; that is, cautiously, and little by little. Jude describing them says, *certain men crept in*, that is, serpent-like warming themselves first into the good opinion of the people, and having gained their affection, commence dealing out to the full their awful blasphemies. These men for a while, however puffed up, appear as the ministers of Christ, and like the Korahs, and Dathans, and Abirams of old, famous in the congregation, of men of renown; but whose end is awful in the extreme. I refer my readers to Numbers xvi, throughout. Oh! that each and all who compose the building of mercy, may be enabled by God, the Holy Ghost, to discern between the heresies of this awful day, and the truth as it is in Jesus, and at all times to hear the voice of Jehovah as

spoken in the word, *Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.*

Here I close. But how sweet, oh! how exceedingly precious the consideration, that amidst the declension and lukewarmness of professors, and the heresies with which the times abound, the Church of Christ has a never failing source of consolation in the promises of her most glorious Lord. Nevertheless, says the apostle, the foundation of God standeth sure, having this seal, the regenerating influence of God the Holy Ghost: The Lord knoweth them that are his, 2 Tim. ii. 19. And when the upshot of all things comes to be unfolded and explained before the congregated world, methinks millions of voices will be heard proclaiming, 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 of him, and through him, and to him are all things; to whom be glory forever, Amen. Rom. xi. 33, 36.

Until thou hearest from me again, Grace be with thee. Farewell.

SAMUEL ALLEN.

New York City, July 4, 1836.

For the Signs of the Times.

AN EDUCATED MINISTRY.

The question, whether a classical education is necessary to a gospel minister, has elicited much disputation in what is called the christian world. The assumption that neither a classical education nor the want of it, is a disqualification, is abundantly evident from facts. The right of calling and qualifying for the ministry, belongs exclusively to the Head of the Church, who in calling the first preachers of the gospel, chose whom he would; and the prerogative then asserted by him has never been surrendered to another. When it pleases him so to do, he calls men of learning; but then it is not to make a display of their learning, but to preach the simple gospel of truth. Indeed some of the plainest preachers and writers in the world have been among the most profound scholars; and if there is any real advantage in learning, it is to enable a preacher to simplify his language so as to reach the understanding of his most simple hearers. When we find a man in the pulpit aiming to make a display of his learning, we may safely conclude that he is a pedant, or a poor scholar; and when I hear men crowding their sermons with big words, I am always reminded of the following stanza:

"Such labour nothing in so strange a style,
Amuse the unlearned and make the learned smile."

But tho' God has been pleased at times to call the learned to the ministry, yet it is evident that a large majority of the first set of gospel preachers were not such; and it is equally evident that in all subsequent ages he has pursued the same plan. Whoever he may see fit to call to the important work, he will qualify for it, so that when we find a man aiming to display his learning, or on the other hand, one unable to communicate his ideas so as to convey instruction or edification to

the minds of his hearers, we have a right to question the call: of either to the work; for to suppose that God would call to the ministry without qualifying for it, would be to reflect on his wisdom and goodness. Few men, we presume, are prepared to dispute that the primitive ministers were unlearned men, i. e. in the wisdom of this world, and those that are, may be convinced by consulting Acts iv. 13; and if this and a host of corroborating passages will not convince them, we shall have to give them up as impenetrable.

But the advocates for an exclusively learned ministry, (who are forced to admit the above fact,) have drawn an argument from the comparative ignorance of the world at that time to what it is now. They tell us that the great mental improvement that has taken place in the world, calls for a different ministry; and yet, strange to say, that notwithstanding this boasted improvement, these very men hold up Virgil, Cicero, and other ancient authors as models of literary perfection, and insist that an acquaintance with these authors is indispensable to a classical education. Now is it not passing strange that the learned of this age of intellectual improvement, would look back to that crude and ignorant age of the world when the Kingdom of Christ was established, and his first preachers chosen for models of literary perfection? for it will be recollected that it is not for historical information that they are consulted, but for elegance of style, and fine, and beauty of diction. And when the learned of this day shall have their Virgil, Cicero, and other ancient authors out of their literary institutions and substituted modern authors in their place, we shall begin to think them serious when they boast of the mental superiority of the present over the apostolic age. But perhaps these learned gentlemen of the pulpit are not aware that they are playing into the hands of Infidels, with whom it is quite common to speak of the ignorance of the apostolic age in support of their objections against the religion of Christ. With them it is an important object to destroy the truth of miracle; and to effect this, they tell us that the extreme ignorance of the world at the age of miracles, afforded Christ and his apostles a favorable opportunity to impose upon it by fictitious miracles. And as those learned gentlemen insist that a classical education is necessary to enable us to meet and rebut infidel objections, I wonder how they would go about to refute the above. They could not do as did an able defender of the truth once in England, who in refuting it in the presence of a club of Infidels, observed, that every school-boy, with Virgil in his hand, could rise up and prove the scoundrel, wretch and liar. But Infidels have as much right to resort to a lie to answer their purposes as professed gospel preachers have. I can see no difference between a pious and impious fraud.

It is a well known fact, that both Virgil and Cæsar flourished but a short time before Christ. The birth of Christ occurred during the reign of Augustus Cæsar, who in forming the second tri-

umvirate in Rome, with Antony and Lepedus, to conciliate the feelings of Antony, sacrificed Cicero to his resentment. Virgil being a favorite of Augustus, and the circumstance of having received some peculiar favours from the Emperor, gave rise to some of his most elegant productions. I merely mention these facts to shew that the learned would acknowledge themselves indebted to men who were nearly contemporary with Christ and his Apostles, for the most perfect models of human production; indeed among the learned these men stand unrivalled. When will men be consistent?

But the above argument is altogether gratuitous, and without foundation in truth or fact. The reason why God chose an illiterate ministry is given by the Holy Ghost; and "let God be true and every man a liar." The reason will be found in 1 Cor. i. 27—29: "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. By connecting the latter clause of the 28th verse of this chap. with the 1st verse of the 2nd chap., it will appear evident that Paul had a primary allusion to the ministry: *And I, brethren, when I came to you, came not with the excellency of speech, or of wisdom, declaring unto you the testimony of God.* We are not to conclude from this that Paul's language was rude or that it wanted true wisdom; but that it was not with worldly wisdom. He did not aim to make a display of human literature, but conveyed his ideas in a plain simple style, so that the weak and unlearned might understand him, while the learned were not left ignorant of what he said. The Apostle here mentions his own method of preaching as an exemplification of what he had said before in reference to the general character of the ministry, in point of human learning; and to shew that it was not on account of his learning that God had called him, but in fact God had unlearned him, i. e. stripped him of his human learning and made a simple gospel minister of him; and the fact that God did strip Paul of his human learning, and reduce him to a level with his unlearned brethren in point of style, was as strong an evidence that he did not need learned men to preach his gospel, as that of calling unlearned men to the work. So that the fact that Paul was a learned man, so far from proving that God needed learned men, as such to preach his gospel, furnishes a strong evidence to the contrary; for if he wanted him as a learned man why strip him of his learning, or send him forth in as simple a dress as those who had not been learned as he was at the feet of Gamaliel?

There is no fact more clearly established than that a majority of primitive ministers of Christ were destitute of the common blandishment of human learning; and it is equally clear that the

reason why God called such, was not because of the ignorance of the world at the time; but to stem the pride of men; to confound the wise and prudent of this world, and thereby maintain his sovereign independence by telling the great and learned of the world known, that he needs not their services to carry into effect his eternal purpose in the salvation of the Elect. Let those then, who dare attempt to wrest the prerogative of making preachers from the hand of God, answer for their arrogant presumption to him if they can; for both those who dare to introduce into the world a different ministry to that which God has appointed, and those who are thus imposed upon, the world will have to answer the appalling interrogatory, Who hath required this at your hands, that ye should tread my courts? The design of God to confound the wise and mighty of this world by choosing an illiterate ministry, was admirably exemplified in the Apostolic age. The boldness with which they faced opposition—the clearness and force with which they exhibited the sublime truths of the gospel—connected with the unparalleled success with which their ministry was attended; filled their enemies with dismay, and the learned with overwhelming astonishment. And not only was this the case in this age, but in all subsequent ages of the church; and no doubt but it will be the case in an unprecedented degree, when God shall turn again the captivity of his spiritual union—when the knowledge of God shall cover the earth as the waters cover the sea. It being evident that one prominent motive in God for choosing an illiterate ministry, was to confound the wise of this world; then admitting that all that vast improvement has taken place which the learned of the day declare to be the fact, there is nothing in it to weaken that motive or to furnish any just cause for a change; but would furnish an additional reason why the same course should be pursued. The stronger the enemy conquered the greater is the honour due the conqueror; and as one great object God had in view in choosing an unlearned ministry was to confound the wisdom of this world, the more of that sort of wisdom there is, the greater will be the honour due to him in confounding it.

The fact is that men have ever been labouring to undo what God has been doing—to pull down what he has been building up; and what renders their wickedness the more aggravated is, that all this they are doing in his own name. And thus we are told that God has put it into their hearts to erect theological schools, and that he has authorized them to send out agents to collect funds for this purpose, and these agents have the affrontery to tell the churches that the demand thus made is a call from heaven, and that they are bound under the most solemn obligations to obey it. And yet when asked for their authority they are as much confounded as was Ahimaaee when asked by David after the fate of Absolom; but if when asked for their authority by a poor worm of the dust, they are thus confounded what must

be their dreadful dismay and confusion when asked the same question by Him whose awful name they have counterfeited to answer their unhallowed purposes.

I remain, yours, as ever,
THOMAS BARTON.
Strickersville, Pa. July, 1836.

For the Signs of the Times.
Leachville, Beaufort Co. N.C. June 16, 1836.
BROTHER BEEBE: Enclosed you will find \$3. I had a thought of offering myself for an agency, but on considering that I am in my 61st year, and not long to remain in this tenement of clay, I therefore recommend you to Br. Jacob Swindell, who has by this become a subscriber; and who, I believe, to be a worthy member of the militant church of Christ, and well calculated to serve you in that capacity.

Dear Brother, altho' I get the Signs very irregular, they are like the refreshing dew to my thirsty soul; but since I have been favoured so far as to obtain so valuable a communication, I seem to take courage on my pilgrimage here on earth. I had a thought to have sent you one of the minutes of our Kehukee Ass'n. which would inform you with respect to our standing in the limits of that body; but presume you have the act from some other quarter. As I am a subscriber you will please send me a paper as long as I am in this mode of existence, for I am sure the Signs contains the truth; I think I love the truth, and I believe the truth will set me free. When I read your little paper, it often brings to my recollection Elijah's servant, who went to the sea by the instructions of his master a number of times, and at last reported that he saw a little cloud ascend out of the sea about the size of a man's hand, and in a little time it grew and bound the whole element, and there was a great rain. Just so it will be with the Signs; thro' nearly every No. I can hear of its gathering strength, and as it is grounded on the truth, it will yet be able to run over the whole earth, and cover it as the waters do the face of the great deep; whilst those establishments that are bottomed on earth or sand, will fall. I also receive the Primitive Baptist.

Religion is at a very low ebb in our parts; the ministers and members of the churches have gone to the west in pursuit of money, and the Lord is chastening them by sending the Indians on them as he did his people when travelling through the wilderness. But he is still a God of mercy; when they are chastised sufficiently he will hear their cries and take his rod off.

I subscribe myself, your unworthy brother in the bonds of Christian Love.

SAMUEL CLARK.

For the Signs of the Times.
Crawfordsville, Ia. July 18, 1836.
DEAR BROTHER: Your valuable paper is well received and anxiously read, as far as it has been circulated amongst the Old Fashioned Baptists in this part of the country. The Sugar Creek Association to which we are connected,

together with ten other Assn's. in this State and Illinois, are in direct and indirect correspondence, are united on the old regular baptist principles, and stand opposed to the present mission system. For these things we have suffered much reproach from that generation of money-hunters, who can never cry enough, but suppose that gain is godliness; we have been represented by them, both at home and abroad, as bigoted antinomians, lording it over God's heritage. And further, they tell us that almost all the Baptists in the Eastern States have joined them in their falsely called "benevolent efforts," and if we continue our opposition to their unscriptural plans, we will loose the fellowship of all the Eastern Baptists. As for those Baptists in the East who have joined in carrying on these unscriptural plans, we do not want their fellowship, unless they will renounce the man of sin, and his works of darkness, and become reconciled to God, and walk in his commands blameless. Altho' by these things some of our churches have been, and some of our brethren are still swayed, yet the Churches do not receive them into their houses, neither bid them God-speed. Since they were forced out of our Churches and Associations, they are become as a wolf vanquished from his prey, howling to scatter the lambs of the fold that he may catch them when strayed from the flock.

Throughout our correspondence the watchmen on the walls of Zion are blowing the trumpet and sounding the alarm, and warning the Churches against the many false ways that are taught in our day by them who lie in wait to deceive, contending earnestly for the faith once delivered to the saints, proclaiming salvation by grace, and that given them in Christ Jesus before the world began.

Before I conclude I must inform you that thro' your paper, and other communications, we are made to rejoice to hear that there are a great many Baptists in the Eastern as well as other States, who stand aloof from these man-made money-hunting schemes. We still desire to hear from you and all our brethren; and if any of them are under the yoke of bondage, that they may throw it off and be free indeed.

I subscribe myself, yours,
In Gospel Bonds,
JOHN LEE.

For the Signs of the Times.
Canton, Wayne Co. Mn., July 14, 1836.

BROTHER BEEBE: Your paper is considered worthy of notice by some of the New School folks in our region. A Baptist Elder (so called, but wrongly named) who has been labouring for some time past in our neighbourhood, and who has received but little or no support from what few Old School Baptists there are of us, and being about to leave, gave us his farewell a few days ago. His text for the occasion was—"Will a man rob God?" In pursuing his discourse he bore pretty severe on his own folks, but when he come to deal out a portion for Old School Baptists, he made them out to be outrageous rob-

bers. He said they were opposed to every kind of *benevolent effort*; that they would not take the Register (meaning the Bay Register) which gave such glorious accounts of the conversions of the Hindoos and other Pagans, but were circulating a paper which stood opposed to every benevolent effort, casting firebrands into their houses, and ruining their families, &c.; together with many harsh epithets, ranking us with Infidels, Universalists, and Roman Catholics.

After he had finished and an opportunity offering, I got up and asked the indulgence of making a few remarks, to which no one made any objection. I stated that I was a Baptist by profession—an Old Fashioned Baptist—a Bible Baptist!—and went on to point out what I conceived to be Old Fashioned Baptist sentiments, and endeavoured to show wherein they differed from the new fangled systems. I also stated my reasons for not giving them any support, that I had no fellowship for such preaching, that I could not in conscience give them any support, and felt no remorse in withholding. I also observed that I would most cheerfully give my support to Old Fashioned Baptist doctrine, as soon as we could be privileged with preaching of that stamp.

The fact is that the whole tenour of the preaching of our professed Baptist Preachers in this region, is so highly tinctured with Fullerism and Hopkintianism, and to me comes so near Arminianism, that I prefer standing alone, rather than join with them. Their church in this neighbourhood is already made up of materials that cannot hang together long. A scism has already commenced which I think must eventually split them up into two or three parties, and who would not rather dwell in a corner, than in a large house with a brawling woman.

I will also take the liberty to tell you what I think of Mr. Rushton's letters as far as they have been published in the Signs, and that is, that I never seen any thing on the subject that I thought was better if equal to them,—not wishing in the least to undervalue any of the writings of those who contribute towards filling your columns, for I do consider them generally good, and am often very much gratified in perusing them. You certainly have my best wishes that the Signs may receive the support which they so justly merit.

From your unworthy Brother,
A. Y. MURRAY.

For the Signs of the Times.
West Bridgewater, N. Y. July 7, 1836.

ELDER BEEBE—I have taken the Signs of the Times since you first commenced publishing them and am as much pleased with them now as I ever was, for they afford me a great deal of satisfaction at present. Situated as I now am, I have only now and then an opportunity of hearing any preaching that sounds to me like gospel. I can at any time, if I will take the trouble to go, hear something else, such as Sunday school, bible, tract, temperance and abolition societies preached; but *plain Old Fashioned preaching* is

scarce among us in the Beach Woods. I should be much pleased if you could make it convenient to come out and see us, and preach among us once or twice, altho' I do not think you would have many to hear you that would like your doctrine; for you know that truth will not please the carnal professor, nor does the dead sinner like to be told he is dead and cannot help himself, and that unless he is convinced of his situation he will never believe he is helpless—I mean unless convinced by the spirit of God; for God killeth and none but him can make alive, and none but such as God has killed and made alive will like to hear that they can do nothing to save themselves from endless misery. I think that all those who love God from a pure heart, will serve him at any rate; that it will be their sincere desire, and will look to him to show them the way that he would have them to go. He has laid down the way and placed the landmarks for them to go by in the Bible, and if they would follow them—if they would read the Bible more, and look to man less—I think that his children would not be led astray as they are.

I know that I am a poor fallible creature, and can do nothing as I wish I could; therefore I have no confidence in man. My desire is to give God all the glory for the salvation of sinners, for I am sure it belongs to him and him alone. If I had to depend on any thing I had ever done, or on any thing I ever can do, I should have no hope of being happy beyond the grave; my only hope is, that through the forgiveness of Jesus I shall be saved; and my belief is, that all the Father gave the Son will be forgiven, and will be bro't home to glory. I cannot think that any will ever be lost that were contained in the Covenant made between the Father and Son, before the world was; neither do I think that any can be added to that number—*anxious-seats*, missionary boards, &c. to the contrary notwithstanding. *Anxious-seats* may make professors, but God alone makes *Christians*.

I will close by relating to you an idea that occurred to me to-day, while engaged in making fence, concerning the missionary business, together with all their machinery for making christians. I thought it was much like Adam and Eve in the garden, when they were engaged in making their fig-leaf aprons to hide their nakedness. It seemed to me as if it was comprised of many pieces sewed together, but still the pieces were plain to be seen, and consisted of nothing more than a mess of leaves. So likewise all the machinery of this day is composed of many pieces, sewed together by a mere thread of man's making, and are all of one piece—men's inventions to hide their nakedness from the world. But when the Lord comes it will no more hide them from him, than the fig-leaf apron did Adam and Eve in the garden. Such machinery looks to me like an abomination in the sight of the Lord.

Elder Beebe, these are a few thoughts from your unworthy brother,

ALFRED REED.

For the Signs of the Times.

Veteran, Chemung Co. N. Y. July 10, 1836.

ELDER BEEBE: I have received a few No's. of your paper and am much pleased with it. It breathes a spirit free from the contaminating influence of superstition and modern machinery. It advocates a doctrine with which I am edified—a doctrine taught by our Saviour and the Apostles; and I feel to thank God that he has reserved to himself a number that will not bow the knee to Baal. I have been a member of a Baptist Church for some years, and have had my feelings so wounded with safety-chains (worn by preachers) anxious-seats, protracted meetings, &c. that I was ready to cry out, *O Lord how long shall the prophets prophecy falsely, and the priests bear rule*, Jer. v. 31.

My paper was the first received in our society; my brethren appeared to think it an evil; they had been taught to believe the doctrine it advocated little better than treason against God and man. They would often take it up and throw it down immediately upon discovering its title, as if its doctrine was contagious. But the face of things has changed; they can now take it up and read it without any mental signs of anguish, and are constrained to admit that the doctrine is founded upon scripture. I have circulated my paper the distance of 20 miles, and it appears to be gaining friends, and shall be able in a few weeks to transmit a number of names. I feel a lively interest in the primitive doctrine, and pledge myself to do all I can in defence of knowledge and truth. May God protect and keep you many years, is the wish of

Your brother and well wisher,
USHER H. MOORE.

For the Signs of the Times.

Burdett, N. Y. July 15, 1836.

BROTHER BEEBE:—I have been wanting to write you for some time, but could not for want of opportunity. I should like to give you an account of the state of the Churches in this county, as I have formed an acquaintance with most of them. They are all in a complete ferment except one small Church in this town. In the town of Hector there are 4, and the small one that I mention is called the Third C'h. She has Resolved unanimously to have no fellowship for any society whatever that gives membership for money, and I have united with her. A minority of the First C'h. is about to take a similar stand, they being on the original ground, and will exclude the majority. Eld. Jas. Reynolds and myself are the only preachers that we know of between the Seneca and Cayuga Lakes. I rode last Sunday more than 30 miles and preached two long *Old School* sermons.

Eld. Reynolds spends nearly all of his time in the Gospel. He is an old man, above 60; but he is healthy and strong. He is an old settler here, and the Churches in this region were all pretty much raised up under his ministry. The arrows of the new measure folks are leveled at us, but the Lord reigns and light is breaking

forth. I live about 15 miles from Trumansburgh, which is quite a smart village, and preach there occasionally. I find there some good Old S. brethren, and among them a bro. Jas. Robinson, who is a bold soldier. I have also visited several churches west of the Seneca Lake, in the towns of Catting, Reading, Tyrone and Barrington, and find their situation very encouraging. You will soon receive a letter from bro. D. V. Owen, who is a substantial bro. and willing to be an agent for the Signs. I wish to be one also, and would feel myself gratified if the Editor of the Register would discontinue my name as an agent, as I intimated some time since together with my reasons. I have since seen my name among their list of agents, and that too at the very head of the column, and I do not know whether it is discontinued yet or not; but if it is not I shall write them again, and in a way that I think will answer the purpose. We should be very glad to see you here if the Lord would send you; but you cannot be every where.

I remain your Brother, in Gospel Bonds,
REED BURRITT.

For the Signs of the Times.

Reading, N. Y. July 16, 1836.

BR. BEEBE: I think you have no reason to complain of a want of charity in our benevolent N. School brethren, as they give you much more praise than I judge you are really entitled to, for, say they in effect, we believe God makes Old School Baptists and men New School, and that the Signs of the Times and its Editor has been the means of all this division among the Baptists. How much this is like the language of Ahab to Elijah, *Art thou he that troublith Israel?* As tho' Elijah had been the cause of the three years and a half drought with which they had been punished. But may we not answer them as Elijah did Ahab, *Ye and your father's house have troubled Israel by forsaking the Lord, and bringing in your Babylonish garments, and efficient judaizing ministry to defile the sanctuary of the Most High?*

The Craftsmen of our day are getting into rather a sorry pickle, notwithstanding all their money and learning. The Baptists it seems, for one word of Truth, have lost their share in the spoils of the Bible Society, and have got to begin again naked handed. Now the poor heathen converts I suppose will have to buy their Bibles like other folks, and the little 'Christian Village,' where fifty out of two hundred proselytes gave evidence of piety, will be destitute of a true version of the scriptures, until their good friends in America can form national, state, county, town, city, and village societies, and auxiliaries, and collect permanent funds to a desired amount, and steam presses, &c. sufficient to form a little monopoly, exclusively under the Baptist patronage, to warrant Mr. Judson in translating baptism into immersion. In order to accomplish this great enterprise, the task masters will be sent out as thick as the frogs were in Egypt, and they will come up into our needing troughs and bedchambers, and a full tale of bricks will be required, crying give! give!! One thing however is against them which they no doubt see: their yoke is broken from the necks of the people. The anti-effort Old School Baptists have become an assylum for the oppressed and galled disciples of the Saviour, and the Scribes and Pharisees are as much put to it to keep the Churches under them; as their fathers were to answer

our Lord in regard to the baptism of John; for if they let the people alone they will go to hear the Old School preachers, and be likely to get their eyes open—if they oppress them as they have done they will be offended and revolt.

But the children of this world are wiser in their generation than the children of light, and they have no doubt hit on the best plan to retain numbers and get money. Protracted meetings are suspended, anxious-benches are shoved back, the wicked are left to be saved some other way or perish, total temperance is laid aside and the country is left to be overrun with drunkenness, unless men have sense enough not to make beasts of themselves, nothing is said about the Great Valley of the Mississippi being overrun with Catholics, and the salvation of the heathen appears to be almost forgotten; while many Churches, Associations, and Conferences have decreed that every man may believe and act as he believes it to be his duty in regard to the inventions of men, and that these differences shall not break their union. One would be led to believe from appearances that they have gone back 20 years behind the spirit of the times, and that some kind of order would be likely to be restored to the Baptist denomination. But what is the matter—why is all this? Why Sir Mordecai sits in the King's gate clothed in sackcloth, and he must be hanged—not by a fair open trial, but the gallows must be built in the house of Hamon and raised very high in order to show that his crimes are of the blackest hue. These old fashioned, Mordecai-looking, ignorant and unlearned men who know no better than to preach plain *Bible Doctrine*, in plain Bible language, which the world hates and the bond woman's children mock at; must be destroyed. And in order to effect this great end, all force must be made to bear to this point—not by open contest or fair argument, for then truth would come to the light; but by whispering. For want of truth false witnesses are called on to criminate them, like the following: We have found them pestilent fellows who stir up the people to make disturbance in the churches; they are antinomians and will not pray for sinners; they are opposed to the spread of the gospel; they make God the author of sin; and the worst of all is—"they have a bad spirit!"

If the Baptist Clergy can by this kind of shuffling bewitch the people into submission, and break down those they cannot flatter; they will be able to put their machinery in motion, and set their hand a second time to convert the world. But they are truly in a bad state: excluded from the funds of the Great Bible Society—exposed by the Signs of the Times, Primitive Baptist, and the Old School Preachers—loosing members by scores who are drawing off to the truth, and every where in fearful confusion among themselves—some crying one thing and some another. Poor creatures how they will mourn when no man buyeth their merchandize any more, and they stand afar off and cry, *Babylon is fallen!* is fallen!!

A. CALVERT.

For the Signs of the Times.

The following is an extract of a Letter addressed to Br. I. T. Saunders, at Hamilton, Butler Co. by Bro. Samuel Williams, dated Westville, Champaign Co. Ohio, May 2, 1836:

DEAR BROTHER: Although I have no personal acquaintance with you, yet from the communications I have seen from you in the Signs of the Times, I make thus free to address you as a brother in Christ, whose faith and hope are in God. I have read with interest those communications which relates to the division between the old and New School Baptists of the Miami

Association, and though you are in the midst of perilous times, rest assured that your brethren of Mad River are no less so. Whilst God has preserved from the bewitching snares and delusive phantoms of the present times, many able ministers of the New Testament among you, we, comparatively speaking, have but few; yet we thank God for a Morris and a Frazee, who are fathers in Israel—who have long been bold and fearless defenders of the faith of God's Elect—and for others who are dearly beloved for their attachment to the truth. But while the leaders of the people generally have stepped aside to more or less of the institutions called benevolent, the majority of the people have not followed their pernicious ways, but remain on the ground occupied by the Old School Baptists generally. I speak within the extent of my own knowledge only.

We have met with disastrous times indeed, when men are more lovers of pleasure than lovers of God—when they are more pleased with their own traditions than the heart cheering doctrines which alone make sinners free—when they say that Eternal Election and Absolute Predestination are unprofitable doctrines—that the preaching of them never did nor will do any good—that the complete and finished work of Christ in behalf of his Elect, and them alone, should be set aside, and the work of Christ, according to the Fuller system, in behalf of nobody, made its substitute. When they teach that by throwing a few dollars into their treasuries it has induced the Almighty to increase their numbers, and are suffered to make proselytes faster than Jehovah sees fit to call in his ransomed, and take it for granted they are right in so doing; I must confess it is like the blind leading the blind, and unless arrested by that God whose truth and people they are now at war against, they must eventually fall into the ditch together—which, if it comport with his sovereign will, may he of his infinite mercy prevent.

Dear Brother, I am but a young man yet, but hope that God, by his spirit, has shown me my lost state by nature, and also made me acquainted with that salvation which he is the author of, and enable me to rejoice at times with a comfortable interest in it. I was baptized in the fall of 1833, and united with the Regular Baptist Church at Little Beaver Creek, Clark Co. Ohio, where some of the members of the Church thinking that God had bestowed upon me some gift for the edification of his Church, insisted that I should try to exercise it publicly; and notwithstanding a true sense of my own unworthiness, inability, ignorance and weakness, the impression in my mind was, that it was my duty to engage in the work. Accordingly I was licensed to exercise it within its bounds, where I continued to labour until the autumn of 1835, at which time I moved to Westville, Champaign Co. and by letter united with the Nettle Creek Church, and in Feb. following by the request of the Church was ordained and received as Pastor of said Church where I have and still do continue. But because I have refused to run to the same excess of riot in what is called benevolence that many do, and have taken a decided stand against these things, the whole artillery of the New School in these parts are heavily charged and directed against me, with most all kinds of ammunition, (truth excepted,) yet none of these move me. Your unworthy brother in Christ.

SAMUEL WILLIAMS.

For the Signs of the Times.

Brother Beebe: It is with pleasure I send you the minutes of a meeting, which I think has been beneficial to the dear little lambs and sheep of Christ's flock. The weak have been strengthened with might in the inner man, by means of being fed with the sincere milk

of the word, and those who are strong amongst us, are enabled to become more bold in so good a cause. We had the pleasure of having the company of Eld. T. Childers and his wife, sister Childers, from the Miami Association. Numbers who have been led away by the devices of *satan's agents* in this county, have been enabled within the two past weeks to see the Image and deformity of the Beast, and have thereby waged war with the popular works of darkness. May the Lord, even Jacob's God, deliver us all out of the mouths of the Lions, and paws of the Bears; for there are Lions many, and Bears many, and Wolves not a few. But our whole resource has hitherto been the abundant mercy and grace of our Lord Jesus Christ; in him we have always found strength according to our days; who then will not trust our Saviour, seeing he is sufficient for these things?

Yours, in the best of Bonds,

JOHN TAYLOR.

Minutes of a Meeting of the Regular Baptists, held at Nettle Creek Church, Champaign Co. Ohio, on the Friday and Saturday before the first Lord's day in August, 1835.

1. Introductory Sermon delivered by Eld. T. Childers, from the 20th chapter of Acts and 24th verse.

2. Elected Eld. Joseph Morris, Moderator, and John Taylor, Clerk.

3. Brethren and sisters of the Regular Baptist Order, who are in good standing, are invited to a seat, and to fully participate in the business of this meeting.

4. Appointed Elders M. Frazee, T. Childers, S. Williams, and G. Reaves; and Brethren, Benj. Kite, and J. Taylor, a Committee to draft an Address, Preamble and Resolutions: who, after having retired, returned and reported the following, which was adopted as being expressive of the views and feelings of this meeting.

ADDRESS.

We, the Regular Baptists of the Mad River Ass'n. being assembled together with the Regular Baptist C'h. at Nettle Creek, to consult on the spiritual welfare and prosperity of Zion, do hereby make a declaration of some of the Articles of our Faith.—We believe that God the Father, from the foundation of the world, did, of his own sovereign will, choose his people out of every nation, kindred and tongue under heaven, in Christ his Son, to be redeemed by him, from the curse of the law, under which they are found by nature, being children of wrath even as others from among whom they are redeemed; we believe that Christ has come, and through the eternal Spirit, offered himself without spot to God, having obtained eternal redemption for all his chosen people, who are no more under the Law, (justice being satisfied,) but under Grace; we believe, however, that his people by nature, together with all mankind, are opposed to his plan of salvation, and remain so until they are born of the spirit of God—which work is also sure to be accomplished, because it is said, "Thy people shall be willing in the day of thy power," and, "All that the father giveth me shall come to me;" in short, we believe that not one soul chosen in Christ before the world began—redeemed by the precious blood of Christ, and called by the holy spirit of God, ever did nor ever shall perish eternally. And, on the other hand, we do not believe, that if all the wisdom, money and power of this world, such as missionary, bible, tract, Sunday schools, temperance societies, together with all their appendages, in the form of protracted meetings, anxious seats, crocodile tears, and shaking of hands, all combined together, ever did, nor ever will, effect the salvation of one soul. Such are some of our views concerning both the plan of salvation, and the inventions of men,

WHEREAS, it is now apparent to every discerning Baptist of this Association, that the peace and friendship which existed in by-gone days, are in a great degree destroyed, and that different opinions, both as respects doctrine and practice, does exist among us, and those differences are so great that we cannot be of one mind, nor live in peace while things remain as they are; and whereas, it is the duty of the children of God to try the spirits, and as they have no rule to try them by but the word of God, of course, if they speak not according to this word, it is because they have no light in them, and it is the duty of the children of light to be separate from the children of darkness, and in no manner bid them God-speed, nor receive them into their houses; and whereas, the scriptures of *Eternal Truth* do not contain one syllable to authorise the formation or support of such institutions as those falsely called *benevolent* of the present day; therefore,

Resolved, That we discountenance the conduct of every Baptist, who participates in the aid or support of any the said institutions, and we wish it to be clearly understood that we do not bid them God-speed in their support of what we believe to be the works of darkness.

Resolved, That we highly approve of the spread of the Gospel of the Grace of God, in contradistinction to that which is called gospel, by *gospel perverters*; and that we also feel under obligation, and esteem it a privilege, to hold up the arms of the ministers who come not in their own names—who are called, qualified and sent by God the Father, who only can do that necessary work.

Resolved, That those who advocate and support the institutions of the day, falsely called benevolent, do not speak according to the law and the testimony in so doing.

Resolved, That the society known by the name of the Gospel Union, is not warranted by the word of God, and that it is the fruitful source from whence many of the difficulties among us have arisen, and has in a great measure destroyed that internal union which existed among us generally, before its introduction; we, therefore, exhort our brethren to lay aside their support of this society, so that we may enjoy that union and peace which existed among us, before it was introduced.

Resolved, That the Mad River Baptist Ass'n. erred in advice, when she advised the brethren to bear and forbear with one another in their support of, and opposition to teaching for doctrine the commandments of men, and in supporting the Missionary Society, with all its unscriptural institutions.

Resolved, That we invite our brethren throughout this Ass'n. to examine well the causes of division amongst us, that they may be prepared to act in a prompt and decisive manner at the next session of the Mad River Baptist Ass'n.

Resolved, That we recommend to the consideration of those composing this Ass'n. the proceedings of the *Old School Regulars* of, or in the bounds of the Miami Ass'n. and that we approve of the example set by them in coming out on proper premises; we, therefore, request our brethren to write particularly in their letters to the Ass'n. that we wish to keep up a correspondence with said *Old School Regulars*!

Adjourned.

Saturday Morning, 10 o'clock.—Being convened Eld. Moses Frazee jr. delivered a sermon to an attentive congregation from these words: "Whosoever will, let him take the water of life freely." Rev. xxii. 17.

2. The Minutes were read together with the Address, Preamble and Resolutions, and adopted.

3. Resolved, That we hold a similar meeting on Sa-

tuesday before the 5th Lord's day in October next, with the Regular Baptist Church at Grassy Point.

4. Resolved, That the Minutes of this Meeting together with the Preamble and Address, be published in the Signs of the Times.

Adjourned till next meeting.

EM. JOSEPH MORRIS, Mod.

JOHN TAYLOR, Clerk.

SIGNS OF THE TIMES.

New Vernon, Friday, Sept. 9, 1836.

The absence of the Editor on a tour through the Southern States, is our apology for presenting this No. to our readers without its usual portion of Editorial matter. The space, however, usually devoted to it, as well as the department of our correspondence generally, will not be found wanting, either in variety or interest, as the various contributions from our numerous correspondents abundantly testify.

CIRCULAR LETTER.

TO THE CHURCHES COMPOSING THE LIVINGSTON COUNTY BAPTIST ASSOCIATION.

Beloved in the Lord :

As our custom is, we present you our annual epistle. And we propose to address you on the interesting subject of prayer—the prayer of faith. Jesus said to his disciples, "All things whatsoever ye shall ask in prayer, believing, ye shall receive." Here it is proper to remark, that to pray *believing* that we *certainly shall receive* the thing for which we ask, and to pray *believing* that we shall *if it be the Lord's will*, are two things. How often are we told, that if we will pray *believing*, we may have a reformation any time; that the Lord will *certainly* appear and convert our children, neighbours, friends, the whole village, city and country. This sentiment seems to have no reference to God's purpose in the system of salvation. It rather supposes that he has no purposes; that when he revives his work, it is not because he previously and eternally designed so to do, but that he does it just because his people pray for this thing. Far be it from us to say one discouraging word on this subject; for we are sensible there is a lamentable want of a spirit of prayer among the saints. We therefore feel to urge them, by all the motives which the gospel presents, to "pray without ceasing." But we would have them understand the nature of this solemn duty.

To pray in faith, supposes an object on which faith is founded. Where there is no such object, there can be no faith. What is the object of faith? It is *truth*; *God's truth revealed*.

When the apostles prayed believing, their faith had respect to the truth. They believed something contained in the scriptures of the Old Testament, or some immediate suggestion of the spirit of inspiration. So when we pray believing, we believe the truth. And the truth with which we are concerned, is contained in *God's revealed word*. We have nothing to do with internal suggestions. We are none of us inspired, as the prophets and the apostles were. The blessed Spirit makes no new revelations to us, as the ground of our faith. Here then is one point to be kept distinctly in view; praying in faith, supposes, believing the truth which God has revealed, in reference to the things for which we pray.

How shall christians pray for a reformation in their own neighborhood, and for the conversion of sinners there. Pray says one, *believing* that God *certainly will* come and convert souls, and he will without fail. If this be praying in faith, and if it be what our Saviour means in the words quoted, then the sentiment will hold good in relation to every thing else for which men pray. Let the principle be carried out. Suppose christians should get together and pray, that God would convert every soul on earth? if they can only be strong enough in faith to believe that he will do this, it will be done. Not because God has promised or designed to do it, but because his people have prayed, believing that he would. And no matter what men pray for if they only believe that they shall receive the thing for which they petition, they certainly will. Do you pray for a reformation, believing that there *certainly will* be one? Turn to the promise on which your faith rests, and promise from God that he

will appear among you and revive his work, Can you show such a promise? has the Lord told you that he will pour out his Spirit here? or that he will ever convert another soul in this place? And if you pray, *believing that he will*, when you have no promise to that end, are you not deceived? Are you not believing that God has never authorized you to believe? or do you pray for individuals who have requested prayers, believing that God will certainly convert them? has God informed you that he will convert those persons? Can you produce any such promise in the bible? No. Then what reason have you to believe that he *certainly will*? On what is your faith founded? But say you the Saviour teaches us to pray believing. True, he does. But he has never taught us to believe what he has never revealed. If he has made you any special positive promise, that he will convert those persons, you may pray believing with all your heart that he will. But if you can appeal to no such promise, what you call faith is presumption. It is founded on your own imagination, not on God's word.

How often do we hear it said, I have faith that we are going to have a reformation. On what does your faith rest? Have you been reading some promise of God that he is going to produce a revival in this place? No; but I feel so. Dear brother, I feel so, has often proved a delusion; it has done a great deal of mischief in our world: it never should be substituted in place of God's word. Had you no better evidence that Jesus Christ has died for sinners, and that God can be just and justify those who believe in him, than your feelings, would you venture to hope for heaven? Your feelings are no sure evidence that there is going to be a reformation, yet we believe that previous to a revival, it is pretty generally the case that saints feel an uncommon degree of earnestness in prayer, and a degree of assurance that the Lord will appear. But these feelings though produced by the Spirit, are not faith, nor the ground of faith. To pray for a reformation in any particular society, believing there will be one, or to pray for individuals, believing that they will be converted, there must be a special promise of God to that end. Where there is no such promise, it is impossible in the nature of things that faith should exist.

In all instances where God has made a positive promise, we may pray, *believing* that the thing for which we ask *will certainly* be granted. To doubt, would be the sin of unbelief. In God's word we read, that "the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most high." We may take hold on this promise and plead it before his throne with an unwavering confidence. Here we may pray *believing* that the event will come to pass. Had we a like promise touching a revival in any particular location, or the conversion of certain persons, we might pray for it with the same degree of assurance we do for the universal extension of Christ's kingdom. But in this case we have no such positive promise.

How then it may again be asked, shall christians pray for a reformation in their own vicinity, or for the conversion of individuals, or for any other object for which they have no special promise? Just as the leper did for himself, "Lord if thou wilt thou canst make me clean," was his language. And this was a prayer of faith. But he had no positive promise that Jesus would heal him; nor did he pray believing that he certainly would; but believing that he was able—that he could. From what he had seen and heard of our Saviour, he believed in his ability and compassion. So we may say in like circumstances. Lord if thou wilt thou canst revive thy work here, even here; and thou canst show mercy and save these precious souls. To pray believing that he is able, can if he will, and will if he sees fit, is asking in faith. And in this case our faith may rest on the whole system of revealed truth. We know from what God has communicated to us in this system, that he can and does save lost men; and has promised his Son that he will save them. He can convert whom he pleases; our children, friends and neighbors. He will not however be induced to do this just because we ask him, but because it was his sovereign pleasure so to do. Further than this, faith cannot go; and here genuine faith always rests satisfied. If we pray believing any thing more on subjects of this kind, it is because we do not understand the scriptures. "Not my will, but thine be done," is always the language of the praying heart. If we suppose that our prayers can induce God to do something which it was not previously his will to do, we make him the most mutable and imperfect and even miserable being in existence. "He is of one mind, and who can turn him."

Every prayer of faith will be answered. When we pray for what God has positively promised, all will say, there is no room for a doubt: We take hold of what he has said with a confidence which cannot be shaken. So when we ask for favors which he has not positively and directly promised, if we ask believing, our prayer will as surely be answered. For faith leaves it wholly with God, and rests on his will. "And this is the confidence that we have in him," saith the Apostle, "that if we ask any thing according to his will, he heareth us," John v. 14. This passage sustains all we have written on this subject. Prayer must be in accordance with God's will; and when it is, it will as surely be answered as the Lord liveth. But here is the point ever to be kept in mind, viz: we know not what the will of the Lord is, only as he revealed it in his word.

If we pray for any specific object, supposing we have the mind of God in relation to that thing, that he will certainly grant it, yet cannot refer to his revealed word as the ground of your confidence, we may in this way warm ourselves with sparks of our own kindling, but in the end we shall find that we have exceedingly erred, not knowing the scriptures nor the power of God.

One promise is, "If any of you do lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." If we ask wisdom and do not ask amiss, we shall receive. This is the promise; but how shall we receive? We may ask to be made as wise as Solomon was; has the Lord promised to do this for us? He has promised to give wisdom; and he will bestow as much on every one who asks, as he sees will be for the best.

Another promise is, "No good thing will he withhold from them that walk uprightly." We may think that success in some great undertaking of ours will be a good thing; and we therefore earnestly entreat the Lord to send prosperity. But he may view things very differently, and may defeat all our efforts and give our fondest anticipations to the winds. And this may be a good thing; the very thing for which we indirectly prayed. We pleaded the promise, that he would withhold no good thing. He heard and answered, though not in the way we expected, yet in his own way which is manifestly the best, and to which faith says, amen.

Paul seemed to think that it would have been a good thing for him if the thorn in the flesh of which he complained could have been removed. "For this thing," says he, "I have besought the Lord thrice." Was it removed? It was not, the particular thing he asked the Lord for was not granted. What will some of our modern theologians say to this? They urge us to pray, and assure us that if we do, in faith, the Holy Ghost will come down, sinners will be converted, and reformations will overspread our land. Will they charge Paul with unbelief? They must or throw away their creed.—Paul you did not pray in faith, you should have laid aside your cold formality, you should have been more fervent and believing in your petition, and the Lord would have heard and answered, and that messenger of satan would have departed. O sir, had you lived in this eventful period, you would have learned how to pray. But brethren, though Paul received not the particular thing for which he prayed thrice, and in faith, yet his prayer was answered. When the Lord said to him, "My grace shall be sufficient for thee," he was satisfied.

Brethren, let us learn to pray. The disciples of old, after having long enjoyed the instructions of their dear Master, said to him, "Teach us how to pray." Notwithstanding all our advantages in the school of Christ, do we not need to be taught how to pray? Praying is solemn business. It is addressing the great God, the creator and governor of the universe, in the most familiar manner. He is in heaven and we on earth, and therefore our words should be not only few, but correct.

Our object in this short epistle is to try to have our brethren consistent in performing this delightful and interesting duty. And not only in performing it, but in the views they advance on the subject. How often do we ask for things which on a moments reflection we must know the Lord will never grant? And how often do we use a form of words without any reference to their meaning? We use them just because we have heard them from the lips of others. Would a king be pleased with such petitions from his subjects? And will the blessed God regard with complacency, such prayers from his dependant creatures? May we always be sensible of our dependence, and keep in mind that all the prayers and entreaties of saints and angels will never induce the Lord to add one soul to the number of

the redeemed, or to deviate in a single instance from his infinitely wise, and gracious, and eternal designs. Yet as the Parent of the universe, will he be sought unto by his creatures for the things which they need. These things he has promised to bestow. One remark more. We are sometimes interrogated by a certain class of men like this, Will not the prayer of faith be answered? We reply in the affirmative. Well, do you not pray for the salvation of all men? We unhesitatingly answer, no; that is, we do not pray believing that God will save all men. It is impossible that such a prayer should be offered, for God has made no such promise.

JOHN G. STEARNS, Mod.
DAVID FIRMAN, Clerk.

The following is a narrative of a scene witnessed by Dr. Cox in Vermont.

"At the time of my arrival at Montpelier, there was a considerable excitement in consequence of the visit of a celebrated revivalist, one who drove religion forward with a reckless fury. He was to address young people the same evening, and pursued his systematic course of moral mechanism for several days. This term appears to me accurately to express the facts. I afterwards came into another scene of his operations, the effect of which had been, when the fermenting elements had subsided, to leave in more than one religious community, a residuum of spiritual coldness, bordering on a disinclination to all religion, and productive for a time of total inaction. From delicacy I conceal his name, while recording a specimen of his proceedings. After repeated prayers and appeals, by which he almost compelled multitudes to repair to the anxious seats, he asked again and again if they loved God. They were silent. "Will you not say that you love God. Only say that you love or wish to love God." Some confessed; and their names or their numbers were written down in a memorandum book to be reported as so many converts. It was enough to give an affirmative to the question; but many were not readily and without considerable importunity, and management, induced to the admission. He would continue—"Do you not love God? Will you not say you love God?" Then taking out his watch, "There now, I give a quarter of an hour. If not brought in fifteen minutes to love God, there will be no hope of you—you will be lost—you will be damned!" A pause, and no response. "Ten minutes have elapsed; five minutes only left for salvation! If you do not love God in five minutes you are lost forever!" The terrified candidates confess—the record is made—a hundred converts are reported."

THE SEVEN SLEEPING CHRISTIANS.—In a volume of sermons by Bishop Heber, he introduces one of the discourses with this story, for the purpose of calling attention to the great concerns of eternity and of practical religion. His text is, 2 Cor. iv. 18—"We look not at the things which are seen, but at the things which are not seen."

"There is an ancient fable, told by the Greek and Roman churches—which, fable as it is, may, for its beauty and singularity, well deserve to be remembered—that in one of the earliest persecutions to which the Christian world was exposed, seven Christian youths sought concealment in a lonely cave; and there, by God's appointment, fell into a deep and death-like slumber. They slept, the legend runs, 200 years, till the greater part of mankind had received the faith of the gospel, and that church, which they had left a poor and afflicted orphan, had 'kings for her nursing fathers and queens for her nursing mothers.' They then at length awoke, and entering into their native Ephesus, so altered now that its streets were altogether unknown to them, they cautiously inquired if there were any Christians in that city? 'Christians!' was the answer, 'we are all Christians here!' and they heard with thankful joy the change which, since they left the world, had taken place in the opinions of its inhabitants. On one side, they were shown a stately fabric, adorned with a gilded cross, and dedicated, as they were told to the worship of their crucified Master; on another, schools for the public exposition of those gospels, of which, so short a time before, the bare profession was proscribed and deadly. But no fear was now to be entertained of those miseries which had encircled the cradle of Christianity; no danger now of the rack, the lions, or the sword; the emperor and his prefects held the same faith with themselves, and all the wealth of the east, and all the valor and authority of the western world, were exerted to protect and endow the professors and the teachers of their religion.

But joyful as these tidings must at first have been, their further inquiries are said to have met with an-

swers which very deeply surprised and pained them. They learned that the greater part of those who called themselves by the name of Christ were strangely regardless of the blessings which Christ had bestowed, and of the obligations which he had laid on his followers. They found that, as the world had become Christian, Christianity itself had become worldly; and, wearied and sorrowful, they besought of God to lay them down asleep again, crying out to those who followed them, 'You have shown us many heathens, who have given up their old idolatry, without gaining any thing better in its room; many of no religion at all; and many with whom the religion of Christ is no more than a cloak of licentiousness; but where, where are the Christians? And thus they returned to their cave; and there God had compassion on them, releasing them, once for all, from that world for whose reproof their days had been lengthened, and removing their souls to the society of their ancient friends and pastors, the martyrs and saints of an earlier and a better generation.'

P o e t r y .

Confidence in Divine protection.

How are thy servants blest, O Lord!
How sure is their defence!
Eternal wisdom is their guide,
Their help omnipotence.

In foreign realms, and lands remote,
Supported by thy care,
Through burning climes I pass'd unhurt,
And breath'd in tainted air.

Thy mercy sweeten'd ev'ry soil,
Made ev'ry region please;
The hoary Alpine hills it warm'd,
And smooth'd the Tyrrhene seas.

Think, O my soul, devoutly think,
How, with affrighted eyes,
Thou saw'st the wide extended deep
In all its horrors rise!

Confusion dwelt in ev'ry face,
And fear in ev'ry heart,
When waves on waves, and gulfs in gulfs
O'ercame the pilot's art.

Yet then, from all my griefs, O Lord!
Thy mercy set me free;
While in the confidence of pray'r,
My soul took hold on thee.

For tho' in dreadful whirls we hung
High on the broken wave,
I knew thou wert not slow to hear,
Nor impotent to save.

The storm was laid, the winds retir'd,
Obedient to thy will;
The sea that roar'd at thy command,
At thy command was still.

In midst of dangers, fears, and deaths,
Thy goodness I'll adore;
And praise thee for thy mercies past,
And humbly hope for more.

My life, if thou preserve my life,
Thy sacrifice shall be;
And death, if death must be my doom,
Shall join my soul to thee. ADDISON.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

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Communications.

For the Signs of the Times.
Woodville, Rappahannock Co. Va. }
August 8, 1836. }

BROTHER BEEBE: The sixth number of the present Vol. of the Signs, so long delayed through some derangement of the mail, came to hand on the third inst. It contains a very valuable, and highly polished link of the chain of Mr. Rushton's third Letter, the several scraps of which, together with those of his first and second letters, I read in a cursory manner as they came to hand in the successive numbers of the present Vol. from the first to the eleventh inclusive, and since receiving the last fragment of his third letter, in the eleventh number, I have read the whole in close connexion, with much care, increased interest, and great delight. These letters are, I conceive, a very valuable acquisition to the present Vol. of the Signs, and are, in my estimation, worthy of being carefully preserved, attentively read, and solemnly reflected upon; for they do, in my humble opinion, contain, not only a lucid, irrefutable, and scriptural vindication of the highly important, interesting, and exceedingly precious doctrine of Particular Redemption, but, an able, irrefragable, and most triumphant confutation of Mr. Fuller's absurd, fallacious, unscriptural, and most pernicious doctrine of the Atonement, and, indeed, of his whole system of theology; for that system which is based, and built upon misconceived opinions of the nature and extent of the atonement, as I conceive Mr. Fuller's is, is not only false as a whole, but is, and of necessity must be, more or less intricately and defective in all its parts. And I consider Mr. Fuller's system the more intricately and defective, mischievous and illusive, as it is the more deeply enveloped in sophistry. Ingeniousness, candour, and simplicity, are certainly some of the cardinal characteristics of a herald of the cross; but mere ingenuity, art, and sophistry, can never, surely, be made to characterise a preacher of the everlasting gospel of Jesus. "And I, brethren," saith Paul, "when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God: for I determined not to know any thing among you save Jesus Christ and him crucified."

Mr. F's propositions, though exceedingly fallacious, are, nevertheless, so specious and plausible,

and attempted to be sustained by arguments so subtle, so ingenious, and so logically deceitful, that in individuals of ordinary capacity, and of superficial reading, such as the humble individual now addressing you, are in danger of being deceived, and ensnared ere they are aware, and many, yea thousands, I have no doubt, have been caught and entangled in the meshes of his artfully woven, and cunningly spread net, to the great discomfort of their souls; and so blinded by the thick, sable veil, under, or behind which he lurks, and by which he too successfully seeks to obstruct their vision, and to becloud their clearest perception, that they are unable to perceive the trammels by which they are held, and utterly incompetent to tear away the deceptive covering which hides from their view the tergiversations of the author of their delusion, and their bondage. Mr. Fuller and his admirers have succeeded, I have no doubt, in proselyting thousands to a system of doctrines, the legitimate tendency of which is, to dishonour God, to rob the Saviour of that praise which is his due, to sap the foundation of the Christians hope, and to bolster up, and inflate with pride, and self-sufficiency, the already too much self-exalted legalist, not to say arminian, who exults in the unscriptural doctrine of universal, or indefinite atonement, and who professes to believe, and sedulously teaches, that by the exercise of such faith and repentance as every individual of Adam's fallen race is capable of exercising, he can, not only escape that punishment to which he stands exposed, but can, most infallibly, secure for himself a place in the mansions of eternal rest, than which, a more preposterous idea perhaps never entered into the mind of one of the fallen degenerate sons or daughters of degenerate, fallen Adam.

But truth must prevail, and Rushton, it seems to me, is no stripling in its defence, for he possesses, I conceive, not only a strong and highly cultivated, but what is more, a divinely enlightened mind—his quick perception, acuteness of intellect, deep investigation, great powers of reasoning, and happy mode of illustration, admirably qualify him for the arduous task of following the most artful and subtle reasoner, through all his devious windings, and of bringing to light, exposing, and clearly refuting, all the cunningly devised propositions, and wily arguments, with which he seeks to sustain himself. Truth never seeks a veil. It needs no artificial covering, it is strong, powerful, all prevalent, and is ever indignant at the proffered help of sophistry—it must, it will ultimately triumph. The arch enemy of God, the foul fiend that deceived, and by his art and cunning procured the debasement and ruin of man, the master piece of this lower creation,

has never yet been able, no, nor never will be able, to tie a knot so hard, or to bind with a cord so strong, but that the great eternal one, by his infinite wisdom, absolute power, and matchless skill, ever has employed, and ever will employ means, and often the most simple, to loose the one, and break the other asunder. He that could nerve a Sampson's arm with power and might sufficient to break as a thread of tow is broken when it toucheth the fire, the Philistines' strongest cord, or, who could inspire a David, a shepherd boy, a ruddy youth, a mere stripling, unused to scenes of carnage, and bloody warfare, with prowess, ardour, and skill sufficient to meet, in mortal combat, fight, slay, and decapitate a Goliath, a giant, a boasted and boasting champion of a proud uncircumcised Philistine host, accustomed to, and well skilled in the art of war, and who dared to insult the armies of the living God, can, at his pleasure, employ a Rushton, though he were a stripling, and inspire him with wisdom, and with zeal sufficient, to use his pen, and give it all the force of a mighty engine of war, with which, effectually, to batter down the mightiest ramparts, and best defences of a mighty Fuller's skill, and put to flight his whole alien army, shamefully enlisted under his piebald, party coloured, yea and nay banner, to the prejudice of the infinite wisdom of Jehovah, and to the reproach of that blood which was shed specifically for the church, and with which, every elect soul, and none others, is most infallibly redeemed, washed, cleansed, purified, made white, and saved with an everlasting salvation.

In a word, brother Beebe, I am so much pleased with Rushton's Letters, that I should rejoice to know that they were in the possession of every individual of the whole household of faith, and that they were carefully read, and solemnly reflected upon; for they do, I conceive, contain words fitly spoken, which, according to Solomon, who is good authority, "Are like apples of gold in pictures of silver." And if I may be permitted, without giving offence to any, to represent the Signs of Times as a picture of silver, I hope I shall incur the censure of none in presuming to point out Rushton's Letters as apples of gold, standing out in bold relief, tastefully interspersed as a principal ornament.

Yours, in hope of Eternal Life,
WM. W. COVINGTON.

For the Signs of the Times.

Hector, N. Y. Aug. 15, 1836.

BROTHER BEEBE: The cause of truth is gaining in these parts. One year ago there was only three subscribers for your paper in this place that I knew of—and if there had been more I think I should have known it, for generally those

who are in the habit of reading your despised sheet, are very sociable, and speak often to each other—but there is now 12 subscribers for the Signs in this part of the country, most of which live near Burdett; and I believe in every family where the Signs are read, there are more or less of them. Baptists of the same like precious faith.

As it regards the present situation of the Baptist Churches in this part of the country, I have only time to add, that there is much contention among most of them, and that the old fashioned fathers who have borne the heat and burthen of the day, are set at naught and despised by those of the new order, much as I suppose they are in other parts of the country. The cause of these contentions and divisions I suppose to be nearly the same that we hear of from brethren in different parts, and especially in the Miami Baptist Ass'n. Ohio; for we have reason to believe they have false brethren, false prophets and false teachers to contend with, and those who are teaching for doctrine the commandments of men, wholly regardless of the cause of truth—endeavouring to teach the people that the Lord has commanded them to educate and send forth ministers to evangelize the world, and to effect the object they must form mission, bible, and tract societies, Sunday school unions, &c. They are in want of all the loose change they can possibly get, and if they do not feel disposed to pay their money, they will give them an office in what they call *religious societies*, as it is a well known fact that money is required even for membership; and a sum large enough will not only constitute an annual member but member for life, and even director for life. It is by such that we are surrounded, who are urging these notions upon the people under the colour of religion by inches and even half inches, if I may so speak. They are constantly presenting what they call benevolent claims, preaching a do and live system of religion, and endeavouring as much as possible to do away the old fashioned Baptist Gospel, which they have received from him who is their head and husband, and which they yet try to preach. And in order that they may gain more money and proselytes, protracted and distracted meetings are held, praying benches and anxious seats set apart, while their agents or beggars are strolling from place to place to obtain cash, jewelry, &c. and leaving in the mean time their little books filled with their visionary benevolence and schemes of priest-craft; and after filching from the rich and the poor, the widow and the fatherless, to crown their daring effrontery, they urge upon the people to sign something for another time. If any of our brethren do not think it prudent to patronize such schemes, but rather to oppose them, the cry is away with such, and if possible to raise a majority against them, exclude, persecute, and despise them, call them hard hearted, stingy, covetous, &c.

It makes but little difference if Old School Baptists are ever so benevolent and willing to help those who are more needy, if they are opposed to

their darling schemes they are then ranked with Deists, Atheists, and even Infidels. It is nearly the same with their temperance societies, if we oppose them by saying that the Bible does not warrant any such amalgamation, and refuse to favour the plan of their tee-total, circulate their tracts or fables; if we do not use ardent spirits when in health, or furnish it for our neighbours or men in our employ, we are, notwithstanding, classed with the drunkard, called stumbling blocks in the way of sinners, and as props or posts for drunkards to lean against. So you see my brother, it is a day of persecution, not only with others who are remote from us, and whose letters we have been much comforted to see and read; but with some of us in the bounds of the Seneca Association. In her Minutes for 1835, first page and among the last resolutions, you will find one to this effect: "*Resolved*, That the churches be requested to furnish the information embraced in answers to the following questions: Do you observe the monthly concert of prayer for foreign missions? How many Sunday schools have you? How many superintendents? What are their names? How many teachers? How many scholars? How many conversions among the teachers? How many conversions among the scholars? How much do you contribute to the bible society, to the education society, domestic missions, foreign missions, Sunday schools, and tracts." Last question: "What is the whole amount of your appropriations for religious uses?" The above are the questions to be answered by the churches composing the Seneca Baptist Ass'n, and we do not know how many additional questions or the number of new societies that may yet be formed and called religious, for we have no authority in the scriptures of divine truth for any of the above, and may we not as well expect new societies and new fashions amongst us, to excite a curiosity, gain money and proselytes, as to expect men to palm these now in vogue upon the churches and the public generally?

To conclude, Br. Beebe, I would say, there are a number of us who do not worship the Image or Beast, who have no fellowship for any society or institution called religious or otherwise, except the Church of God. Although our numbers are few when compared with the mighty host that surround us, yet we feel to trust in God who we believe to be the author and finisher of our faith—who has said *All things work together for good to them that love God, to them who are the called according to his purpose.*

Br. Beebe, I would also inform you that there are but few Old Fashioned Baptist preachers in these parts; Elders Reynolds and Burritt are all that I know of who live near this place. If the Editor of the Signs or any of our gospel ministers would call on us occasionally, we should be much comforted, and rejoice to hear them speak comfortably to Jerusalem. I send you \$3 more in addition to the \$5 I sent you in my last, together with the subjoined list of subscribers.

Believe me to be your friend and brother in tribulation,

For the Signs of the Times.

Brookville, Ia. Aug. 30, 1836.

ELDER BEEBE: Since the transformation of the Prince of darkness into an angel of light—since religion has become fashionable with the aristocracy of the country—since the wealthy, learned, and great of the world have chosen and planted *themselves* in the Kingdom of Christ, or rather have been chosen, planted and cleansed of their leprosy by the learned Gehazies, who *wish* many changes of garments and talents of silver borne by servants before them—since these Gehazies are wiser than the true man of God, who did not charge Naaman any thing for telling him "Go wash in Jordan seven times, and thy flesh shall come again unto thee, and thou shalt be clean—since the Gehazies have concluded the *young men*, the sons of the prophets, have need of money; they teach that Abana and Pharpar are better than the waters of Israel, and thus sooth the pride of the Naamanites who are wroth at the simplicity of the direction of the man of God.

Naaman, it appears, had chalked out in his mind a ceremonious round of duties and means, which he thought best adapted for the use of the man of God in healing his hitherto incurable malady; but the man of God rejected the ceremonious use of the means invented by the uncircumcised Assyrian, as the servants of the Lord—the *Old School*—reject them at the present day. Notwithstanding Naaman came professedly to be healed of a disease which had baffled the skill of the most eminent physicians of Assyria and the whole materia medica of the East, yet, like those of the present time, who say that they wish to be healed of spiritual leprosy, he wished the medicine used according to his own fancy, and to be healed by a ceremonious round of works, of duties, by the use of means; and, moreover, like modern scribes and pharisees, he wished to *pay* for it. There were then, as now there are, Gehazies who le in the name of the Lord, saying that he wishes pay for it, and they are the Lord's treasurers appointed to receive donations to be appropriated to healing the wounds of Israel, are ever ready to run after Naaman to receive his donation, and like him have a mode of healing peculiar to themselves, and contrary to the genius of the gospel; which is by means and by works—by works and by means; by using the means to produce prayer—by praying to produce and receive the *means*! In short, reciprocally, like two opaque bodies, reflecting light to illuminate each other.

The most wonderful cures are said to have been made, are making, and are to be made by the united efforts of modern Gehazian priests, and their Naamanic laymen, by an application of the use of the means. By means the eyes of the blind are said to be opened, the leprous cleansed, the lame walk faster than those healed by the waters of Israel, the dead in trespasses and in sins raised, laborers qualified, polished and sent into the harvest, the scriptures translated into all lan-

D. V. OWEN.

guages, printed, published and peddled among the heathen, and a *pious* speculation made on them of 200 per cent above prime cost; by means missionary labourers are sent to manufacture christians, beg money, and if it were possible, to deceive the very elect: "ever teaching, ever learning yet never coming to the knowledge of the truth, having a form of godliness but denying the power thereof, making their proselytes two fold more the children of the devil than they were before, who, being ignorant of the righteousness of Christ, go about to establish their own;" the field of missions expanded so as to embrace all that Christ prayed for and more too. By means of sunday schools, bible and temperance societies, the halls of our legislatures are to be regenerated, and the millennium speedily to be ushered in; by means of free will, free and moral suasion, moral philosophy, and moral public opinion, enlightened by science and built on a system of practical new fashioned theology, adapted to a people so refined as not to be able to endure sound old fashioned scripture doctrine, unless it be pruned by the hand of science of its uncouth asperities, and rendered so evangelical as to be favorable to the extension of protracted meetings, anxious benches, and all benevolent institutions; by means watchmen studying the same theories are to fulfill the scripture, see eye to eye, and preach sin to sinners in saying that the churches of the United States are blessed with a learned and highly evangelical ministry; that the atonement of Christ is common to all the human race, that if any are lost it will be their own fault, because they would not give and use the means. By means of tee-total temperance societies, all drunkards are to be reclaimed; by means little winged messengers are sent into dark corners to ferret out iniquity, and pull down the strong holds of satan's synagogues; by means is the lion vice to be hunted down and bearded in his den, and by means is Christ's Kingdom to be extended and built up, not with spiritual subjects, but with temporal—not by the spirit of the Lord, but by means, (money)—by an arm of flesh; not on a rock nor yet even on so solid a foundation as sand, but on the ruins of *Satan's empire*!! By means of the wonderful efficacy of *means* the broad road that leads to hell is literally strewed and blockaded with bibles, tracts, and *pious* temperance records, to such an extent, that it is said those sojourning thither need have their necks ensured else they might enter maimed! No matter, they should have used the means and become pious, the Lord it is said, has done all he possibly could do to save them, but they would not be saved—they would not use the means!

Oh how unlike the above unhallowed trickery and invention of a money-hunting, and a money-begging system of works and human merit, planned by the devil and executed by blind & wicked mortals, who think gain godliness, is the glorious gospel of Jesus, flowing from the eternal throne of God. As the firmament of heaven exceeds in glory the mimic orrery invented by man,

so the gospel excels the means and inventions of men. Christ did not teach a do and live, nor a live and do system of religion, founded on money and means; but he taught that his people were not redeemed by gold nor by silver, but by his own precious blood; that his kingdom is a spiritual kingdom, and his children must be made spiritual children by his quickening spirit, the flesh profiting nothing; that salvation is through himself, and that he is the author and finisher of their salvation; that his people must be born of the spirit, sanctified by his word, his spirit and his truth, and washed through the washing of regeneration; that he, Jesus, will give eternal life to as many as are given him by the Father; all that the Father hath given him shall come unto him, that he will raise them up from the dead and give unto them eternal life, and that they shall never perish because his Father who gave them unto him is greater than all, and none can pluck them out of his hand; that they are created unto good works which he has ordained that they should walk in them, being chosen in him from the foundation of the world to the praise of his glory for which they were created, saved by grace through faith, not of themselves—not by means, money or by works, lest any should boast; chosen in eternity, called in time, raised from the dead or regenerated by the holy spirit, which is called in scripture the first resurrection, with this promise—that on such the second death hath no power.

Thrice happy good Old School Baptists! He who is with you is greater than all, if, indeed, you are the called and chosen according to his purpose. Your rock is not as their rock; the foundation of your hope is as stable as the word of God, and as immutable as is his eternal throne beyond the contingencies of accident or danger, having this seal: *The Lord knoweth them that are his.* Therefore, rejoice if you have satisfactory evidence that your names are written in the Lamb's book of Life; cast your care on him, he indeed careth for you; travel on yet a little longer looking to the author and finisher of your faith; hold fast to sound doctrine, contend earnestly for the faith once delivered unto the saints, tho' you be despised, trampled under foot, and hated by the world and nominal christians, who choose the pleasures of Egypt for their portion, instead of suffering affliction with the people of the Lord for a season. Travel on though you are called by all manner of vile epithets. Can they invent worse than they applied to Christ? Good things are spoken of Zion. O. W.

For the Signs of the Times.

Franklin, Warren Co. Ohio, Aug. 22, 1836.

BROTHER BEEBE: It is with some reluctance I forward to you the following statement of our views, together with a resolution adopted by this church; not so much for the doctrine intended to be communicated, but unintelligible manner in which it is written and the loss of so much room in your useful paper which might be occupied by gifts that would be edifying and comforting to

God's dear children in this day of trial. But as objections were made thereto by some with whom the Church was in difficulty, and judging from circumstances that it would be misrepresented, together with a willingness that our brethren who are suffering with us should know the stand we have taken, induced the brethren to order it to be sent to the Signs for publication, almost before I had time to object. Therefore, feeling it my duty as an unworthy deacon, and servant of the Church, to comply with their wishes, is alone my object in thus addressing you; and if Bro. Beebe should exercise his privilege by using it to fire his segars or commit it to the flames, it will be no cause of displeasure to his weak and unworthy brother in a precious Christ.

JOSEPH TAPSCOTT.

The Regular Baptist Church of Jesus Christ, at Tapscott's Meeting-house, Warren Co. Ohio, feeling it to be our duty as the professed followers of Christ and lovers of his truth, to shew to our sister Churches, and all that would know our reasons for opposing the institutions of the day, called religious or gospel institutions, such as bible, missionary, tract, and other kindred societies which have been introduced into the Regular Baptist Churches by those corruptors of the word, who, with their cunning craftiness, lie in wait to deceive, and false spirits which the scripture plainly informs the Church of Christ should go out in the world in the latter day, and which our blessed Jesus has said if it were possible would deceive the very Elect. These we believe to be them who have brought in damnable heresies and caused many to stumble, and have drawn away disciples after them to the great distress of our once united and highly favoured denomination. For these things the ways of Zion mourn, and the cries of her children ascend to God day and night.

We believe that more sure word of prophecy of our blessed Jesus and his holy apostles is understood by those who are taught of God to know the truth as it is in Jesus—who have eaten of the hidden manna and have received a white stone, and in the stone a new name written which no man knoweth save he that receiveth it—both as it respects the warning of Jesus to his Church in this perilous time, and also those deceivers who have crept into the churches unawares, and who were before of old ordained to this condemnation. By them the way of truth is evil spoken of, and the hearts of the simple deceived by their false pretensions to gospel benevolence, the salvation of souls, the conversion of the world, &c. Knowing as we do that these things have neither precept or example in that perfect rule by which the man of God is thoroughly furnished to every good work, is our prime reason for rejecting and opposing them. We consider them of anti-christian origin, introduced into the Church by men of corrupt principle, who count gain godliness, and which amounts to nothing less than will-worship—a form of godliness—a set of money-changers—a den of thieves.

It is by these things that men's souls are tried, and the poor in spirit whose is the kingdom, and whose hope and trust is alone in the mighty God of Jacob, are cast down and disquieted within them—as an ancient servant of God viewing the desolation of Zion, "O that my head were waters and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." We feel to mourn our own leanness and barrenness of soul, but experience has taught us with David, that all our springs are in the Lord, and our blessed Jesus to his followers, Without me ye can do nothing. While the workmongers of the day are manifesting their foolish zeal for *do! do!* and faulting the preachers of the cross for not telling them what to do—when if he tells them to go sell all they have, or part with their old self-righteousness, take up their cross and follow Jesus like the young man; they go away sorrowful and perhaps offended, and care not to follow that preacher any more. We think it is the spirit of truth that teaches those that are regenerated to do Christ's commandments, that they may have right to the tree of life, and enter in through the gates into the City. But these Babal builders with all their noise, bustle, and confused language are toiling to rear a superstructure, the top thereof to reach the heavens, in order that they may climb up some other way than by Christ. Will it then be too hard for the tender feelings of these charitable ones to call them, as they are denominated in the scripture, thieves and robbers?

We, therefore, as a Church, wishing to have no fellowship with those unfruitful works of darkness, or with those who rob God of the glory of his grace, as it reigns in the sinner's salvation through our Lord Jesus Christ, cannot bid them God-speed. We also feel aggrieved that some of our preachers who profess to be called of God to defend his truth, and also to disown the above named societies as having no warrant in the word of God, yet seem to possess so much of an accommodating spirit as not to raise their warning voice to the flock against those greedy dogs, and wolves in sheep's clothing, with all their spiritual wickedness in high places, which have so perverted the right way of the Lord in our Churches. Whether it is on account of their popularity, or that they suppose there is a little concord between Christ and Beliel, or that they have doubts in regard to the final termination of that great and last conflict between our Michael and the Dragon; we leave between God and their own souls. One thing, however, we do know, if an Apostle is correct—If they seek to please men, then they are not Christ's servants. And although the Baptist Churches may now be experiencing what God said to ancient Israel, that he would provoke them to jealousy by them that were no people, and that by a foolish nation he would anger them; yet we trust by this same means he will purge his own floor, and his poor despised and oppressed people who are every where spoken against, shall yet say, "Though

thou wast angry with us thine anger is turned away and thou comfortest us."

We, therefore, considering all these unauthorised institutions as the antitype, or answerable to *Mystery Babylon the great, the mother of harlots and abomination of the whole earth, with whom the families of the earth have been made drunk with the wine of her fornication*, do feel disposed to give heed to that awful voice that speaks from heaven, *Come out of her my people, that ye be not partaker of her sins and that ye receive not of her plagues*, and do hereby agree and unite with each other not to encourage them; and that we invariably maintain the order, doctrine and discipline of the Regular Baptist, who, through Almighty grace, have been enabled to stand for truth in all ages against these floods of error that have threatened her destruction, believing it to be the old Jerusalem platform—built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; and be it hereby

Resolved, That we have no fellowship with the above named societies, or with those who patronize or propagate them, and with all kindred unscriptural institutions.

Resolved, That our Deacons and Trustees be hereby authorized to examine hereafter any person who may come to us as a preacher and determine whether he may preach or not—that we suffer not that woman Jezebel to teach who call-eth herself a prophetess, or to seduce the servants of him who is faithful and true; whose eyes are as a flame of fire, who was clothed in a vesture dipped in blood, and his name is called The Word of God, the King of kings and Lord of lords. Let him that hath an ear hear what the Spirit saith to the Churches.

For the Signs of the Times.

Frankfort, Ross Co. Ohio, Aug. 12, 1836.

BROTHER BEEBE: I herewith enclose \$5 for the Signs of the Times for one year. The reasons for taking your paper, are these: I have been taking the Cincinnati Baptist Journal ever since its commencement, and for a while I seemed to think pretty well of it, having become infatuated with the idea of doing so much good, and the whole world were to be made christians in a very short time; and being led off with this enthusiastic notion, I could hear nothing else nor read any thing else, and we as a Church were finally led away by these new things. And the next natural effect was, that we must have new preachers, the old ones being entirely out of fashion, and you know that a new religion would necessarily require a new ministry. It was not long, however, before we procured one of the new kind at a pretty good salary, considering this western country. And now, sir, we felt like defying the armies of Israel! we had Goliath the uncircumcised Philistine at our head; and all that was now wanting, was to blow the bellows, to strike when the iron was hot, and a sweeping conquest was certain. The motto was *onward!* suffering nothing to pass unnoticed either of a *political* or *religious* nature. Finally, some of

the brethren, with myself, began to discover that *money, popularity* and *proselyting*, were the most prominent features of this religion. We were led to examine and compare with scripture all the different movements of the day called religious, and the more we examined the more clearly we discovered the anti-christs or spirit of prophecy manifest in the various movements and combination of societies. We thought we saw the Beast, spoken of by John the Revelator, rallying all his forces to the battle of the saints, and the witnesses trodden under foot—and which is not far distant as the signs of the times clearly shew.

Seeing these times spoken of are near at hand, even at our doors, and the children of God are called the children of light; let us look that we may not be overtaken in the night. Are there not a host of societies and different denominations rallying to one point, as it were, in the christian world? If we ask what kind of men or characters compose these societies, we will find them to consist of the high, the great, the noble, the learned and the wise—men of the world principally. Now the reverse of those characters are what compose the true Church of Christ, and they are but few in numbers in comparison to the former; and which of these characters will be most likely to be trodden under foot, I leave for others to judge and draw the analogy. We are told by the word of truth "That the day of Christ shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." It is high time for the Baptist Church to awake and arise, trimming her lamp, and looking for her Lord when he shall come, lest he come as a thief in the night; "*blessed is that servant whom his Lord shall find watching.*"

After our new preacher had preached some two or three years, and had gathered in a considerable number of proselytes of his own kind, the Church became divided, and mastery was the object. I discovered that all that glittered was not gold, and began to conclude they were no better than a set of robbers, who robbed the C'h. of Christ of her liberties, and caused divisions and strife amongst us, and that the sooner we got rid of them the better; so I together with a good many others, have quit taking the Journal and now request yours. There are many who will read it, nevertheless, you may send the whole to me in my name. Respectfully,

ISAAC SPERRY.

For the Signs of the Times.

Lockport, N. Y. Aug. 18, 1836.

BROTHER BEEBE: When I take that Old Book which is said to be the guide of so many in the world, and read the sweet promises therein contained, I am constrained to say, surely thy word is precious O Lord. Every link is so completely connected that it is a complete harmony, and the best system of theology that I can find, for the doctrine of Election, Predestination, Justification, &c., are so admirably arranged that there is no

confusion in it, forming a striking contrast to the fallible works of man. The Lord has said that his "counsel shall stand" and he "will do his pleasure," and the Apostle of the Gentiles has said that he "worketh all things after the counsel of his own will," and of the Angels "are they not all ministering spirits sent forth to minister for them who shall (not are) be heirs of salvation?" Heb. i. 14. And thus I conceive that the Lord has to do with the Elect even before their conversion from the powers of darkness, and the influence of the devil, so that he has his own way appointed. And when I see the inventions of the New School gentry in this place, my heart sickens, and I sometimes say, O! for a lodge in some wide wilderness. Why, my brother, you cannot think how wise our reverends are here. In their minutes for 1836 they say that the Sabbath School is a *nursery to the Church*; and if this does not look like the third century, when catechisms were introduced into the church, two things do not resemble one another, or like its like. Thus when I go to hear the gospel preached, I hear neither Law nor Gospel, but a kind of mixture of both. The sinner, say they, has power and ability to repent, or the Lord would not have commanded him to do so; therefore, I conclude they are ignorant of the scripture, or the spirit of it, not knowing the wisdom of God nor the power of his resurrection; for so they preach and so I believe.

But they have got a new tune to play and sing here, called the *American and Foreign Bible Society*. The articles of which say this society shall be composed of members of churches in this county, and then again says that *any one* may become a member of it by paying \$1, or a director by paying \$5; and a great many are so blinded by the priests that they cannot see the cheat. But they may rest assured that the Lord hates robbery for burnt offerings.

Your valuable paper is hated by many and loved but by a few in this county. The Church in the town of Niagara, or the majority of it say they are opposed to these money-begging schemes. I pray the Lord that when the enemy shall beset them to keep them in the Old way and plan of Salvation by Grace. There is a young man here who having stumbled at some of their new schemes, I gave him some of the Signs to read, which he said told the truth; but some of the Reverends having got around him at a two days meeting, told him that he must stop reading them. In this instance, from what he had previously told me, it seemed much like the young man who had got his eyes open in the 9th chap. of John—that if any should confess the truth they should be turned out of the Synagogue.

J. P. HOWELL.

Virtue is the only true nobility. The insolence of pedigree, the pomp of titles and the pride of wealth, are reduced to nothing, when contrasted with the dignity of genuine virtue.

Nothing is bestowed on man in this life, without great labor. Wealth, fame, influence and power, can none of them be attained without much pain and application.

For the Signs of the Times.

How different the plans of salvation and theories of righteousness which men have gone about to establish, from that salvation and righteousness set forth in that Record which God has given us of his Son. God's method of salvation has been the same in all ages, for he is the same yesterday, to-day, and forever, and is of one mind and none can turn him. *Yesterday*, the epoch, day, or space of time before the Gospel era, his people were saved through faith in the Redeemer which was to come—the same spirit by which the faithful looked forward through the types, shadows and offerings to the period when Jesus should, by one offering, forever perfect all them that are sanctified or set apart; *to-day*, or during the Gospel dispensation which God denominates a day, and which is the grand antitype of all the days of rest spoken of from the finishing of the creation to the commencement of the great and glorious day, in which we are commanded to cease from our labours of self-righteousness. This same Spirit, which is none other than the spirit of Christ, teaches us to rest in his finished righteousness, evincing to us daily that the flesh profiteth nothing.

I would ask my fellow mortals, who are labouring so arduously to save souls by the efficacy of silver and gold, whether they have ever reflected, or do they ever reflect on the character of him under whom they profess to be employed? From a survey of their manoeuvres methinks they have not; for could they but look back as it were, through the momentary space of time and behold Jehovah dwelling in his own eternity, and there view him an independent self-existent deity, the thought could no longer be supported. Then let us turn our attention to the Record that directs our faith thither, particularly to see what this God has told us concerning the salvation of sinners. We need not quote Paul's declaration that it is impossible for God to lie, although contradictory to the doctrines that are received among men, and which, were it possible, would deceive the very elect. But in the word and testimony we find, if we rightly understand it, from the first of Genesis to the last of Revelations, that this is a work which God himself has engaged to do, and those who possess the faith that works by love and purifies the heart, do rest assured that he will perform the things which he hath spoken. But lest some who are ignorantly engaged in helping the Lord do what he has not required at their hands, should be unacquainted with our reasons for thus believing, we will from our *urim* and *thummim*, name some of them. The garments in which our first parents were clothed after the fall were made by the Lord God himself. Gen. iii. 21. "Unto Adam also, and to his wife, did the Lord God make coats of skins and clothed them"—a lively type of the heavenly vesture brought in by Jesus for his people. We will, however, leave the many types and shadows of good things to come, and manifestations wherein they centre, to which we might refer and point to the fulfillment; for "Known unto God are all his works from the beginning of the world," Acts xv. 18. Hence he knoweth them that are his without the aid of missionary agents to point them out, for 'this is the work of God that ye believe on him whom he hath sent.' John vi. 21. If God needed the help of man against his mighty foes, as some argue, why did he not set those volunteers to work when they enquired of him what they must do to work the works of God? So far from it was his reply, that he did not so much as solicit a donation from them to replenish his treasury. But irony apart from so grave a subject. He in substance told them that it required the work of God to make even them who are set apart unto salvation participators in the truth. Read the above mentioned chap-

ter, and it will be found like the whole chain of Scripture, full in proof that God has reserved this work unto himself; that it is he that giveth repentance unto life. And in this we are commanded to rejoice that our 'Names are written in heaven,' Luke x. 20.

Thus the rock on which we build is not founded in the quicksands of time, although to some this is a rock of offence; *But their rock is not as our rock, our enemies themselves being judges.* Deuteronomy xxxii. 31. Again, in support of the antiquity of our foundation, see Jude 1: To them that are sanctified by God the Father, preserved in Christ Jesus and called.' Called by the spirit of him in whom we are preserved, and by his spirit influenced to obedience; for it is God that worketh in us to will and to do in accordance with his purpose and pleasure. In regard to this, we speak the things we know, for unto those who are made partakers of the Holy Ghost it is given to know the mysteries of the Kingdom, but to antichrist it is not given; and 'he that is of God heareth God's words, he that is not of God heareth them not,' John viii. 47.

Therefore, as a word to the wise is sufficient, I will close these remarks by exhorting all who wish to walk in Christ as we have received him, to search his word; therein his will concerning us is plainly laid down; no pen can improve it—no mortal can add beauty thereto; nor would we attempt it. While turning its pages to cite the references which I have made therefrom, I am so rejoiced with the consistency, beauty, and strength of argument which God by his spirit has there recorded respecting the creation, preservation, justification, and final salvation of his people; that I sicken at my own feeble attempts to remark by way of writing on the subject. I almost wonder that any could misunderstand truth so clear; but our Lord gives us the reason, John xviii. 40.: "He (God) hath blinded their eyes and hardened their hearts, that they should not see with their eyes nor understand with their hearts. How vain then are the exertions of the modern scribes and money changers, who are patrolling the world to soften the hearts which God hath hardened, or give sight to the eyes that he hath blinded. 'Lest in seeing they should perceive' &c. they can have no other object in view consistently, since God has promised to save his people by the strength of his own arm; yea, they are already saved in Christ Jesus, and shall be made subject to his will in the day of his power; for the spirit of Jesus will actuate every member of that body of which he is the head, until all shall be conformed to his image, and then shall we be satisfied when we awake in his likeness.

PHEBE.

SIGNS OF THE TIMES.

New Vernon, Friday, Sept. 23, 1836.

OUR VISIT AT THE SOUTH.—On returning from our visit among the Old School Baptists of the South, we doubt not that our readers will expect from us some account of the condition of Zion—"How the Vine flourishes," &c. We are happy in being able to say, that we found our Old School Brethren and Churches in a healthy condition, standing fast in the liberty where-with Christ has made them free; and although we were called to witness a powerful struggle in the Ketchikan and Columbia Associations, we can assure our readers that in both cases the Lord has triumphed gloriously.

Passing through New York, Philadelphia, Baltimore, and Harpers Ferry, we arrived at Winchester, Va. in season to attend the 70th Annual Meeting of the Ketchikan Ass'n. An appropriate discourse, introductory to business, was preached by our brother Thomas Buck, jr. from Phil. i. 27. Bro. Buck was chosen Moderator. The Letters from the several churches, with the excep-

tion of three, were decidedly of the Old School stamp. The churches called Broad-Run, Buck-Marsh and Ketoc-ton, protested against the stand taken last year by this Ass'n. in declaring non-fellowship with all churches or individuals who stand connected with the popular institutions of the day; and requested the Ass'n. either to recind said resolutions, or dismiss them from the Associational connexion.

The Ass'n. after due deliberation, Resolved to sustain the resolution of last year, and voted that the three dissenting churches above named be dropped from their Minutes. Thus the line of demarkation in that Ass'n. is at length effectually drawn, and the cause of so much disputation and contention, which has hitherto broken the peace of that Ass'n. is put away. We understand there are many valuable old fashioned brethren remaining nominally with the churches which have fallen off; these no doubt will soon rally under the standard of their Master, cut loose from those apostatising churches and join their brethren of the primitive faith and order of the Gospel. The Ass'n. continued in session from Thursday until Saturday; and great harmony of sentiment distinguished the preaching throughout the meeting.

We copy from their Minutes the following viz:—

“Resolved, That we open Correspondence with Delaware River Ass'n. according to their request through Eld. T. J. Kitts.

Resolved, That we open correspondence with the Warwick Ass'n. agreeably to their request through Eld. G. Beebe.”

Brethren, Compton and Buck are appointed to attend Delaware River Ass'n., and Elders T. Buck, Marven, and Klipstine, the Warwick, at their next annual meetings.

The next meeting of Ketoc-ton Ass'n. to be held with the Ebenezer C'h. Loudoun Co. Va., commencing on Thursday before the 3rd Lord's day in August, 1837.

We also copy the 27th item of the same Minutes, viz.

“27. Whereas, we have been informed that Elder Henry Moon is travelling in the Western country, and elsewhere, and representing himself to be a regular Old School Baptist preacher, we feel bound for the honor of the cause of our Lord Jesus Christ, as said Moon goes out from this section of the country, and has been in connection with this Association, to give notice that he is no longer in fellowship with us, and also that reports concerning his moral character are such, both at home and abroad, that we caution our Old School Brethren against countenancing him as a Baptist preacher.”

After the adjournment of Ketoc-ton Association on Saturday the 20th ult. we left Winchester in company with our true yoke-fellow, Eld. ELI SCOTT, of Black Rock, Md., and proceeded on our tour through Virginia, pitching our tent the same evening at Salem; visited and preached for the church in that place on Lord's day 21st. On Monday 22d, met our appointment at Front Royal, preached for the church at that place, took leave, crossed the Ridge of Mountains, and arrived at Battle Run on Tuesday 23rd; preached also at this place, and proceeded on Wednesday 24th, passing within a few rods of one of the famous Wm. F. Broaders' Camp Meetings, to Jefferson, Culpeper Co.; preached in the Baptist Meeting-house at that place, and arrived the same evening at the house of our beloved brother, Wm. Bower, partook freely of his hospitalities, which were very ample, and next day reached the Grove, Fauquier Co., at the opening of the Columbia Ass'n.

This Ass'n. as near as we could judge from what we heard and saw among them, were about equally divided into what we would call Old School and New School. The introductory sermon was delivered by Elder O. B. Brown, of Washington, D. C., which to us savored more of human ingenuity than of Gospel simplicity.

The words used as a text were barbarously disjoined from an expression of James—“Do not err my beloved brethren.” From this member of a passage of scripture, the learned speaker assayed to show that christians were liable to err in experience, in doctrine and in practice. What appeared exceedingly novel to us, was his discription of a people *with whom wisdom is to die*, who carry their doctrinal views so far as to supersede the necessity of practical religion! Nay more; he said that this class would be satisfied with a correct theory of doctrine, viz: the belief of certain points in relation to Divine Sovereignty, Election, Predestination, &c. and would even countenance vice and immorality, where the delinquents were sound in the doctrine!! Now our readers may rest assured that this was something entirely new to us, and as we had never met with any of this class we concluded that the preacher was mistaken as to the existence of such a people, until in the course of the subsequent discussions before the Ass'n. Mr. Brown, silenced all doubts, and demonstrated the existence of the people described, as we will presently show. Eld. E. also stated that there were others who made every thing of practice, and were not in his opinion sufficiently tenacious for the doctrine. But these discordant materials he would by no means have separated, for wonderful to relate he could not make out a whole and complete gospel without retaining both these errors!

After the sermon, Elder A. H. Bennett (once enrolled among the Old School Baptists, but now not quite so ancient in the faith) organized the Ass'n. for business, and called for the reading of the letters from the churches. During the progress of which two letters came to hand purporting to be from the Church at Alexandria, D. C. Here a new rule of order, and such an one as we presume the history of the Baptists from the Apostolic age, will not furnish a parallel, was introduced. The chairman without the voice of the Ass'n. by virtue of his dignified station, decided peremptorily that the one borne by the hands of a man then under bonds to keep the peace, and for his appearance at court to answer to the charge of assault and battery, and the threat of killing a fellow being, should be received and read, and the party represented by him and his associate messenger, although a minority of the whole who formerly composed the Alexandria Church, should be recognized as the Church; which was accordingly done, and the two messengers took their seats, notwithstanding the remonstrance of many of the messengers present. Thus were the New School provided with two voters whose kindred spirits beat in unison with their own. A motion was afterwards made that the letter from the majority of Alexandria Church should also be read, but by the aid of the two illegal voters above named, this motion was overruled.

Another motion was then made that a committee be appointed to investigate the case of Alexandria Church, and after much discussion Elder O. B. Brown moved that the consideration of the question be indefinitely postponed. The question for postponement being tried, and the messengers from the party of the minority being allowed to vote, resulted in a tie; upon which the chair gave the casting vote in favor of the indefinite postponement.

The party thus rejected enrolled about two thirds of the whole number of white members which belonged to the church at the time of the last session of this Association. This party had documents in hand to prove that they had never departed from the faith or order in which they stood when they united with Columbia Association, which documents they were not suffered to present. This party had also called a Council from seven respectable churches within the bounds of Columbia

Ass'n., Messengers from four out of the seven had attended the Council, had collected all the information possible from both parties, and had reported the same to their respective churches. Three of the above named churches had, in their letters to the Ass'n., recognized this party as the Church of Alexandria.

This party begged the privilege of presenting the most unquestionable testimony that the other party had departed from the order of the gospel, and were not according to the Constitution of Columbia Ass'n., entitled to the name or distinction of a church. This party constantly sued for impartial investigation—and were rejected; while the other party, presenting no documents whatever except their own letter, and that by the hands of one of their messengers whose moral character was, to say the least, very questionable, and peremptorily refusing to submit to investigation—were received.

Now for the people of whom Elder O. B. Brown informed us in his introductory sermon, the existence of whom we doubted.

To every motion made to bring the Association, as a body to decide which party in Alexandria were in reality the Church, Elder O. B. Brown and his New School brethren urged the impracticability of arriving at any conclusion, without infringing upon the independence of the churches, diverting the attention of the brethren from the real question before the Ass'n., and leading them to apprehend that an honest enquiry as to which party was the church, would be to use an unwarrantable authority over the private discipline of the church. In the course of his management on this subject, which beggars all discription, Mr. Brown stated that so long as a church professed to hold the articles of our faith, we had no right to enquire after their practice, even though they should become immoral! And in this sentiment he was joined by several others: thus proving to us the actual existence of a sort of professors of christianity to us previously unknown. This theory may do for Eld. O. B. Brown, but we are happy to assure the Columbia Association, and all others concerned, that the Old School Baptists from the days of John have required fruits, meet for repentance; and we do unanimously hold, that except a man deny himself, and take up his cross, and follow our Lord Jesus Christ, he cannot be his disciple.

On Saturday morning six of the Ch'hes declared their Associational connection with that body dissolved, for reasons expressed in the document handed in to the Chairman, and immediately withdrew; whereupon the Messengers from Ketoc-ton and Baltimore Associations, also withdrew.

From this Ass'n. we proceeded in company with brethren Scott, Wilson, Trott, and Clark, to Fredericksburgh; spent the following Sunday with the little C'h. in that place, while brethren Trott and Wilson visited and preached for the Church at White Oak. On Monday evening the 29th we reached Dumfrees, preached in the Court House, and on Tuesday evening the 30th, reached Alexandria City, where we spent two evenings; called at Washington City, and were happy to find our beloved brother, Elder Charles Polkenhorn, still in the flesh, and his health somewhat improved. We left Washington on Thursday, Sept. 1st., and arrived the same evening at Baltimore. From thence, leaving our beloved Br. Scott sick at the latter place, we took the steam boat conveyance to Philadelphia, reaching there at 3 o'clock the same evening, much out of health. Monday morning continued our course homeward, suffering much from indisposition, and arrived at our residence in New Vernon, on Tuesday the 6th inst—where, although still laboring under severe indisposition,

we have, with great exertion, been enabled to sketch these imperfect lines for the press.

KILLING TIME AT CAMP MEETINGS.—At a recent Camp-Meeting in Virginia, a coloured man was shot down by a white man for the alledged offence of insulting him.

At another Camp-Meeting in Maryland, several valuable lives were lost by horse racing. So much for Camp Meetings.

The Lexington Association will hold her next session with the Baptist Church of Rensselaer Ville and Beres, Albany co. N. Y., commencing on the 1st Wednesday in October next.

In behalf of our venerable fathers in that Ass'n. Elders Crocker, Pettit, and D. & J. Mead; we affectionately and earnestly invite our Old School Brethren in general to attend.

An *Old School Meeting* will be held on the Saturday and Sunday following the meeting of Lexington Ass'n. with the Church at Lexington, Green Co. N. Y. about one days ride from the former place—to which Br. Pettit, invites all our Old School Brethren.

☞ We regret to say that the Notice of the Meeting of the Alleghany Ass'n., sent by Br. B. G. Avery, did not reach us in time for publication.

Utica, N. Y. August 30, 1836.

NEW MEETING-HOUSE TO BE OPENED.—Dear Brother Beebe, Having had a short but pleasing interview with you some months since, and feeling desirous you should renew your visit; we take this opportunity to invite you, and as many of our Old School Brethren as can conveniently attend, at the opening of our new place of worship—which will take place, if the Lord will, on the third Lord's-day in September.

It is confidently expected that our much esteemed brethren, Elders Martin Salmon and E. J. Williams. will meet with us. We anticipate a pleasant time, and shall not be disappointed if God is in the midst. It is his presence that gladdens the heart of every mourner in Zion; it is this we crave; this is promised, and this promise we plead. May it be fulfilled in our souls; then shall we have a lift Zionward, while the sweet and refreshing dews of Divine Grace will distill in all our hearts.

May the Lord be with you, strengthen and support you in your arduous labours, make you faithful unto death, and give you a crown of Life; then you will be ready to exclaim with all the blood-bought throng, "Not unto us, not unto us, O Lord, but unto thy name be all the Glory."

In behalf of the Ebenezer Baptist Church, I remain yours, in Gospel Bonds,

WM. TOWERS, Ch. Clerk.

CIRCULAR LETTER.

The Elders and Messengers composing the Salisbury Baptist Association, to the several Churches whom they represent, send greeting.

DEARLY BELOVED BRETHREN IN THE LORD,

Our divine Lord has, in the course of his providence favoured us with another anniversary interview, by which we obtained a knowledge of the state of the churches composing this body, in accordance with our usual custom, we send you our epistle of love, in order to stir up your pure minds by way of remembrance, because, the day in which we live, requires not only the christian

minister, but the private christian, to put on the whole armor of God, and to be continually upon the watch tower, Isaiah xxi, 3.

We will therefore, call your attention to the salvation of our Lord and Saviour Jesus Christ, by grace.

1. Salvation is by the power of God, and when applied to us, means deliverance, from sin, death, and hell, thou shalt call his name Jesus, for he shall save his people from their sins, he shall deliver them from the power of the grave and deliver them, from going down to the pit, for he has found a ransom, and his own arm has brought salvation.

2. The mediation of our Lord Jesus Christ, by which our salvation is accomplished, is altogether of grace.

When we consider the lofty expressions employed by the Holy Spirit in describing the character and person of the Mediator, we cannot suppose for a moment, that there was a value in the whole race of creatures, to demand that he should be given for them, the only begotten son of God, the brightness of his glory, and the express image of his person, the mighty God, the true God, and God over all, and blessed for ever, are some of the terms used on this subject. Can the whole universe of rational beings possess any value compared with him? Men were considered as being ungodly, and as enemies, yea, as being under the curse of the righteous law of God and therefore justly condemned, when Christ undertook for them. Romans v. 4, 10 Gal. iii. 10.

3. Jesus was well aware of the indignity and sufferings, that awaited him in this apostate world. He came to give his life a ransom for many. He knew that all things written in the law of Moses, in the prophets, and in the psalms concerning him must be fulfilled. Luke xxiv. 44. It was his spirit that testified beforehand of his sufferings. 1 Pet. 1, 2. This was done on the ground of his engagement to do and suffer, all that was necessary to satisfy justice, and honour the law of God, passing by many other things, let us accompany this meek and holy sufferer to the garden of Gethsemane, and to the hill of calvary. His agony in the garden was such, that he sweat, as it were great drops of blood. Then was his soul exceeding sorrowful even unto death, then it was made an offering for sin; then a holy angel appeared strengthening him. Then he offered up strong crying and tears, and said while prostrate on the ground, Father, if it be possible, let this cup pass from me. Men nor angels never witnessed such a sight, or heard such words, and never will again. On his way to the place where he was to end his ignominious sufferings, being exhausted, he sunk under the weight of his cross. Having arrived at the fatal spot, his hands and his feet were nailed to the accursed tree, come, O brethren to the foot of the cross! and behold your Redeemer suspended between earth and heaven, exposed, reviled, insulted, crucified between thieves: thus numbered with transgressions. Hear his sad complaint, My God! my God! why hast thou forsaken me? then tell us whether your salvation be of works, or of free and matchless grace.

4. The scriptures speak expressly of Christ as the gift of God, and represent it as a proof of unparalleled love. He spared not his own son, but freely delivered him up for us all. Rom. viii. 32. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. Surely it was an unspeakable gift. 2 Cor. ix. 15. None can estimate its value, or declare the number and greatness of those blessings which flow from this source of all gifts. Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins. 1 John iv. 10 It appears then from these scriptures and many others, that Jesus Christ did not die to purchase the grace and good will of God, since he himself, as a mediator, was the first and greatest gift of the Father. Hence we see again that salvation is entirely of grace.

5. Salvation is of grace, if we consider it in reference to its application. Here we shall take a brief view of the work of the Holy Spirit, in producing those dispositions, or, as they are sometimes called graces, which are inseparably connected with salvation, such as repentance, faith, and love. All these, and many more, are included in that great work of the spirit, termed regeneration. The absolute necessity of this, is clearly taught us in the Scriptures. Cast away your transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit. Ezek. xviii. 31. A new heart also will I give unto you, and a right spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh: And I will put my spirit within you, and cause you to walk in my statutes,

and ye shall keep my judgments, and do them. Ezek. xxxvi. 26, 27. Except a man be born again, he cannot see the kingdom of God. John iii. 3. Ye must be born again, verse 7. according to his mercy, he hath saved us by the washing of regeneration, and renewing of the Holy Ghost. Titus iii. 5. These Scriptures teach us not only the necessity of this work, but who is the author of it, namely, the Holy Spirit. It is sometimes spoken of as a new creation. 2 Cor. v. 17. Gal. vi. 15, at other times as a resurrection Col. ii. 12, 13, and iii. 1. These are works peculiar to God; and these metaphors are employed to teach us the reality, and greatness of the change, which takes place in regeneration, and to assure us that it is effected by divine power. Every argument, which shows this work to be accomplished by the operation of the Holy Spirit, proves at the same time, that it is all of grace, for the Spirit himself with all his saving influences is a free gift. As such he is promised. I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication Zech. xii. 10. And our heavenly Father will give the Holy Spirit to them that ask him. Luke xi. 13. God is represented as giving repentance to the acknowledging of the truth. 2 Tim. ii. 25. And as granting repentance unto life: Acts xi. 18. And Jesus is exalted to give repentance and remission of sins. Acts v. 3. There can be no doubt then, that this great salvation is by grace.

6. God, the Father, promised his son, the Saviour should see of the travail of his soul, and be satisfied. And that the pleasure of the Lord should prosper in his hand, that kings should shut their mouths at him, and that he should have dominion from sea to sea, and from the rivers to the ends of the earth. That every chosen vessel should be gathered by him, and gathered to him as their proper head, and governed by him as their rightful sovereign, and wait for his second coming, as the grand accomplisher of the whole scheme of man's salvation and glorification. Then he shall appear to be admired by all that know and love the truth, when the world shall be destroyed, the mystery of God finished, the church exalted at the right hand of the king in which will be manifested the secret intention of God, which was to display, the riches of his grace, in glory, by Christ Jesus.

In concluding, and in ascribing our salvation to God and the Lamb, let us say, blessings, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

WARNER STATEN, Moderator.

WM. LEONARD Clk.

CORRESPONDING LETTER.

The Salisbury Baptist Association to the several associations, with whom we correspond, send Christian Greeting:

DEAR BRETHREN;

The present has been to us a harmonious and pleasing meeting, the accompanying Minutes will convey to you the state of our Churches, and the business transacted: while the Churches lament the smallness of their additions, and are led to a throne of grace, to implore aid from the Lord, to revive them and add to them, such as he will own as his jewels, we rejoice to find them all to stand fast in the faith of Gospel and endeavouring to keep the unity of the Spirit in the bond of peace.

DEAR BRETHREN;

We are led to look upon the present, as a pruning time with Zion, and as such we must expect the defective branches to be taken away before much external appearance of new and flourishing shoots: the Lord appears to be awakening the attention of many of his children, to the innovation doctrines, innovations and contrivances of men, by which the Gospel is perverted, and the children of promise, led into bondage, and the glory of Israel eclipsed, already has the watchman commenced sounding the alarm in the Holy Mountain, and the Saints of God enquiring into the matter, and resolved to stand in the old ways, and contend for the faith once delivered by Christ. We regret that some of the servants of God whom we expected, did not reach us, which seemed to curtail our enjoyment, but we were made glad by the visit of our brother from Delaware, whose doctrine needed no interpreter as it was delivered by them.—Dear brethren we trust you are looking at the old marks and maintaining the ancient order—we shall be happy in receiving your messengers and correspondence. Farewell, be of one heart, one mind, live in peace, and the God of love and peace shall be with you.

WARNER STATEN, Moderator.

WM. LEONARD, Clk.

Poetry.

PRIMITIVE BAPTISM.

[The following lines from the pen of Prof. Farnsworth, President of Georgetown College, appeared a few months since in some of the northern journals.]

From the ancient sacred city,
Village, mount, and river's vale,
Why those multitudes to Jordan
Move as forests in the gale?
Prince in purple,
Or the trembling reed to see?
Not to witness earthly splendor,
Not a miracle to share,
Not to meet the true Messiah,
But, repentant, to prepare,—
'Tis the baptism;
Rite from Heaven bestowed on men,
Faith accepts the coming Savior,
Fruits of holiness appear,
To impart his righteous sanction
Lo! Immanuel now comes near:
'Mid the waters,
LIFE FROM DEATH—the form behold!
O'er the flood, the skies unfolding,
Now descends the emblem dove,
Jesus prays, a voice responding—
'Son of Heaven's approving love!
Blessed spirit,
Teach disciples all thy will
'Follow me,' is heard with rapture,
Instant all for Christ is left;
Heralds made by his commission,
Joyful, though of earth bereft,
Preach glad tidings,
And immerse in all the world.
Ages past, and visions vanished,
Gather'd on this distant shore,
All intent the scene to witness,
O repent, believe, adore—
Willing converts,
Be this whole assembly found.
Now amid this gospel vineyard
Standing, we with joy proclaim—
Welcome all to this pure fountain,
All believers in his name,
Whose example,
And whose truth remains the same.

ONSICKNESS.

By Mrs. SIGOURNEY.

When sudden sickness chains my frame,
And takes my joys away,
Or tossing in the grasps of pain
On restless couch I lay—
Thou, who a keener pain didst bear
On Calvary's torturing tree.
Give vigor to my feeble faith—
O Lord, remember me.
Read out the strong and rooted sins
That to my bosom cling,
And wound the tender plants of peace
With their unvenomed sting.
Nor let of sickness and of guilt
My double burthen be:
Come as the healer of my soul—
O Lord, remember me.
O thou alone, to whom is known
How long I have to live,
Show pity on my deep distress,
Though man no help can give.
Proportioned to my pressing need,
Let thy compassion be:
I will not shrink if thou art near—
O Lord, remember me.

If far away from home and friends
Thou call'st me now to die,
Smooth thou the pillow for my head,
And every want supply.
A smitten and a sinful man,
Unto thy cross I flee,
And whether life or death be mine,
O Lord remember me.
Hartford, June 30, 1836.

From the Christian Watchman.

"Then shall I be satisfied when I awake in thy likeness."

When in thy likeness I awake,
And of the joys of heaven partake;
When in those blissful regions, where,
The saints in majesty appear:
When, freed from sin, and sanctified,
O, then, shall I be satisfied!
When this frail, weary house of clay,
Like morning's breath, has passed away;
When conflict, pain and strife are o'er,
To vex and grieve the soul no more;
When freed from sin and purified,
O, then, shall I be satisfied!
When with the host, round Zion's hill,
Where pleasures flow unceasing still,
When in those hallowed courts above,
I chant the wondrous notes of love;
When freed from sin and glorified,
O, then, shall I be satisfied!

H. J. S. W.

MARRIED.

In Minisink, on Saturday evening the 10th inst., by Eld. A. Harding, Mr. Hiram Dewitt, to Miss Cynthia, daughter of Samuel Carey, both of Minisink.

RECEIPTS.

VIRGINIA—Henry Fairfax \$1, Jas. Davis 1, Reuben Pound 1, John Hardy 1, S. Lynn 2, W. W. West 1, Ann Hutchens 1, John A. Starke 1, M. Priest 2, Mrs. D. Kelley 1, Geo. Selecman 1, D. T. Crawford 1, Z. J. Compton 1, Jefferson Heflin 1, F. Thompson 1, John Beatty 1, Wm. White 1, E. Hart 1, Tho's. Buck Sen. 1, C. Stowers 1, J. Grant 1, Eld. Wm. Marvin 4.		\$27 00
D. C.—C. T. Coote, Esq. \$4, J. Grimes 3, E. Blout 1, Tho's. Monroe 1, J. S. Humphries 1, O. Dodd 1, J. T. Reardon 1, Capt. E. Bacon 1, Geo. White 1, R. Johnson, Sen. 1.	15 00	
Miss Lemmon, Md.	1 00	
Mrs. Nelm, Manchester, Eng.	2 00	
Eld. H. West, Pa.	4 00	
J. Arnold, S. Parker, C. Mead, & A. A. Stryker, Pa.	4 00	
Sam'l. Chamberlain, Pa.	3 00	
Eld. S. Carpenter, O.	2 00	
Benj. Keith, Ky.	5 00	
Josiah Fort, do	5 00	
H. C. Allingsworth, do	1 00	
J. R. Lewis, Ga.	10 00	
Eld. Jas. Henderson, do	5 00	
J. P. Howell, N. Y.	1 00	
A. Calvert, do	3 00	
Alfred Parline, N. C.	1 00	
Total,	\$89 00	

NEW AGENTS.—John Larew, Mayslick, Mason Co. Ky.
Reed Burritt, Burdet, Thompkins Co. N. Y.
D. V. Owen, Hector, N. Y.
Daniel Sabins, New Fane, Niagara Co. N. Y.
Wm. W. West, Dumfries, Va.
Eld. Peter Klipstine, Winchester, Va.
Daniel T. Crawford, Hillsboro', Loudoun Co. Va.

LIST OF AGENTS.

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

- NEW YORK.
Hezekiah Pettit, James Mead, Gabriel Conklin L. Vail Esq. Peter Winchel, J. Vaughn, Amos Holmees, Esq. E. Mosely, T. Faulkner, Alpheus Calvert, Cornelius Shons, Wm. Murray, Doct. Wm. B. Slawson, Garnett Jones, E. Crocker, Martin Salmon, B. Herrington, D. Jackson, E. Comstock, C. Hogaboom, A. Hart, Wm. Springstein, J. Burt, Jr. Lemuel Earls, Wm. S. Way, Esq. Gideon Lobdell, B. G. Avery, J. B. Howel, Clement West, E. J. Williams, D. D. Andros, U. H. Moore R. Slawson.
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- NEW-JERSEY.
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Con.—A. B. Goldsmith, W. C. Stanton, W. N. Beebe.
- TEN.—Josiah Fort.
- MICH. TER.—A. Y. Murry, Ira Hitchcock, G. Live-say.
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- MI.—J. Barret.
- N. H.—J. Fernal.
- [F] All monies remitted to the Editor by Mail, to current Bank Notes of as large a denomination as convenient will be at our risk.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. IV.

NEW-VERNON, ORANGE CO. N. Y. FRIDAY, OCTOBER 7, 1836.

NO. 21

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

P O E T R Y.

For the Signs of the Times.

W H E A T C H A N G E S N O T ?

Hast thou beheld the morning ray
That tints the fair ether's blue,
And heard the sweet and silv'ry lay
It from the feather'd minstrel drew?
Or from the mountain's lofty brow
Look'd forth upon the tranquil sea,
As o'er its breast was bent the bow
Of God's supreme authority?

Hast thou beheld the earth all bright,
In nature's gaudy robe array'd,
As o'er it stole, in wayward flight,
The star-lit vault and ev'ning shade?
And whilst thou thus admiring stood,
As each were in its season brought,
Didst thou not sigh Alas! O would
Of these 'twere said—that they change not!

If then the beauties of the year
But bloom to fade and fade to perish,
With hopes, and friends, and kindred dear,
Whom still we love and fondly cherish—
If then there's nought of earthly birth
Which death hath not the pow'r to sever,
No monument that standeth forth
Inscribed with the word, FOREVER,—

What shall o'er Time superi'r prove?
O'er what shall bloom Eternal spring?
'Tis this:—the "EVERLASTING LOVE"
Of Him, our Prince and Royal King.
When heav'n and earth shall pass away
And leave the void without a spot
To mark his desolating sway—
'Tis his great Love that CHANGES NOT!

Mount-Hope, Sept. 15, 1836.

V *****

Praise for the Fountain Opened.

There is a fountain fill'd with blood,
Drawn from Immanuel's veins;
And sinner's plung'd beneath that flood,
Lose all their guilty stains.

The dying thief rejoic'd to see
That fountain in his day;
O may I there, though vile as he,
Wash all my sins away!

Dear dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransom'd church of God
Be sav'd to sin no more.

E'er since, by faith, I saw the stream,
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

But when this lisp'ing stammering tongue
Lies silent in the grave,
Then in a nobler, sweeter song
I'll sing thy power to save.

COWPER.

C o m m u n i c a t i o n s.

For the Signs of the Times.

Lakeville, Livingston Co. N. Y. }
June 18, 1836. }

DEAR BROTHER BEEBE: Since my last letter to you I have obtained two new subscribers for your excellent paper, and should be glad if all my brethren, with whom I stand connected in church fellowship, could be induced to subscribe for them; for I am constrained to believe that if they would take them, read them and compare them with their Bibles, and the articles of faith and practice to which they have subscribed, and covenanted in the presence of God, Angels and men to walk by, and were divested of that love of popularity, and desire to have all men speak well of them, which is so natural to the human heart, so detrimental to a growth in grace and a knowledge of the truth; they would be constrained to acknowledge that you are on the ground of truth, and receive comfort and consolation in perusing your columns. But at present there appears to be a kind of fear among some of them, that if they should read the Signs, and especially if they should subscribe for them, they would be "cast out of the Synagogue." They appear to be not a little fearful that they would share no better fate, as it respects their religious characters, than the blessed Jesus did; they seem to fear that they should be called infidels, anti-nomians, do-nothing-arians, and that they would have all manner of evil spoken of them falsely. Sometimes I almost begin to think they have forgotten what the blessed Jesus said to his disciples, Mat. x. 24, 25: *The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more shall they call them of his household?* Now I would not wish to harm their feelings, for I do think, if I know my own heart, that I sincerely love them as the children of my heavenly father; but I do not love some of the things which they seem to love, viz: the modern manner of bringing children up through the sabbath school into the church, as well as the modern manner of calling, qualifying, and sending forth laborers into the harvest of the Lord. It does appear to me to be dishonouring to that Being who is the same yesterday, to-day and forever, to suppose that he has so far changed as to become dependent on his people for the success of his Gospel in the world. I believe *The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.* Isa. lix. 1. I believe he is as able to raise up and send

forth faithful laborers into his harvest, as he ever was. I believe his ear is as quick to hear his children when they pray agreeably to the command, Mat. ix. 38, as it ever was. I wish to see my brethren stand firm on gospel ground, and not follow after, or help support those who tell us there are millions of the human family who are dependent on the faithfulness of the church for their salvation. Why, my Brother, if their salvation depends on the faithfulness of the church, they will just as surely be lost, and go down to hell, as the Bible is a book of truth. Will be lost did I say?—They are already lost, and will never be found unless the Saviour finds them. For when was the church ever fruitful? And suppose the church was fruitful, could the c'h. change their hearts? No, never; it is folly in the extreme to suppose any such thing. Then of course it depends on no such thing; it depends wholly on the faithfulness of the Almighty—on the faithfulness of Him who "cannot lie." And the Apostle says, *He is faithful that promised,* and he that promised says, *Behold I, even I, will both search my sheep, and seek them out, As a shepherd that seeketh out his flock in a 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.* Eze. xi. 12. Please read the whole chapter.

No we see it is the work of the Lord to search out and deliver his people. He will send for many fishers, and they shall fish them; and after he will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks, Jer. xvi. Now if the Lord has promised to do this, and *He is faithful that promised,* why should we look to men for help? If we do love the Saviour, why not obey him? Jesus says, *If ye love me keep my commandments;* and again, *Ye are my friends, if ye do whatsoever I command you.* Now the Saviour commands us, by the mouth of the Apostle, *Not to be unequally yoked together with unbelievers; but to come out, and be separate, and touch not the unclean thing.* 2 Cor. vi. 14—18. Now are not those men who deny the plain simple doctrine of God's word, and are following after their own inventions, and "teaching for doctrines the commandments of men," unbelievers? They either do not believe the truth, or believe that something else is better than truth; and either of which I conceive to be sufficient to constitute them unbelievers. Then why not come out from among them and be separate?—Why not manifest our love to the Saviour by obeying him? When I look into the Bible, and view the majesty, wisdom, goodness, justice, and

mercy of God, as it is displayed in his plan of saving sinners through Jesus; my very soul seems to be on fire with love, adoration and praise to the Great One. Sometimes I think I feel a little as one of old expresses it, "His word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Jer. xx. 9.

Now, my brother, may God of his own free, rich, and sovereign grace, give you wisdom and understanding, and strength, to give the gospel trumpet a certain sound, and keep you humble at the feet of Jesus.

I remain Yours, in the hope of Eternal Life,
CLEMENT WEST.

For the Signs of the Times.

Dear Brother Beebe: In looking over the communications published in the Signs of the Times, I am confirmed in the opinions I formed many years ago of what would take place in these last goings down of the sun. I think I foresaw the present corruptions and mystery of iniquity, as they began to develop themselves 20 or 25 years ago; and if they should continue to progress at the same rate as much longer, God only knows where they will land us. I have mourned until sleep has departed from me. Sometimes I have expressed my thoughts to others, and in doing so I have found several in the same state of trial; while others have exhorted me to be still and see how these things would work. And thus in waiting, and watching, and praying, have I stumbled along in what is called *greater light*.

I have observed the splendid glare of the Foreign and Domestic Mission business—their gentle hints about money—their runners in every direction proclaiming that millions were sinking down to hell, and must eternally perish unless we could do something for them speedily—with their feigned tears, well studied and pathetic lessons, called sermons, working on the natural passions of the people, so as to untie their purse strings and induce them to pay liberally to save souls from ruin; and thus implying that the blessed God cannot carry on the work of Grace in heathen lands without the aid of filthy lucre. But, my Brother, when God is heard to say separate unto me Barnabas and Saul for the work whereunto the Holy Ghost has called them, you may depend that the powerful key of the gospel, in the hand of the King of Zion, will unlock the hearts of heathen idolaters as well as others to supply all the needs of his servants; and not only so, but he could dispose the very heathen to send their contributions to America for the relief of our poor brethren and sisters who are now confined in Poor-Houses on beds of straw, which are very much neglected at this time by our monied, *benevolent* professors, who have *corbaned* all their property to the Lord, so that they cannot do aught for a suffering father, a distressed mother, or any other poor person at home. Does this not look like making void the commandments of God? All this and much more might

be said of modern benevolence, without telling one half of the story.

In watching this modern machine I find that the great wheel of self-exaltation, and popularity in its revolutions, is the principal cause of pushing into motion all the minor parts of the machine; and to propel that wheel, all the streams of their boasted benevolence must centre in one, and pour upon this mighty engine—and this is easily done seeing the location of the mill is on the plain of Shinar. In it I discover they have a spacious apartment for converting sinners. The first experiments of this work were made by raw hands, and that by means of Four-day Meetings, where some dignified character would demand that all who were anxious for heaven would arise and be prayed for, and, as I have heard say, they would promise to agonize for them! Sometimes they would persuade some maid or matron to stand up, and after a hearty prayer being made for such, they were considered fit for the Class, or to be propounded or whirled into the baptismal waters, and into the church—whether gold, silver, precious stone, hay, wood or stubble; the leprosy was pronounced clean by the priest. But after a while four days was found to be too short for their purpose, and it was thought expedient to call the craftsmen of like occupation together. This assemblage was called Ministers meetings. With these the decree was passed for a reformation—Protracted-meetings were appointed, the workmen came on—the yards were squared—the decks cleared for action—the church was divided—the females to occupy a neighboring house, the males to remain in the meeting-house—each platoon received their orders from Elder D—to pray in secret just one minute, without any vocal sound, and charged to pray for none but sinners, while the Elder would take his minute in an audible voice. An awful silence, he said, reigned over the assembly!—awful, indeed, it was to me, my Brother, as the two following texts rushed upon my mind: "I exhort first of all that prayers &c. be made for all men," &c; "The spirit helpeth our infirmities, we know not what to pray for, &c; the spirit maketh intercession for us." I then crept into the seat with my trembling limbs and aching heart, and cast my eyes around and saw the brethren of the little church scattered here and there upon their knees among the congregation, while their preacher, like a *touken priest*, was burning a prayer.

Dear Brother, I cannot express my feeling unless you will go with me to the sea, and there amidst the tempest behold the poor weather-beaten vessel of my soul, overwhelmed with the waves, while Jesus seemed to be sleeping, and myself in such a state that I could hardly ejaculate the prayer, "Lord save, or I perish." But blessed be his name, Jesus soon arose and rebuked the storm; the wild uproar and dire confusion of the troubled sea were ruled by his command, and the scriptures opened clearly to my mind. I discovered that the preacher had taken the place of the Holy Spirit. I not only heard

the listing of the wind, but plainly saw from whence it came, and whither it went. It came from the preacher, went unto the anxious-bench, and thence into the church, greatly moving all before it with the wind of doctrine; but alas, the Lord was not in the whirlwind, or earthquake, or strange fire. But I think I can understand that "The Law of the Lord is perfect, converting the soul."

I had concluded, my Brother, that I must finish my journey alone through the howling wilderness of this world, and cannot express the joy and satisfaction I felt, when I learned through the Signs, that the brethren in Orange County remained firm in the truth and order of the Gospel of Christ; and not only there but throughout the United States, the good Lord had reserved more than 7000 who had not bowed to Baal, and who, instead of crying with the *horse-leech's daughters*, are singing hosanna to the Son of David; I was ready to exclaim, Grace! Grace! unto it, while all the Arminian missions I had received from other lovers, at once become like filthy rags; the root was rottenness, and the blossom went up like dust. I then saw the glory of God shining through the face of Jesus Christ with ten-fold lustre. This was to my poor soul like the clear shining of the sun after rain; it went down so sweetly that it made my soul to sing for joy. And now I desire to let no man judge me in meats or in drinks, or in regard to an holy day, or of new moons, or protracted or four-day meetings, which are a shadow of dreadful confusion to come. I desire to touch not, taste not, and to handle not; for all these things shall perish with their using, although these things have a shew of wisdom in will-worship, &c.

And now, dear Brother, I will close lest I weary you, after informing you of the Conference at Wilton. I think it had a salutary effect; many have expressed great satisfaction and say they have not enjoyed such a season for a long time. I have circulated the Signs of the Times to the great joy of many, but you know that in the present state of things, many are part Hebrew, and part Ashdod, and cannot speak any thing plainly, but according to the language of both people. Now may the Spirit of the Blessed God rest upon you, and make you faithful until death, and give you a crown of life, Amen.

JACOB ST. JOHN.

Milton, Saratoga Co. N. Y. Oct. 10, 1835.

For the Signs of the Times.

Auburn, Richland Co. Ohio, }
May 14, 1836. }

DEAR BROTHER BEEBE: I have belonged to the Baptist Church nearly 20 years, and from first to last thought that I was not mistaken in what religion consists of & how we are made part-takers of it; that the forgiveness of our sins was in consequence of the sacrifice made by Christ in shedding his own blood for us on the tree. This atonement I have supposed extended just as far as the choice made by God in Christ from before the foundation of the world. Under this

view of things I have supposed the people of God were a chosen people or generation, and that they are kept by the mighty power of God through faith unto salvation. And that from this view you are assured that I believe not in means of grace, as it is called, for at the first glance in the New Testament we see the plan of salvation all out of the reach of mortals, and that they must be born again before they can see the kingdom to which they were chosen. It is a resurrection from death to life; and what means but God's can raise the dead? It is a translation unto the kingdom of God's dear son; and who but God can effect to bring about a translation of this kind? "It is Jesus Christ in you; the hope of glory." What means in this expression? And to make a long work short, it is all of God, every thing else to the contrary notwithstanding.

And finally, my Brother, this is a day to try the faith and patience of the saints. They need their master Jesus with them to keep them humble in the valley of humiliation, where the water of life can supply their thirsty souls continually. How far the benevolent *anti-christ* will go is more than I can tell; but it appears to me that it is seen meddling with almost every thing, stirring up our General Government by agitating the question of Sunday Mails, Slavery, and what next God only knows.

For the Old School Baptists to become advocates for Protracted Meetings, they must first throw away their faith; for it is certain this modern faith is not like the former, believing themselves to be poor helpless creatures. But the latter think they can do much—if not in their own salvation, they can in that of others. I have been considerably acquainted in the course of my pilgrimage with the New School schemes. Not having heard from our aged brother, JOHN LELAND, and knowing him from my youth to be a strong Baptist, I observed to a brother that I wished I could hear from him. He handed me the Signs of the Times which contained an article from him on the subject of the new mode of making christians. I found his mind as I expected; and in perusing the Signs of the Times through I was satisfied that I was not the only opposer of the present mode of making christians, as they call them, (and God knows whether they are or are not.) But I know the general course they take cannot be agreeable to the New Testament, and I have no fellowship with it. I was told by a man highly esteemed by the Baptist Convention of Ohio, and who is an agent for them in the begging line, during a conversation relative to our brother John Leland, that he had out lived his usefulness, and that he had abandoned the use of the Lord's Supper. This was news to me, something that I did not expect, and was inclined to think it a mistake. I would now wish to be put in the right in this matter.

I herewith enclose \$2 for the Signs of the Times for one year.

Respectfully Yours,
GEORGE HAMMOND.

As the following Letter from Brother Salmon has never been presented to the brethren of Warwick Association, we have no doubt our brethren will, even at this late period, be gratified to receive it through the Signs.—Ed.

Turin, May 20, 1836.

TO THE MESSENGERS AND BRETHREN OF THE WARWICK ASSOCIATION, CONVENED AT NEW VERNON, FOR PUBLIC WORSHIP:

Very Dear Brethren, Having enjoyed the privilege with you for two seasons past, to behold your order and steadfastness in the faith of God's Elect, I have become somewhat attached to you in the bond of Christian union and Church Fellowship. My precious Brethren in Christ Jesus, believe me when I tell you that it would be highly gratifying to me to enjoy the present interview with you, and indeed I am persuaded that if my Master had need of me a door would have been opened in providence for my attendance—it is for want of health.

My Brethren, we are engaged in an important contest, and a host of opposers are daily concentrating their forces in solid phalanx to meet the few, who, with us, are united in the order of Christ's Kingdom, which is not of this world. Now you, my brethren, know that conquest is not obtained by might or power, (of man) but by my spirit saith the Lord, neither is victory secured to the sons of Zion by carnal weapons; therefore, let each soldier gird on the armour of heaven, and take his post on the heights of Calvary, where our King engaged in that ever memorable conflict which resulted in his advancement to the Throne of his glory, as the head and husband of his people for whom he obtained eternal redemption; and not only made it possible for sinners to be saved, as many suppose, but certain—yea, as certain and immutable as the Throne of Heaven. I hope you will, yes I know you will strive together for the faith of the Gospel, if you come together in the name of Jesus. Confederate powers are deceitful and alliances dangerous. Such are our opposers, confederations and alliances, which from the main body with whom we are engaged. But blessed be the God of Sabaoth, they that are for us are more than those who are against us. Therefore, my beloved brethren, take the whole armour of God, and may the God of armies be to you truly the munition of rocks, and enable you to wax valiant in fight. O, my Brethren, while the conflict is protracted and hot, remember the Banner under which you fight, and I hope that your escutcheon may be prominently presented, even the dying Man and the bleeding heart, while you stand on Zion in the name of Jesus to proclaim salvation by the free grace of God. May the Holy Jesus embue your souls richly to give the trump its primitive sound, while the little host of God's Elect may shout for joy, the inhabitants of the Rock sing, and the churches of which your body is composed be built up in their most holy faith.

Yours, in the best of Bonds,
M. SALMON.

The publication of the following Letter has been delayed for several months in consequence of its having been mislaid.—Ed.

Br. Beebe, The letter enclosed for publication was written by Eld. Elijah Handsborough, who came into the ministry year before last, and preached once a month during that year in the neighbourhood where those members reside to whom his letter is directed, but has been prevented from coming among them ever since last February, 12 month, by bodily affliction; and during the time has lost his wife, and left with the care of a large family of children. He has so far recovered that he was enabled to attend last Sunday at the Meeting-house, where the church assembled, and preach. The following letter I wish you to publish for the comfort of such as know and love the truth as it is in Jesus.

Dear Sisters:—I feel like addressing you in the language the Apostle used to the saints at Rome—"Among whom are ye also the called of Jesus Christ." To such this is his language: For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established; that is, that I may be comforted together with you, by the mutual faith both of you and me. It is not my privilege to speak of the operations of God in the soul as did the great Apostle, for it was his privilege to impart the gifts of the Holy Spirit by a word—by a touch. No, no, all I would aim at in this way, would be to attempt to say something about the way he has led me; and as face answereth to face, thus may we be helped by the mutual faith both of you and me, for sometimes the hearts of christians do burn while they talk of these things by the way, to say nothing about my origin.

I spent my youthful days, and what is called the prime or meridian of life, seeking after, and in the gratifications of my carnal mind, appetite and passions. I was often reminded of a judgment day, and as often did I try to do something that would recommend myself to that unknown Being who is the Judge; but when all my good works and ways were found wanting, and a full persuasion that eternal perdition would be my lot; yea, when looking for and expecting it, it was that there seemed to be a small still voice saying, *Blessed is the man to whom the Lord will not impute sin.* My attention was arrested, and my mind immediately led to Paul's intercession in behalf of Onesimus, requesting Philemon, that if he Onesimus hath wronged thee or oweth the aught, put it on mine account, I Paul have written it with mine own hand, I will repay it. Thus was I led to a view of the mediatorial work of Immanuel in behalf of poor helpless sinners, and the complete sufficiency of his righteousness was brought to mind in these words of the Poet:

And least the shadow of a spot
Should on my soul be found,
He took the robe the Saviour wrought
And cast it all around.

But this righteousness I was afraid to hope applied to me; yet a few of my acquaintances,

whom I thought interested in and clothed with it, I felt a going out in love unto, though they knew not what was in my heart towards them. Years passed away without my being able to realize a hope that I was interested in this blessed righteousness. But the time came that all fear was removed in the application of these words: *And the elder shall serve the younger*; and who they were in character was revealed to my mind and understanding. One being of the earth, earthly, and the other the Lord from heaven. I was enabled to hope that I was born again, not of flesh and blood, but of another nature distinct from that in which I was brought forth, was shed abroad in my heart, and the love of God by the Holy Ghost given to me. Thus was I made spiritually minded; the Divine Spirit seemed to take of the things of the Lord, and to shew me the precious promises, while the life and sweetness in them was indescribable and unutterable.

In this way I lived, with some changes, for many months. Light, life, and liberty was given me, and I thought "no mortal more happy than I." And with this work wrought in my heart have I come on my journey through this wilderness of sorrow. It has fallen to my lot to experience affliction both in body and mind. The state of my mind in it I shall never be able to describe. I am yet in an unhealthy condition, but there is such a portion of health granted at times as to indicate a full recovery, and could I but submit myself under the mighty hand of Him who holds the issues of life, all would be well; for no doubt but the carnal mind is the cause of all the torment I endure and have endured, it being enmity against God. But thanks and praises to the giver of every good and perfect gift, in all my distress I have been borne up with a hope that it would end well with me, through the mercy of God—borne up by what he has before done for me, and revealed and applied to my heart. Nothing new, like the first exercises of that heart-cheering and comforting kind, has occurred since I have been in this house of mourning, or but little, very little. I have been shut up and there was no coming forth; I have been so near death as to be stripped of *self* more than I ever was, and this has been very often; I could then pray for Christ's sake, leaving *self* out of the question, much better than is common for me to do. Thus have I been led to contemplate the expression of the Apostle, When I am weak then am I strong; and the blessed Master, Whatsoever things ye desire, when ye pray, believe that ye receive them and ye shall have them. Who can believe he shall live, when, to all human appearance, he is dying? It is the mighty power of God to enable us to hope against hope, and human nature has nothing to effect in the matter.

But be it known to you, dear Sisters, that although this nearness was afforded to me frequently, yet the comforts of God's love in my heart was not felt as before described. No, I was left to experience trouble of a sore cast. But some little encouragement is yet left for a thankful heart

Many of the trials and experience of the holy men of old cannot, I think, be experimentally entered into; yet in this house of mourning, says Jeremiah, I am the man that hath seen affliction by the rod of his wrath, and he hath filled me with bitterness. Job says, Wherefore is light given to him that is in misery, and life to the bitter in soul. David says, He has shewed me great and sore trouble. Here I am yet in this house of mourning, although I hope for better things. I hope I may have a little reviving before I go hence, and be enabled again to talk with you about Jesus the Saviour.

May your lines fall to you in pleasant places; may you have a goodly heritage, and may the Lord be glorified in this your course, and when it is well with you remember Joseph. May we all learn to live by the faith of the Son of God, and so escape the anguish of a bitter repentance in a dying hour. Farewell.

E. HANSBOROUGH.

April 20, 1836.

For the Signs of the Times.

BAPTIST PREDESTINARIAN CONFERENCE.

Elder Beebe: On the morning of the 7th inst. pursuant to appointment, and under the smiles of a gracious Providence, this body met at the Baptist Meeting-house in the town of North-Berwick, Me. At half past 10 o'clock public worship commenced, and our beloved brother Osbourn of Baltimore, preached a lengthy and very pointed discourse, founded on John xiv. 16, to a large and attentive audience, which was calculated, under God, to comfort and edify the flock of Christ; and we are in conscience constrained to say, that our souls were truly made to rejoice in God our Saviour by such a glorious exhibition of the gospel, mingled with such unusual power and lucidity.

In the afternoon of the same day a sermon was preached by Elder Trask, founded on John xii. 3, after which the business of the Conference was began by choosing Elder J. STEWARD, Moderator, and Eld. P. Hartwell, Clerk. The following Ministering Brethren present were affectionately invited to a seat with us in Conference: Joseph Bailey, Whitefield, Me.; Richard Brown, Jefferson; Jas. Osbourn, Baltimore, Md.; Samuel Trask, Hallowell; Joseph Macomber, Jay; and Daniel Jewett, Londondery, N. H.. The following Ministering Brethren, Members of the Conference, were also present: James Steward, of Sanford Church; George Bennett, of Wells; and Philander Hartwell, North Berwick.

Elder Osbourn was appointed to write an Address to the O. School Baptist Churches throughout the United States, which, after being read and approved by the Conference, to be sent with the Minutes to Elder Beebe, for publication in his journal.

In the evening of this day there was preaching in different parts of the town. Elder Jewett preached in the Baptist Meeting-house from Romans i. 16.

On the morning of the 8th, at 10 o'clock, we

again met for worship. Our beloved brother Bailey preached a very solemn and pathetic discourse from Psa. lxxvi. 16; and in the afternoon, Elder Osbourn, with his accustomed fervour of soul and perspicuity of perception, addressed a large congregation from Phil. iii. 7. 8. For fear of flattery, we will not say all we might in reference to this discourse; but of a truth God was with him to the astonishment of many who heard him on this occasion. The two great objects brought to view and discussed, were the intoxicating effects of a false religion on the mind of its possessor, exemplified in the life and conduct of Paul before his conversion, and also the powerful influence of divine grace on the soul of him who is blest with so rich a bestowment, illustrated in the happy experience of that unrivalled champion in the cause of the true gospel of the grace of God, the Apostle of the gentiles.

After the close of this discourse we again assembled in Conference, when among other things, it was agreed, in conjunction with the choir of singers, that the "Old School Sonnets, or a selection of choice Hymns for the use of the O. School Baptists, by Eld. J. Osbourn," should be adopted and used in the Churches composing this Conference.

It was also Resolved, That we, by the will of God, meet in Conference in this house on the first Wednesday in September, 1837, at 10 o'clock A. M.

In the evening of this day, bro. Greene preached with deep devotion from the 116th Psalm.

JAMES STEWARD, Mod.

PHILANDER HARTWELL, Clerk.

ADDRESS.

To all the Old School Baptist Churches in the United States of America, we send greeting:

BELOVED IN THE LORD,

We again hail you as companions in the gospel and in the path of tribulation; and to the praise of redeeming grace, we can now say, that "we continue steadfast in the Apostle's doctrine and fellowship; and in breaking of bread, and in prayers;" and in the same we hope the God of our fathers will keep us, even unto the end of our pilgrimage here below; for we can see no safety nor real happiness but in that doctrine which is inculcated by our most glorious Christ and preached by his apostles and which is still the glory of our holy religion, and the marrow and fatness of the gospel of the Son of God, and a mighty source of consolation to the household of faith, and on which, for years past and gone, our souls have been banqueted, and yet feel an ardent attachment to, and a readiness of mind to contend for, in the open face of all opposers.

With this same doctrine, the doctrine of the cross, we fondly hope you are still in full fellowship, and also enjoying more or less of its power and sweetness in your souls, and likewise living and walking under its blessed influence, and are willing on all necessary occasions to vindicate it before a gainsaying world. The power, glory and beauty of this doctrine are what carnal pro-

fessors are not only strangers to, and in the dark about; but to those things they are also opposed, and with them they are in heart at war. Also, the doctrine now alluded to has always been under the reproach and scandal of Ishmaelish mockers, and so we find it to be at the present time; nor need we wonder at this since it is to them that perish foolishness, but to "the little flock" of Christ it is the power of God, and of course well worth contending for by them.

We, brethren, are happy in informing you that within the range of our knowledge, are many good appearances of men being much inclined to come out from the corruptions and darkness of the day, and to take a decided stand on the behalf of the reproached cause of God and truth. And it is no small gratification to us to find, as we do, that the Lord hath not clean forsaken the earth, nor yet left himself without faithful witnesses. And from the fact that the Lord continueth in his vineyard some bold and intrepid men, we are led to the conclusion that Zion is still graciously and very tenderly regarded by the Lord of Hosts as the place of his rest, and where his honor dwells, and whence in some future day he will shine forth to the praise of his own glorious grace much more eminently than is now the case. And the Lord grant that we may seek and study the welfare of Zion, and feel disposed, to pray for her enlargement, for we are told that they shall prosper who love her.

Hampshire, Co., Va. Sept. 11, 1836.

BROTHER BEEBE: I have been a constant reader of your paper, the Signs of the Times, ever since the 13th No. of the first Volume: and having often been made glad in heart from the reading of the many able communications from writing correspondents, I am much rejoiced in finding through the medium of your sheets, that there are yet so many precious brethren who are enabled by the grace of God to contend earnestly for that truth which was once delivered to the saints. I am much pleased with the doctrine and sentiments promulgated through your columns: for I am persuaded that I am one of your old school Baptists, and am far from having a desire to *take both roads*, but am content in believing that Jesus Christ is the only way, the truth and the life, and am persuaded that notwithstanding all the wisdom and modern contrivance of frail man, that sacred word still stands good: "for other foundations can no man lay than that which is laid, which is Jesus Christ." I am pretty much surrounded by those benevolent work-mongers, which are daily crying, lo here! or lo there! but our blessed Lord, while on earth, admonished his followers to believe them not; and he (Christ) has not failed to give us the marks by which they shall be known, and that God's elect should not be deceived; and I am content to take the bible as the man of my counsel, and any thing, or every thing, so current under the name of religion, that I cannot find a "thus saith the Lord" for, I set it down as being anti-christian,

and therefore cannot fellowship with them; and my prayer to God is, that you may at all times be enabled by the grace of God to *rebukey sharply* every doctrine that is not in accordance with the revealed will of the Most High. I have been requested by an old friend of mine who resides in Ohio, to write you to send him the Signs of the Times, &c. He has spent some days with me, and has expressed great satisfaction in reading a few numbers of them, and says there is a church in that vicinity who are contending earnestly for the faith once delivered to the saints; and he thinks they will be much strengthened thro' the Signs; and he has promised to give them as great circulation as he can. And now may the King of kings, and Lord of lords preside over us both, and preserve us from all evil, and deliver us from all temptation, and guide and direct you in your labors, both as an editor, and a minister of the gospel, which is the sincere desire of your unworthy brother,

WILLIAM L. TRENTON

For the Signs of the Times.

March 18th, 1836.

BROTHER BEEBE, I give you a few lines to express my thoughts of a christian's experience, or your unworthy writer's. When the Holy Spirit began to enlighten my mind. I saw that I was unconverted, and without a change of heart I would be lost. I thought I must get better before I could come to Christ, or before he would receive me. This I thought I could do by my own good deeds, but in undertaking the work, I found so much to do, that I became weary before I could fulfill the law. But my sins multiplied, and I thought I missed grace, by not living sincere enough, and thought I must be more sincere or I would be lost at last. I strove indeed, but strove in vain. Many ways were pointed out to me—I tried them; but to no purpose. I was convinced that I could do nothing to merit the least mercy in and of myself, and if I was ever saved, it would be of grace, and that freely bestowed on me by the free mercy of God; so I cried, "Lord save, or I perish!" "God be merciful to me, a sinner." I said that if he sent me to hell, it was what I justly deserved, and if I was saved, it would be of his free grace and mercy. I said, also, that if he would pardon me, and remove my burden of sin and guilt, I would be willing to give all the praise unto him, for he was worthy of it; and in a short time I was cut loose from my self-dependence. The Lord removed my burden of sin—at least, it was gone, and I have a small hope that it is the Lord's work, and I would not take a world for my little hope. Now, I am still willing to give all the praise to God for this change, though I am often, yea, every day in doubts and fears, concerning the certainty of my interest in the merits of Jesus. Some able christian will please to give his experience, for satisfaction, through the Signs of the Times. These lines are at your service for publication, if you think proper, and oblige your friend, and well wisher,

O. T. J.

SIGNS OF THE TIMES.

New Vernon, Friday, Oct. 7, 1836.

MEANS! MEANS!! MEANS!!!

"They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad."

"Therefore, they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous."—Habbakkuk, i. 15. 16.

EULOGY.

O glorious means! omnipotent in thy power, novel in thine appearance, and miraculous in thine effects. How greatly do the nations admire thee! The Scribes and Pharisees rejoice in thee. Work-mongers and arminians they bless thee! Deluded mortals put their trust under the shadow of thy wings! Ashdod, and Moab are among thine admirers; Ishmael, and Cain, with Esau, and Goliath, are among thy mighty men. In thy praises, the daughters of all the uncircumcised unite. To set forth thine excellency, the most popular, learned and influential clergy of modern times are zealously engaged. For thy service, Theological colleges & Sunday-schools are greatly multiplied, and all who hate God, and despise his salvation, and wantonly disregard his word, and do despite to the spirit of grace, are wont to bow obsequious at thy glittering shrine. Great is thine antiquity, and venerable thy hoary locks, for very age. Thine ancient wonders, and thy mighty works of old, as with a sunbeam, write the history of thy demoniac renown.

No sooner had the light of Heaven shown upon the new made works of God, in the morning of time, than thou wert there, even thou, and thy father, to teach the parents of our race, the way to become as gods, and when their eyes were opened, and they saw with shame their nakedness, by thee, a covering of fig-leaves was seasonably provided. To thee did Cain apply for reconciliation with the offended Majesty, from whom he had received his existence, and by the use of thee, O MEANS! did he insult Jehovah, with an offering from the earth, then groaning under the weighty curse of God—an offering which the Lord had not required at his unhallowed hands. And by the use of thee, his zeal was waxed hot against the religion of his brother, who rejected thee. Yea, in his fiery zeal did he decree, in thy great name, the complete extermination of heresy, from the new born world. A lasting monument of thy ancient works, was, at an early age, erected on the plains of Shinar, to stand coeval with the world, whereon, indelably, thy name is written, and who, we ask, shall dare dispute that Babel's mighty Tower was the production of means? To thee, the incestuous origin of Moab and of Ammon, most unquestionably belong, and he doth wrong thee, who this truth denies. And, by thine ingenuity were good old Abraham, and Sarah with their bond-women, enlisted in the enterprise of hastening the fulfilment of the promise of the God of Heaven. Ishmael, also, is thy son, and all his numerous offspring have received their existence through thine instrumentality.

O MEANS! if thou wert dead, what pen of Scribe, could write a fair biography of thy deeds of fame? To frame new gods for Israel's fickle tribes, resort was had to thee. The borrowed jewels which once adorned the Hebrew women, quickly assumed the form & beauty of a calf, when Israel's mitred Priest, in thy dread name, demanded them; and when amid the deafening shouts of all thy Hebrew worshippers, Aaron brought forth the god of Means, how thou wert honored! To thy new gods, honors immortal were ascribed, and at the

Priest's protracted meeting, held before it, thousands of converts left the workshop of the most high God, and bowed themselves to thee, and owned thy god as their deliverer, from Pharaoh's cruel yoke; nor did this revival cease, until an *old school* Moses preached his antiquated doctrine in their ears. To fill the land with prophets, such as Ahad loved, and kill the prophet of the Lord of Hosts, that Monarch sold himself, for thee: and in thy name, thy daughter, Jezabel, with zeal unequalled, spread her table to sustain thy troops. By thee, the men of Egypt, wrought their miracles in the presence of the king, until thy stock of wisdom, and of power, were overdrawn in the formation of a paltry louse.

Turn back thine eye, O MEANS! to days of yore, and in the retrospect, behold the heathen world filled with thy temples, swarmed by thy Missionaries, and finally worshipping no less than 30,000 of thy gods. Then turn thyself around, and from the climax of thy splendid Babel, look to every high hill, and under all green-tress, in Israel, and mark the chosen tribes, in wild devotion, burning incense, on altars of brick, offering to the Lord *swine's flesh, & broth of abominable things*. Yea, see them devoutly baking cakes unto the Queen of heaven: all, all in thy use, and all to honor thee!

If, then, under the sable ages of the world, while the earth in darkness grouped, thou wert the pride of Princes, and the pillar on which the monarchies of nations leaned, what art thou now? No sooner had the God of glory sent his son into the world, than Herod came to thee, for aid, to slay the young child Jesus. To help him out, thy hands were stained with the blood of all the infant males, from two years old and younger, throughout his jurisdiction. To perpetuate the connection of church and state, and seal for ever to the neck of Israel, the yoke, which neither they, nor their fathers were able to endure, the Jewish Rabbies had access to thee. In keeping with thy various transformations, at that important period, thou didst profess a zeal for God. Then didst thou teach thy sons to swear that they had heard the holy Jesus blaspheme—that they had known him to break the Sabbath—eat like a glutton, and drink as a wine-bibber. They called him Beelzabub, and said he cast out evil spirits through the prince of devils; and to arrest the further progress of his doctrine, the earth was traversed, and the sea compassed by thy Missionaries, of Pharisaic sentiments, to make one proselyte, who, when converted to thy craft, thou madest him more the child of hell, than were the pious Pharisees. And further, if our recollection serves us, thou didst originate, on one occasion, a tee-total abstinence society, in which, not less than forty of thy sons, not only pledged themselves to drink no wine or beer, but also bound themselves under a curse, that they would neither eat nor drink until they had killed Paul. Five times didst thou repeat stripes, by forties, in the case of Paul, as means to bring him into thy new measures: and once thou didst persuade him to shave himself, and be at charges. Poor Peter, also used thee, to avoid the strong suspicions, which attached to him, in consequence of the affirmations of a damsel. Judas, thy treasurer, held unshaken confidence in thee; he found thee useful in collecting funds to fill his bag, and through thine influence, he was enabled at one time to lift a collection of thirty pieces of silver. It is true, thy disciple, Simon Magus, did not succeed when, for thee, he offered money for gifts of the holyghost; but it is very evident that if Peter had really known that sinners were redeemed by silver, or with gold, he would not have sentenced the money with the wretch to perish. The money, for thy service, would have been kept back.

Had the good Master understood thy doctrine, as it is

generally understood, and practised by his professed disciples of the new school—so far from directing them to call upon the Lord of the harvest for more laborers, he would have directed them to thee; and by thine aid, to rear up colleges and theological schools—form national, and State societies, missionary boards, and to establish a thousand agencies in all parts of the land to raise funds and inducements for pious, lazy young men to enter the vineyard. But oh! how unfortunate for the antediluvian world—for Sodom and Gomorrah—for Tyre and Siden, and for ill fated Jerusalem, that the marvellous power to moralize and christianize the world were hidden from their eyes, and the resplendent blaze of thy glory reserved for the wonderful day of Means in which our lot is cast.

The present is a day devoted to thy service, distinguished from all former time as the peculiar day of means! In the development of thy powers are brought to light the hidden things of dishonesty, and thou art known and acknowledged as the originator of all the popular modern religious institutions which claim the right to monopolize all the benevolence on earth. Thou art like a powerful *Loco-motive*, puffing, snorting and letting off thy surplus steam, while thy thundering wheels, with sound of mighty power, makes nature tremble, and in thy train are found all the religious inventions of fallen man, dawn onward by thee with the most astonishing velocity. Thy splendid Cars, bearing the names of every religious society under heaven—with the bare exception of the Church of God—dash on with frightful celerity to consummate their glory. To thee, the Clergy of our day ascribe salvation; the pulpit and the press reiterate the sound that God has ordained eternal salvation through thy instrumentality; that thou art accessible to all men—that thou art even in the hands of all men—and if all will use thee, all shall be saved, and that the reason why any are lost is because of their rejection of thy sovereign power to save. In the wonderful *march of mind*, characteristic of the present times, few, very few are found who dare even pray to God for any blessing, temporal or spiritual, for time or for eternity, through any other name than thine. The name given under heaven and among men, whereby the Apostle tells us sinners must be saved, sounds harsh, antiquated, obsolete and barbarous in the pious ears of those who admire thee. To justify the foregoing remark, we refer for testimony to the general language of what bears the name of prayer in every part of our land—“Lord bless the means made use of for the spread of the gospel—for the revival of religion—for the conversion of the heathen, and for the evangelization of the world! Bless our theological schools—our foreign and domestic mission societies—our sabbath schools—our bible and tract societies, with all other means made use of for the good of thy cause, &c.” While on the other hand, sinners are taught to expect salvation through the use of means, and christians are gravely told that all their prayers to God to carry on his work and grace—to build up his cause and kingdom—to supply the walls of Zion with watchmen, to gather in his ransomed people; will prove abortive and vain unless we apply ourselves to—means!

In the diversification of thy transformations, some times thou appearest as a mighty deity, having power to control the mind and will of the unchanging God, and causing him to forego his plans and to adopt those which bear thy superscription; and when thou dost assume this god-like form, we are directed to depend on thee to aid us in persuading the Lord to convert our wives, our children, our neighbours, and the world at large—to bless our enterprises, and to give success to all our plans, and efficacy to all our measures. Anon, thou

seemest like some *net or drag* by which the portion of thine advocates is fat and full of marrow, and by which their meat is plenteous. Just as the silly fish catch at the angle of the artful fisher, infatuated mortals grasp at thee; and like a net or drag, thou makest fat the portion of thy votaries, who, in return, with grateful hearts and willing hands, sacrifice to thee, and on thine altar burn their incense.

Before we close our Eulogy, we would remind thee, that all the numerous host of thy disciples have long applied to thee for aid to put down the *Old School Baptists!* and in thy cause they have not shunned to declare all manner of evil falsely against them, nor left a stone unturned, yet why have they not with all thine aid prevailed? Because that He is mightier, who stands for his people, than thou, with all thine armies. Hence, MEANS, WE DARE THEE! Do thy worst, we dread not thy power; the God in whom we trust has set bounds to thy power: saying unto thee, as to the waters of the mighty deep, Hitherto shalt thou come and no further, and here shalt thy proud wave be stayed; and even shouldst thou be permitted to wear thine ancient costume of prisons, racks and halters—of gibbets, flames and faggots, as Christians trust in God, they fear thee not. Put on, therefore, thy most terrific forms, and as far as in thee lies, blast our reputation; operate against our worldly interest, confiscate our property, and even drench the earth with our blood; still we defy thee—still we refuse to have our portion made fat by thee; for unto us thy base reproaches are greater riches than all thy treasures. The God in whom we trust is able to deliver us out of thy hands—and if not, be it known unto thee, oh! Means, we will not worship thy gods, nor bow down unto the images which thou hast set up.

We copy from the Minutes of the Okaw (Il.) Association the following Resolutions, and we regret to say that we have no recollection of ever receiving their address to the Old S. Churches in the East. We shall feel greatly obliged if our brethren will furnish another copy for publication in this paper.

Below will be found the Circular Letter of this body.

Resolved, That the Association instruct their Clerk to transmit a copy of their minutes to Elder Gilbert Beebe of New Vernon, Orange county, New York, Editor of the Signs of the Times, a periodical published at that place; and that we recommend to the Churches generally the perusal of that paper, as being worthy of their patronage, ably defending the truths of the gospel, on which we, as a body, are united, and exposing the religious legerdemain of the times.

2d. The Association appoint Elders T. Threlkeld, Wm. H. Martin, and Bro. Lewis W. True, a committee to address a letter to the Old School Baptists in the East.

CIRCULAR LETTER.

The Okaw Association of Regular Baptist, To the Churches of whom she is composed.

DEARLY BELOVED BROTHERS AND SISTERS:

In conformity to the customs of Ass'ns., and agreeable to the resolution of the Association at her last session, we again address you in the form of a Circular.

In our last, we called your attention to the doctrine of the Gospel—next, in relation to it, is practical godliness. Messiah saith, “This people have I formed for myself—they shall show forth my praise.” And the prophet saith of Christ, that “He is the Prince of Peace;” and at the advent of the Saviour, the angels sung “Glory to God in the highest, on earth peace, and good will toward men,” and as Christ says, “He came not of himself, but his Divine Father sent him,” so it is evident that God the Father, Son and Spirit, are all concerned in the scheme of peace and reconciliation. As Christ is sent by the Father to make peace by the blood of his Cross, so the Holy Spirit reveals Christ's perfect work as a mediator, and the redemption which he completed by the shedding

of his blood, to the understanding of the poor heart-broken sinner, and he is enabled to believe; he joins with the Apostle, and says, "we joy in God through our Lord Jesus Christ, by whom we have now received the atonement," and as he feels that he is not his own, but that he is bought with a price, far more valuable than silver and gold, his desires arise at every manifestation of a Saviour's kindness to him, to yield himself as those that are alive from the dead, and his members as instruments of righteousness unto God. Right actions must be performed by a right rule, or law, and as there is no precept in Messiah's realm more binding than the law, or command of brotherly love, we invite your attention to that subject and its exercises a little while. The Apostle saith, "We love him because he first loved us." Again, the "love of God shed abroad in our hearts by the Holy Ghost which is given unto us;" and we have this rule laid down in Holy Writ, that he that "loveth God loves his brother also." Again, it is an evidence of our discipleship to be under the influence of love. "By this," says the King, "shall all men know ye are my disciples, if you have love one to the other." It is an internal evidence of our interest in Christ. "We know," says John, "we have passed from death to life, because we love the brethren." The exercise of this love renders our christian union and correspondence delightful and desirable. "Behold how good and how pleasant it is for brethren to dwell together in unity." The christian, where he beholds the image of God, he loves it, and they are drawn by those silken cords, and onward move in the path of obedience. The religious duties enjoined on the subjects by Divine authority, are such as tend to unite them in the bond of love. They are commanded to bear one another's burdens, and the strong to bear with the infirmities of the weak. Again, God gives to some poverty, to others riches, and a command to his ministers thus, "Charge them that are rich in this world that they be rich in good works, ready to distribute, willing to communicate; but to do good and to communicate, forget not; for with such sacrifices God is well pleased. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Again, "love not in word only, but in deed and in truth."

Secondly. This divine love is manifest in every branch of the kingdom. It is also manifested, or should be in all ranks and degrees. Some are set apart to the work of the ministry, as under shepherds under Christ, to feed the flock, for such Christ has given to his church; see Jer. iii. 15, and still gives, Eph. ix. 11. Those pastors and teachers are the same with bishops or overseers, whose business it is to feed the flock they have the oversight of. Those bishops are the same with Elders. When the Apostle Paul had called the Elders of the church at Ephesus, he addressed them as overseers; Acts xx. 28; and when he says he left Titus in Crete that he might ordain Elders in every city, he immediately gives the qualifications of Elders under the name of Bishops. A Bishop must be blameless, &c., plainly suggesting that an Elder and a Bishop are the same. Those Pastors, Elders or Bishops, are made partakers of the grace of love, and under the influence thereof, they contemplate as one the sovereign, eternal and unchangeable love of Jehovah, Father, Son, and Spirit, in the great work of salvation. While they look at themselves, they can say with the Apostle, "in me," that is, "in my flesh, dwelleth no good thing," and they are prepared to say, "not unto us, but unto thy name be the glory." Their heart and affections are drawn to Christ; they are sensible of their own ignorance, therefore, they are made to depend entirely on Christ, who, of God, is made unto them wisdom; from him they receive every necessary qualification for the work of the ministry, and the edifying of the body of Christ, and are the Lord's gift to the churches; and as their work is important, so the most solemn charge is given them to attend to it. "I charge thee, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, preach the word."—Again, the Apostle thus writes to a young minister, "study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." And as it is necessary to have an understanding as well as a recollection of it, in order to make a right division of it, he commands Timothy to give attention to reading, to exhortation, to doctrine, to meditate on those things, to give himself wholly to them that his profiting might appear to all.—Oh, brethren, here is the most solemn, awful and important work that ever was committed to man. They often go forth weeping with a broken heart, crying 'who is sufficient for these

things?' and would most certainly fail, were it not for the support the great Shephard affords them with his encouraging promise, 'Lo I am with you alway.' They lean on him for their spiritual support, and are often engaged at a throne of grace themselves, and frequently desire the united petitions of their brethren, that God would open a door of utterance to them. Their love to their master and his cause and people, is the most powerful inducement to them to feed the flock which they desire to feed with sound and wholesome food. A sound ministry is the greatest blessing that the Lord bestows on his people in this life, and the church ought to use them so as not to abuse them; which lead us to notice the exercise of love in the members of churches to their pastors in the discharge of their duty to them.

And first. The church should take special care who they call to the office of pastor, according to the direction of God's holy word; and they are to know them, which cannot be understood of a bare knowledge of their persons, for it cannot be supposed that there can be such relations between pastors and people or members, and yet the members not know their pastor—the sheep know their shepherd and his voice; but this goes to show that familiar acquaintance, love and esteem, that member have for their pastors; and they show a concern for their comfort and welfare, their safety and protection. Now, the argument made use of to enforce this duty, was, because those pastors labored among them. It is the duty of church members not only to know their pastor, but to esteem them very highly in love for their work-sake; for thus it is written, 'the Elders that rule well, be counted worthy of double honor, especially those that labor in doctrine.' Again, they are commanded to obey them that have the rule over them. Obedience ought to be yielded in a due regard to the ministry of the word as ministered by them; and churches should hold up the hand of their ministers, and encourage them in all good causes; to stand by them in times of affliction and persecution, and should not fail to attend the administration of ordinances administered by them. Again, the duty of churches is held forth in various passages of scripture concerning the support of their preachers: 1st Tim. v. 17, 18, Gal. vi. 6. This duty the Apostle urges and presses with various arguments in the ninth chapter of first Corinthians; he urges from the law of nature and nations, which he brings to view in the case of soldiers, planters of vineyards, and feeders of flocks, who, by virtue of their calling and service, have a right to support, between whom, and of ministers of the gospel there is a likeness. Also, he urges from the law of Moses, particularly the law respecting the ox, where it is written, 'thou shalt not muzzle the ox that treadeth out the corn.' The ox, unmuzzled while he labored, would make his living from the grain he threshed. The apostle here asks a question, "doth God take care for oxen," or sayeth he it for our sakes? He answereth, "for our sakes" no doubt this is written; and hence it appears, that it is the Lord's will that his ministers should be supported. Again, he urges their right to a support from the Levitical law, and the ordinance of God, concerning the priest's support. "Do ye not know that they which minister in holy things, live of the things of the temple, and they which wait at the altar, are partakers of the altar?" See Numbers xviii chap. from the 8th to the 23d verse inclusive; and we beseech you brethren, to examine that chapter carefully; even so hath the Lord ordained, that they that preach the gospel should live of the gospel; and so it is written, him that is taught in the word, communicate to him that teaches in all good things; and by referring to the commission Christ gave to his disciples, you will find this idea abundantly confirmed, for why should Christ command them to take nothing for their journey, neither clothes, purse, scrip, nor money, if he did not intend they should live of the gospel—that is, be supported by the people to whom they preached; therefore, he adds, when he had finished his instruction, the laborer is worthy of his meat. See Matt. x, and 10; also, Luke x, and 7, "the laborer is worthy of his hire." These being commissioned and relying on the divine promise, they went through the cities and towns preaching the kingdom of God; and at their return, we hear the master saying, when I sent you without purse, or scrip, lacked ye any thing? and they said, nothing. The people supplied their wants. There might abundantly more proof be brought from the word of God, but this must suffice at present.

Dear brethren, nothing is more just or reasonable, than this duty in itself, for if God has renewed our souls

and made us all partakers of like precious faith, and if the renewed soul has a desire for the word of God, the gospel of the Saviour, which is its support in this pilgrimage state, and if God should set apart one, and commit a dispensation of his gospel unto him, and set him forth in the church to feed the flock, and he, the shepherd through love and reverence of the divine master, his cause and people, engages in his work, administering to the comfort of their souls, the people to whom he ministers in spiritual things, should minister to him in carnal or temporal things. Again, the golden words of our divine master fell from his lips thus, "as you would that others should do unto you do ye even so to them." We cannot believe, brethren, that any of us are willing to be called off from our families, and see them coming to want, and no provision made to supply their wants; and if so, let us not expect our ministers to leave their wife as widows, their children as orphans, and go forth to preach the gospel without assistance from the people they serve; but some will say, we believe it is our duty to assist our preacher, but that it ought to be done secretly in the way of alms-giving. Alms are gifts to poor beggars, cripples, &c., and who that loves his preacher, would wish to see them standing at the door of the church as a beggar? Give alms, when necessity requires it, for that is enjoined in the word of God; but give to your ministers, who, for Christ's sake, have become your servants, the things that are just and equal, knowing that your master is in heaven. Another observes, that it is your duty to assist your pastor, but that every one should contribute what he pleases; this is certainly true as far as expressed—that is, gospel preachers charge nothing for preaching, and the church have no right to charge their members. Each and every one of us should give as we propose in our own hearts, for God loveth a cheerful giver. Again, to this subject once more: all are free to determine what is their duty, and what they will contribute to their pastor; but none are free to omit it, for Zion's King hath enjoined it on us, as plain as he did baptism. Another says he believes it is right to assist preachers, but he is poor, and has nothing to spare. To this it may be replied, God requireth of a man according to that he hath, and let us all forgive him if he is not lazy. A fourth remarks, he thinks it is right to assist ministers liberally, but for his part he is in debt, and by the by, he takes care to always keep so. We remark that these excuses generally flow from reluctant hearts, and unless their acts of obedience should flow from love to Christ, his gospel, and preacher, it is not acceptable. Paul rejoiced in the Lord greatly, that the care of his brethren flourished. Again, he says, not that I desired a gift, but I desired fruit that might abound to their account, and said of it, that it was a sacrifice acceptable, well pleasing to God; but finally, it is asked whether this duty is binding on us, as churches or as individuals? Answer: The scriptures, whether under the law or gospel dispensation, referring to this duty, respect us in our organized character as bodies and not as individuals; from hence it appears plain that, as churches, we ought to attend to it, and if churches ought to watch over one another, and admonish one another concerning other duties to be performed, why not on this subject also? We feel assured that God's promises and blessings are in reserve for the obedient children, but the rod will be the portion of the disobedient children; and through love to their souls, and for their own profit, we have called your attention to the foregoing remarks, for we verily believe that the churches for some cause, within the last twenty years, have greatly neglected this duty, and we incline to think one cause of this neglect has arisen from our jealousy over missionary societies. Those societies, from the missionary down to the little tract society, with all their boasted performances, are but human contrivances, and ought to be regarded only as will-worship, which has ever been marked with the frowns of heaven, and still is; see the confusion and distress in the ch's. where it prevails. There is not one shadow of authority for them in the word of God; and when we read from under their own hands that money gives membership, and not grace, we feel authorized to reject them as anti-christian. Behold their agents under pay going through the earth; their hirelings running beggars, moving to and fro in the earth, begging money from sheep or goat to aid their cause. These things are sufficient to raise suspicion in the breast of the honest disci-

ples of Christ. But we are sure, dear brethren, that we ought not to neglect our duty and obedience to the laws of our King on that account; but we are asked, why do you oppose the spread of the gospel? Answer—we are in favor of the spread of the gospel, and should rejoice to see its rapid spread; but we believe that every gospel minister is called and qualified of God to preach, and are the gifts of God to the churches; that they are subject to their authority, and that the churches possess, in their incorporated bounds, all the means necessary to accomplish that end. Let the churches keep a strict watch over their gifts, and such as are judged by them called to preach, let them be assisted and freed from worldly concerns—that is let every church liberate her own minister; and in this way alone will the true gospel be spread.

Dear brethren, we have had a pleasing interview, and though we have had but small additions to the churches of our body, and generally complain of coldness, yet we are in peace and union. What we have done, you will see by referring to our Minutes. We now commend you to God and the word of his grace, which is able to build you up, and give you an inheritance among them that are sanctified.

TRANSGRESSION.

This term embraces two ideas, namely: to exceed an established and binding rule, and to give offence by so doing. But as every act of disobedience implies offence, the falling short of an established rule is, by custom, and with propriety, termed transgression; as well as exceeding the limits of a command. We shall, however, in the following remarks, confine ourselves to the first definition of the word. To this the first transgression of man well agrees. The Lord had fixed a limit, beyond which man was not to go. He had in amount, said, "You may proceed in the free use of all the fruits, until you shall arrive at the tree of the knowledge of good and evil; there stop." But he passed the bound prescribed; and this act was pronounced an offence. Subsequently, a multiplicity of rules, (involving but one principle, that of obedience,) were established to regulate the conduct of men, each having its marked limit. One was, to have but one God. Men soon transgressed this limitation: they had numbers of their own make and fancy. Another rule was, their desire for property should be circumscribed within the pale of their own possessions, without coveting what was their neighbor's. This, too, was soon overleaped. Another was, that in the transfer of property, the receiver should pay an equivalent, without stealing. This was over-reached in different ways, and under various pretexts.

But transgression is not peculiar to the irreligious and non-professing part of mankind; nor is it confined to those dispensations which preceded the gospel age. It is seen walking with unblushing boldness through the ranks of the church, corrupting the pure religion of Christ, and drawing, in its train, the simple, the weak, and the unguarded, into paths of error. It has cast a mist and a shade over the brightness of truth, and pronounces those godly, who follow it in its pernicious ways.

Something appears to operate secretly and strangely upon some people, to persuade them that they have come up to the requirements of religion, while they are far in arrears. Such are sure to transgress by adding the performance of something not commanded nor authorized. For the nature of man is such that, when he has, either in imagination or reality, accomplished any given work, he cannot be idle; he embarks in some other work. Some again appear to believe that, a desire to keep the commandments and ordinances of the Lord, is accepted of him, even though it be accompanied with an indifference and slothfulness, that cause them to rest satisfied with barely supposing they have such a desire. But they too must have employment; and they are apt to find it in transgression of some kind. Others appear to be aware that they fall short of the whole amount of Christian duty; but they seem to think they will make amends by performing actions reasonably good. But these are sure to transgress. They have become the votaries of their own fancy. They are now endeavoring to gratify some carnal propensity: else they would never have yielded the pursuit of the divine dictates. The

person, who, being killed to the love of sin, and bent upon mortifying the deeds of the flesh, approves with all his heart the rules that God has given, will never cease trying to keep them, though he feels every day that he falls infinitely short of them.

But all the above descriptions of people, except the last are aiming more or less to be justified by the works of the law. And whatever may have been the ground of their claim to gospel promises, and however strong their faith may be, they are nevertheless guilty of distrusting the word of the Lord. For, in the transgression of the two first people, as a trust in the serpent's words obtained, so, on the other hand, a distrust of the word of the Lord obtained in the same proposition. And through all subsequent time the same distrust has never failed to be the precursor of transgression.

Of those who think to make reasonable amends for scriptural deficiencies in conduct, we consider it not unlikely that the present time is very fruitful. Compassion for the heathen and benevolence to them, lay the foundation of their reasonable good. As a large portion of their operations is of mere human device, unauthorized in gospel limits, by calling into requisition persons and means which the Lord has not required, they have exhibited themselves among those who distrust the word of the Lord, and are found transgressors.—*Primitive Baptist.*

Old School Meeting.

Orwell, Bradford Co. Pa. Sept. 17, 1836.

DEAR BROTHER BEEBE: Our Association closed day before yesterday. We enjoyed a pleasant session among ourselves, and had the pleasure of having two churches added to our number for which we thank God and take courage. I am almost persuaded that the blessing wherewith Moses, the man of God, blessed the children of Israel before his death is ours. "There is none like unto the God of Jeshuan, who rideth upon the heavens in our help, and in his excellency on the sky. The eternal God is our refuge, and underneath are the everlasting arms: and he shall thrust out the enemy before us; and shall say, destroy them. Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine, (in a mystical sense) also our heavens shall drop down dew, (i. e. the dew of his grace.) Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

By order of the Chemung Association, I am to request you to give as early notice as possible in the Signs of the appointment of an Old School Meeting with the Brethren of the Particular Baptist Church in Shamokin, Shamokin Township, Northumberland Co. Pa. on Friday the 9th of December next, at 1 o'clock P. M., to continue as long as God by his word, spirit, and providence shall continue the brethren in their duty to attend. From the encouragement we had from Brethren in the Juniata Association to meet, we shall expect their attendance; as well as all our Old S. Brethren whose circumstances in providence will admit, and who wish to cultivate an acquaintance with distant brethren, are respectfully invited to attend. Yours, with much respect,

HEZEKIAH WEST.

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Daniel Godfrey, Jun.	do	1 00
Benj. Carpenter,	do	1 00
Robert Trippe,	N. C.	1 00
Eld. B. Temple,	do	10 00
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N. Wren,	Il.	5 00
John Beadle,	N. J.	1 00
Total,		\$30 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. IV.

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Communications.

For the Signs of the Times.

No. I. on Isa. 20th.

Brother Beebe: On reading the 20th Chapter of Isa., several months since, I was forcibly impressed with the idea, that this passage of Scripture had reference to these times; in a word, that here we had declared the result of the struggle which is at present going on between the Catholics and the *Benevolent Societies* of the day for preeminence in the valley of the Mississippi. On some reflection upon the passage, and it has been repeatedly on my mind since, and on comparing it with certain other passages of Scripture which I shall have occasion to notice in the following remarks, I feel more confirmed in the conclusion, that this portion of prophecy is yet to have its fulfilment, and that in this country in part at least. If correct in my present views of this prophecy, I may have been mistaken in the supposition I gave in my "Letters on the Image of the Beast" relative to the Witnesses being killed by the influence of the Image or of the reformed churches through that Image, rather than by Popery.

This and the preceding chap. of Isa. had no doubt a primary reference to events which in part have already transpired relative to national Egypt, though I doubt whether that part of the prophecy contained in the 19th chap. from the 18th to the 25th verse, has as yet had its primary fulfilment, or will have, until the time of national Israel's being brought under the power of the gospel: when there will be no longer an Assyrian or Babylonish captivity, Egyptian bondage or Israelitish infidelity to oppose the Church of Christ.

That Egypt was typical of, or represents a *spiritual interest* which is to exist in opposition to the church of Christ in the latter days of her *wilderness state*, is evident from Rev. xi. 8, where it is said of the *Two Witnesses* that "Their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt," &c.; as Babylon also, the capital of Assyria and Chaldea, is made to represent another opposing interest, viz. the Church of Rome. See Rev. xvii. 5, xiv. 8, xvi. 19, and xviii. 21. That Egypt and Babylon or Assyria cannot with propriety, be considered as designed to represent the same

thing spiritually, is evident from the fact that in Scriptural history and prophecy they are represented as entirely distinct nations and often opposing powers, whilst both are brought to view as distinct from Israel, and often its oppressors. Having made these preliminary remarks, I will now present some of my thoughts relative to the spiritual import of this 20th chap. of Isa.—Not that I will presume to give a full illustration of the proper application of the whole passage.

Assyria being synonymous with Babylon, evidently represents spiritually the Church of Rome. Egypt as has already been noticed, being uniformly presented, in the Scriptures, as distinct from Babylon or Assyria, must refer to something, other than that *Interest* in the prophecy under consideration. If we can determine what is intended by that "Great City which spiritually is called Sodom and Egypt, where also our Lord was crucified," Rev. xi. 8, we shall undoubtedly get at the true application of the name in the prophecy. The name *Egypt* signifies *bondage*, and Egypt in the Scriptures is called the *house of bondage*, having been such to Israel. Israel soon passed into this house of bondage after being distinguished as Israel, or as *having power with God*, the import of that name. The church of Christ, after being manifested as the *true Israel*, or as *having power with God*, that is, as *having boldness to enter into the holiest by the blood of Jesus, by a new and living way, &c.* (Heb. x. 19 and 20) soon passed into a *house of bondage*, under the introduction of Judaism and a multiplication of ceremonies, or that mystery of iniquity which began to work even in the Apostles days. It was under the influence of a religion of this kind among the Jews, a religion which made void the law of God by the traditions of men that our Lord was crucified. As in Egypt literally, so in this case, the *task masters*, which bound heavy burdens and grievous to be borne, and laid them on men's shoulders, would not move them with one of their fingers. And all their works they did to be seen of men, as the Egyptians kept Israel making bricks with which to build their Pyramids, those standing monuments of their ostentatious folly to this day. See Math. xxiii. 4 and 5. So the Apostles say in reference to the binding of the burden of circumcision upon the disciples, that our fathers nor we are able to bear; again "As many as wish to make a fair show in the flesh constrain you to be circumcised" &c. it is added, "For neither they themselves who are circumcised keep the law but desire to have you circumcised that they may glory in your flesh." Acts xv. 10; Gal. vi. 12 and 13. Thus the *house of bondage* is clearly traced down from ancient Egypt, to New Testament times. And are not the *bondage* and the *glory-*

ing in the flesh above noticed fully copied out in the popular religion of this day? With all their *benevolence*, are not the Managers, the *modern Task Masters* binding heavy burdens upon those under their influence, in their proposed conditions of salvation, in their multiplication of ceremonies and *plans of benevolence*, and in their titling or taxing all the increase from the farm, the purse, the servant girls weekly wages &c. down to the *rag-bag*? And is not the same external show, and glorying in the flesh, manifested now as anciently? How often are we informed of their persuading persons to sign their Temperance pledges, for the sake only of the influence of their names? of their inducing persons to head a subscription with a round sum with the understanding that it was not to be paid; of their obtaining the passage of resolutions recommending the benevolent schemes, in Associations where they expect nothing further? of the flaming Reports of Agents and of Missionaries, who like the Missionary within the bounds of the Abington or Bridgewater Associations, Penn. that reported through the 'American Baptist,' 400 baptised, but who on being questioned about it, acknowledged one of the noughts an error, and on being questioned further, had to reduce the 40, considerably? And do the Managers in these schemes manifest any greater disposition than the Scribes of old, to share the burdens? No; but rather thereby to increase their own means of wordly grandeur and show.

But this is called a *Great City*. And truly it is; men in all ages have manifested a fondness for a conditional salvation and a showy religion. In all ages the priests, the task-masters in the humanly contrived religions have been disposed to gratify the public whim, by loading their religion, with ceremonies and parade, and he more they have burdened the people with these things the more popular they have been, and the more they have fattened on the spoils. This city has many streets. There is Mission street, which has Presbyterian Mission Alley, Baptist Mission Alley, &c. running out from it; there Bible Society Street and many others. But there is one Main street or thoroughfare, where all the citizens intermingle, and where the *dead bodies of the Witnesses are to lie*.

But this is also called Sodom, spiritually—not literally—remember. The sin of Sodom therefore, practised here is in a spiritual or religious sense. And can this sin be found in the city we are describing? Yes; as the Prophet says of Jerusalem, "The shame of their countenance doth witness against them, and they declare their sin as Sodom, they hide it not;" Isa. iii. 9. Look at the whole mission and moneyed concern; is

there any intercourse with the *bride the Lamb's wife*, or with her daughters the individual gospel churches, as such in these things? any consultation of pastor and church in managing those society plans? Not at all.—The Boards of the various Societies, composed mostly of preachers, have all the intercourse among themselves. They send out the Agents and Missionaries, appoint their fields of labour, finger the money, what is not swallowed up by the Agents in the collection, and manage the whole business; it is altogether a *male concern*; Sodomy to the full! Yea more. For as the Apostle speaks Rom. i. of a sin which was not even mentioned in Sodom; so in this great City we find female Tract Societies, female Mite Societies, female prayer meetings &c. in which females *religiously* associate together, not as in churches, nor as churches, where *there is neither males nor females, but all one in Christ Jesus*, but as females by themselves.

Having thus pointed out spiritual Egypt as exemplified in this *great city*, I am, I think, safe in supposing the same intended by Egypt in this 20th chap. of Isa. I would here make a passing remark; that the view here taken of Rev. xi. 8, if correct, goes to confirm the position I took in "Letters on the Image of the Beast," relative to the place where the *Witnesses* are to be killed.

But there is another character connected with the Egyptians in the passage under consideration, viz. the Ethiopians. These were a nation bordering upon Egypt, situated above it, on the same *troubled and muddy* River the Nile; the waters of which both drank.

Ethiopia and Egypt are repeatedly connected together in Scripture prophecy. I however find no direct figurative application, in the Scriptures, of Ethiopia, or the Ethiopians, except in Jer. xi. 23. "Can the Ethiopian change his skin, or the Leopard his spots? then may ye also do good that are accustomed to do evil," addressed to that adulterous generation of the Jews who were about to be carried captive to Babylon, and corresponds in idea with the prophecy of Daniel, concerning the Egyptians of our day, viz. that "The wicked shall do wickedly: and none of the wicked shall understand." Dan. xii. 10. Amos ix. 7 also may be considered a figurative application of the term, where speaking of Israel as being rejected of God and about to be driven from their land, the prophet says, "Are ye not as children of the Ethiopians unto me? saith the Lord."

The Ethiopians in the passage we have under consideration, may refer to a distinct class from the Egyptians, but I am inclined to the belief that they are designed to prefigure the same people, and to designate them as being of the same character, having the same blackness and depravity of heart, now they have floated down the broad stream of their *troubled and muddy* systems, till they have got into Egypt, and near the great Sea of Babylonish corruption, and of destruction which awaits the whole mass of the *Man of sin*, as when they started at the source of this over-

flowing river. The term may also show, that notwithstanding the *white washing* they may have put on, and their great pretensions to the peculiar favour of heaven, they, instead of being recognized of God as his *free-born sons*, are to him, as the *children of the Ethiopians*, and destined to be subject to perpetual bondage.

Having thus arranged the several characters brought to view in this prophecy, I will leave the further consideration of the subject for another opportunity. Yours, as ever,

S. TROTT.

Fairfax C. H. Va. Sept. 26, 1836.

For the Signs of the Times.

Lakeville, Livingston Co. N. Y. }
Sept. 24, 1836. }

DEAR BROTHER BEEBE: With this I forward you a copy of the minutes of the 5th anniversary of the Livingston Baptist Association, held at Lakeville, June 22d, and 23d, 1836. You will see by reading them, that the Association passed resolutions in favor of the New York Baptist State Convention, the Baptist Foreign Missionary Society, the Hamilton Seminary, the American and Foreign Bible Society, and the N. Y. Baptist Register. In regard to the resolution, I shall say but little at this time, inasmuch as my brethren all know (who are acquainted with me,) that I have no fellowship for such societies, as religious institutions, believing it to be a departure from the primitive faith, of the gospel church to aid in building them up. As to the Hamilton Seminary, if the learned ministers that preached at the Association, are a fair sample of those that come from thence. I pray the Lord to deliver his people from them, for I confess that to me, they appear more like greedy wolves, (if I may be allowed to use the phrase, and not give offence,) than they do like shepherds; and the sitting of the Association appeared more like an annual shearing, than it did like a time of feeding the sheep and lambs of the flock of Christ. I don't know but I shall be accused of having a "bad spirit." I say that I think they (that is those learned ministers of whom I have been speaking) very much resembled the shepherds that the prophet Ezekiel describes in the 34th chap. those who fed themselves, and not the flock: for there were some of them that it seemed as if nothing else would satisfy but the ready cash. But I must let them pass, for I have not time to write near all that I wish, neither would I tire your patience with a lengthy description of all the items which I should like to notice, if I had time; but I shall endeavor to be brief—touch upon but a few things which seem to strike my mind, as being worthy of a passing remark. As to the New York Baptist Register, I believe it to be a paper well calculated to befog, and becloud the mind of the christian, and lead him astray from the truth, and simplicity of the gospel. I was once a subscriber for that paper, and read it faithfully, as I believe, for three or four years; and while I read it I was never able to fix my mind upon any system of doctrine long at a time.

but I was continually changing from one system to another; and I can think of nothing more appropriate, to compare the light to, that I have generally received (on the doctrine of the gospel) from reading that paper, than to the light we receive (in the dark,) from a certain kind of rotten wood, commonly called fox-fire, which with all its light, shows nothing but itself, and casts no light on any thing else.

I now pass to notice the circular letter in those minutes. On reading the first sentence of this circular letter, you will no doubt be led to conclude that it intends to take a middle-ground between what is commonly called the O. School and new school; but on reading it through, you will find that it is just like the middle-ground folks; it throws the whole of its influence on the scale in favor of the new school, and in opposition to the old. It commences by saying, "Such is our depravity, that on almost every subject, we are liable to be on the extreme, too fast or too slow; too much zeal, or not enough. We find this exemplified in the conduct of some, as it regards the cause of missions." On reading this, one would naturally be led to suppose that the object of the letter was to point out some of the evils on both sides; and had it done so, I might perhaps have remained silent: but as it has shot all of its arrows on one side, I would just beg the privilege of exposing my ignorance, by endeavoring to blunt some of their points. But to return to the letter, it goes on and says, "In these last days, when Zion's light has come, and has come more abundantly; when the glory of the Lord hath arisen, and is covering all her hills; when the path of christian duty appears so plain and is shining more and more unto the perfect day, some there are, living in the midst of this light, professing to travel up the Kings highway, who denounce the cause of christian missions. They tell us all those societies which we term benevolent, are monied institutions, and are nothing better than a system of speculation.—Whole associations of Baptist churches come out and pass resolutions to this amount. The design of our remarks will be, to correct some of those evils." Now, we begin to come at the design of the letter. If I understand it, the design of the letter is, to correct some of the evils arising from whole associations of Baptist churches coming out, and passing resolutions, that they will not disregard the divine rule, which God in infinite wisdom, and mercy has given them, and commanded them to walk by—that they will not follow those who teach for doctrines, the commandments of men; and that they will not help to build up the inventions of men, in matters of religion. But perhaps I may be accused again, of having a "bad spirit," if I call missionary, bible, and tract societies, the inventions of men; and accuse those who go about building them up, of "teaching for doctrines the commandments of men." But what else can we call them? It is granted in another part of the circular letter, that "we read nothing about missionary societies in the apostolic churches." If this is the case,

where abouts in the bible are we to find them? No where, of course: for the apostolic churches are the ones which we profess to take for our example. The bible we profess to believe, contains all the commandments of God to his people, and is a sufficient rule for our faith, and practice. Well, if the bible contains all the commands of God, then of course, those practices which men tell us to observe and do, which we do not find in the bible, are not the commandments of God; and if they are not the commandments of God, they must be the commandments of men, or devils. Now, if the bible nowhere informs us that the apostles, and primitive churches, had missionary societies, and nowhere gives us any directions to have them, then those who build them up, and teach others to do so, "teach for doctrine the commandments of men:" and it is vain that they worship God in so doing; for the Savior says, emphatically, "but in vain do they worship me, teaching for doctrines the commandments of men," Matt. xv, 9.

But I must pass to notice another sentence in the letter: and that is, the evidence it pretends to bring, in order to prove that these things are right. It says, "But how does it come to pass that God owns and blesses the labors of such men—has so done in every age, that converts are multiplied as drops of the morning dew?" It would seem by this sentence, that the multiplicity of converts, is an evidence that they are doing right, and preach the truth. But is this in fact the case? is it an evidence that they are doing right, because converts to their dogmas, are multiplied under their preaching? If it is, then who in the world is wrong? Just look at the multiplicity of converts to the Mormon religion: are they right? Most certainly; if addition to their number is a certain evidence of it. But methinks that every enlightened christian will say no, they are not right. Well, if this is no evidence that they are right, why is it an evidence that others are? It appears to me that it is no more of an evidence of a persons being right in one case than in another; and we may safely conclude that God is fulfilling his word, spoken by the prophet Isaiah, lxvi chap., latter part of the 3d and 4th verse, "yea, they have chosen their own ways, and their soul delighteth in their abominations. I also, will choose their delusions, and will bring their fears upon them; because when I called, none did answer, and when I spake, none did hear; but they did evil before mine eyes, and chose that in which I delighted not." I say may we not safely conclude that God is fulfilling this scripture, in the case of all those who leave his word, and follow after their own inventions and contrivances, by leading them to follow the ways of their own devisings, and adding to their numbers of such as have no part in the great salvation which God has prepared for his chosen people? I do not pretend to say that none of God's dear children are led astray by these "cunningly devised fables of men;" for I do believe that many of them are led astray

by them; but this is no evidence that they are right: and the Lord will in his own time, cause his dear children to see the abomination of those things, and bring them out from them.

But I must pass on to notice the letter a little further. After giving an extract, from the Signs of the Times, which by the way, is not given in order to show the correct views in regard to gospel doctrine, and practice generally advanced by that paper; but in order to cast a slur upon it, and make it appear contemptible in the eyes of community, and to prove that which I should think by the conduct of the editor he was willing every body should know, and would not deny it, viz: that the wonderful benefit said to be derived from the modern mass of societies invented by men to help save souls is a delusion, and that the multitude of converts they profess to make, is no evidence that God owns and blesses their labors; but it is rather an evidence that God has left them to the corruption of their own minds, they "being reprobate concerning the faith;" for do we not see that they generally "resist the truth?" But as I was saying, after giving an extract from the Signs of the Times, the letter goes on, and tries to prove that which I think no old school Baptist will deny; that is, that those who "preach the gospel should live of the gospel," 1 Cor. ix, 14. But in this acknowledgment, I do not concede that Paul was like our modern missionaries; he did not wait for his brethren to raise funds, and agree to pay him a stipulated sum per month, or year for preaching before he started on his mission. No: as soon as he had received his commission from the Master, he immediately set himself about the work. He says, "but when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his son in me, that I might preach him among the Heathen; I conferred not with flesh and blood, neither went I up to Jerusalem, to them which were apostles before me; but I went unto Arabia, and returned again to Damascus;" Gal. i. 15, 16, 17. Now we see, that Paul did not wait for his brethren to say how much they would give him for preaching, and tell him where to locate himself; neither do we hear of his writing home to his friends after he had been gone a few years, such stuff as the following, in order to induce them to raise his funds; we do not hear of his writing home, that there are "some, yea, many precious souls which might have been redeemed from the quenchless fires of Hell, where now they must lie and suffer to all eternity, had you not been afraid of being thought unfashionable, and not like other folks," &c. Neither do we hear of his apologising for such a sentence in the following manner: "Please to tell your friends who object to the heterodox sentiment contained in the sentence, that he must take it in a popular, not strictly theological sense, and not make a man an offender for a word. Pray remember that I was writing a letter to the ladies, and not a suplliment to Calvin's Institutes." Just as though it was no harm

to write a lie to the ladies, or teach them false doctrine. But let us hear what Paul says, on a certain occasion, when he was out on a preaching tour, and was on his way up to Jerusalem, he called the elders of a church, where he had formerly labored, and when they had come to him, he rehearsed over to them his manner of life while with them in former times, and in the course of his remarks, he says: "Wherefore I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God;" Acts xx, 26, 27. Paul had not taught them false doctrine neither had he kept back part of the truth, in order to induce his brethren to impart to him of their substance. And in the 33d and 34th verses of the same chapter he says, "I have coveted no man's silver or gold, or apparel, you yourselves know that these hands have ministered to my necessities, and to them that were with me." Now how many are there among our modern missionaries, who can say they "have not shunned to declare all the counsel of God?" who can say that they have kept back none of the doctrine of God's eternal electing love to his people? who can say that they have not softened down the doctrine of God's eternal and unchangable purposes in regard to the salvation of his chosen people, and the final overthrow of the wicked, in order to make men more liberal towards them in their feelings, and a little more liberal in bestowing the good things of this world? how many of them can say "that they have coveted no man's silver, or gold, or apparel, and that their own hands have ministered to their necessities?" Are there not many of them who are afraid to labor with their hands for fear it should hurt their influence in the world? This was not the case with Paul; he was not afraid to labor, and he could say to his Thessaloman brethren, "neither did we eat any man's bread for nought; but wrought with labor and travail, night and day, that we might not be chargeable to any of you." 2 Thes. iii, 8.

Again, the circular letter says, "we cannot see why a missionary society should be considered more unscriptural than an association." I'll try to tell what I consider to be the difference. If I understand the idea of an association, it is the uniting together of a number of churches, of the same faith and order, for the purpose of strengthening each other, and for the general promotion of the cause, and each church stands on a level with the other, whether rich or poor, and the offices, directorships, and memberships, are distributed among the delegates according to the talents which the Lord has given them; or, according to the love they manifest to the Savior; or in other words, money gives one man no ascendancy over another; but the rich and the poor are all on an equality. The time of their annual meetings, I believe, was once calculated to be spent in rehearsing over the dealings of God with each other, and preaching the gospel, and striving to edify one another. Now, I

am not able to see any thing unscriptural in this; where their meetings are made no other use of than for the edification and instruction of the saints. But a missionary society appears to me to be different. A missionary society, is a society formed on a moneyed basis for the proposed object of spreading the gospel. No man can be a member, let him be ever so upright, ever so good, ever so talented, unless he has money to pay into its funds: and the man who has the most money, can bear the greatest sway: for instance, a man who is not able to spare the money required, in order to obtain a membership, must stay out of the society, no matter how good the man is. Another man, perhaps not so good a one in society, but one who happens to have a little of this world's goods at his disposal, and one who wants his name trumpeted abroad, as being a benevolent man, yet by paying his money, can become a member for one year. Another man, who is a little more fortunate, by paying a higher sum at one time, becomes a member for life; a still higher sum will make a man a director for one year; and he shall have the privilege to be one of the number who shall tell how the funds of the society shall be laid out, what minister they shall hire, how long he shall labor in their employ, how much they shall give him per month, or year for his services, and where he shall preach. Now we see the man's money, and not his purity of life and conversation, or superior talent, buys him all this privilege, and by putting in a little larger sum at one time, he can have all this privilege during his life. And is there nothing in this unscriptural? This looks to me like giving the whole control of preaching the gospel into the hands of the rich, in this world's goods. This looks to me like a practice which the apostle James condemns; it looks like having respect for the rich; and Jas. says "if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law and yet offend in one point, he is guilty of all." James, ii, 10. These are a few of the reasons why I consider missionary societies, as being more unscriptural than associations. But I must hasten, or I shall weary your patience, and although there are many more things in the circular, which I should like to review I must forbear, and notice but one or two.

The first is, another extract from the Signs of the Times, which, like the other, was not intended to do that paper any good; but was given in order to show what an awful spirit of "infidelity" the paper comes from, or brings with it.—Well, this is as it should be; it is making the words of the Savior true: the good old Scribes and Pharisees, or Jews, accused him of having a "devil," because he exposed their wickedness, and hypocrisy—John, vii, 20, and viii, 48; and he has said, and left it on record for our comfort, that "the disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as

his lord. If they have called the master of the house Belzebub, how much more shall they call them of his household?" Matt., x, 24, 25. So we may expect that just as long as the Signs of the Times, continues to expose the false doctrine, and bad conduct of the self-righteous, in this day and age, it will be accused of having a "bad spirit." But, says the letter, "would not the spirit of our dear Lord lead us to throw the mantle over these faults? or if we must rebuke, to do it in kindness? We do not pretend there is nothing faulty on the other side; but shall we throw away the cause on account of the imperfections of those who profess to be its friends? No: we will rebuke these evils, if it be needful; but "hold fast that which is good." We admit that many of the friends of the missions are Arminians, and some, perhaps, are new measure, and new divinity men." And yet this does not seem to be tho't worthy of even a gentle rebuke. What! not rebuke a missionary society, when we are all aware that it employs, as agents and preachers of the gospel, men who do not believe the doctrine which the Savior, and the apostles preached? men who preach another gospel from that which Paul preached, even salvation by works? It seems the letter has not done it. But let us look at the other side: did not the old school brethren, who are now sustaining the Signs of the Times, and whose sentiments are ably and boldly contended for by that paper, begin by gently reproving their Arminian brethren for teaching false doctrine, and for their departure from the gospel rule? and did not the Arminian brethren persist in their evil course? Did they not turn a deaf ear to the entreaties of their brethren, and refuse to be guided by their counsel? and when the old school brethren saw that this was the case; when they saw that they turned a deaf ear to their entreaties, and still persisted in their courses, did they not turn to the missionary societies that employed them, and beg of them to withhold from them their support, until they would reform? and did they meet with any better success here? Did not the missionary societies turn a deaf ear to their complaints, and refuse to answer their requests? Did they not continue to support those false teachers, and keep them in their employ, while they continued their evil practices? Did not the old school brethren bear with these evils, until longer forbearance would have been a sin? Did they not bear these things until the conduct of the missionary societies seemed very clearly to sustain them in the belief that they were not so particular as to what a man preached, or what he practised, as they were whether he was a skilful hand to bring funds into the treasury of the society? And now let us just compare the spirit which these brethren have manifested in coming out and separating themselves from these men, and calling them by their right names, when they were so well convinced of their principles: I say let us compare the spirit which these brethren have manifested in doing this with the spirit of our dear Lord, and his apostles, and I think that unless

the God of this world has blinded our minds, we shall soon be enabled to ascertain whether it is a good spirit or a bad spirit. Now the spirit of our blessed Lord led him to say to the Scribes, and Pharisees, who were very zealous in keeping the traditions of men, "Well hath Esaias prophesied of you hypocrites, as it is written: This people honoreth me with their lips, but their hearts are far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandments of God, ye hold the traditions of men as the washing of pots, and cups, and many other such like things ye do. Full well ye reject the commandments of God, that ye may keep your own tradition"—Mark vii, 6, 7, 8, 9. It also led him to say unto them, "wo unto you scribes and pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones; even so ye also outwardly appear righteous unto men; but within ye are full of hypocrisy and iniquity"—Matt., xxiii, 27-28; and he also told his disciples to beware of the doctrine of the pharisees—Matt., xvi, 6, 11, 12. The same spirit also led him to tell his disciples to "beware of false prophets, which come to you in sheeps clothing; but inwardly they are ravening wolves: ye shall know them by their fruits"—Matt., vii, 15, 16. He not only told them to beware of them; but he gave them a rule by which they should know them, which was by their fruits. Now just let us look at the fruit of some of our modern missionaries, and agents for the societies, and see if we are not led to conclude that they very nearly resemble those false prophets, of whom the Saviour speaks. See the new doctrine and new practices which they have introduced—see the eagerness they seem to have for money, and property—see the high sounding titles which they love to be called by, and which are contrary to the divine rule, such as "Rabbi, Rabbi," or what is not much better in my view, "Presidents, and Vice Presidents, Doctors, &c—see how they pervert the gospel of our Lord, making money and gold necklaces of equal standings, in the redemption of the Lord's chosen people, to the blood of the Savior; or in other words, some of them tell us that many precious souls for whom the Savior spilt his precious blood must, or have already perished, for the want of money to save them, or carry them the news of their salvation. Just as though the Savior would suffer one of his redeemed to perish, because another had neglected to carry him the news. But, is this true? No; for Peter says, "ye were not redeemed with corruptable things, such as silver and gold; but with the precious blood of Christ"—1 Peter, xi, 18, 19; and the Savior says "I lay down my life for the sheep;" and again, "my sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hands"—John, x, 13, 27, 28. Now we see the Savior will not suffer any of his children to perish: but he will raise them

up at the last day. If any of them go astray from him, or neglect to do their duty, he will "chastise them; but his loving kindness he will never take from them." But let us pass on, and see what the apostle Paul says about these false teachers, or those who teach other doctrines, and cause divisions, &c. He says, "now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such, serve not the Lord Jesus Christ; but their own belly; and by good words and fair speeches deceive the hearts of the simple"—Rom. xvi, 17, 18. Again, 'I marvel that ye are so soon removed from him that called you unto the grace of Christ, unto another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ. Tho' we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed"—Gal., i, 6, 7, 8, 9. Now what kind of a spirit did Paul have when he wrote this sentence? Shall we suppose it was a bad spirit? Suppose those he wrote it about were to tell their own story concerning it; may we not suppose it would be like the following? Why now what a "bad spirit" Paul has got; he charges us with perverting the gospel; but we are sincere in what we preach, and why should he write so about us? We don't believe that hard doctrine that he preaches, that men's works will not save them, that they must be saved entirely by grace: why, if we should make men believe this doctrine it would make them careless and indifferent, and they would not think there was any need of preaching, and would not help to support us.—Now we believe the Savior died alike for every man, and if they will be circumcised, and keep the law they can be saved, and if not they will be lost. I say, may we not suppose that this resembles their language, were they to tell their own story? and would this make out that Paul had a "bad spirit?" No: neither did the spirit which Paul had, lead him to 'throw the mantle' over Peter's faults; but has left it for our instruction. He says, he "withstood him to the face, because he was to be blamed for his dissimulation"—Gal., ii, 11, 13. Now if the Saviour called men hypocrites, and ravening wolves for rejecting the commandments of God, and following their own traditions—and Paul says such things about those who pervert the gospel; in Acts, xx, 29, he calls them grievous wovies; in his letter to the Romans, he tells us to avoid them. Now, I say, if the Savior spoke these things, and if it was his spirit in Paul, which led Paul to write the things he has, and to give us the instruction that he did; may we not suppose that the same spirit in the children of God at the present day, would lead them to do the same things; or at least to obey the instructions given them? Would it not lead them to "come out and be sep-

arate, and touch not the unclean thing?"—2 Cor. vi, 17. But I have already exceeded the limits which I intended, and must close. I hope you will bear with my weakness and imperfections; and if you should consider these broken hints worthy a place in the Signs of the Times, you may do as you please about publishing them. I hold no hardness against any one; neither do I wish to harm any ones feelings unnecessarily; but I do wish that all the dear children of God, who seem to be 'entangled in the yoke of bondage' might be enabled to see the difference between that spirit which leads men to contend earnestly, and boldly for that faith once delivered to the saints, and that spirit which leads men to "pervert the gospel" for the sake of popularity and filthy lucre, in order to shun the cross.

I remain your's, with much esteem,
CLEMENT WEST.

SIGNS OF THE TIMES.

New Vernon, Friday, Oct. 21, 1836.

MEANS, ONCE MORE.—In our last number we called the attention of our readers to the subject of means, and in a manner somewhat ironical, set forth some of the properties which Means is supposed to possess; and for our eulogy we presume our Arminian neighbours will feel themselves greatly obliged. We are not willing, however, as yet to dismiss the subject of means, as we have somewhat further to say on this point, which we will endeavor to do in a more serious manner.

It has been reported by some, and believed by others that we discard altogether the idea of God's using means or instruments for the accomplishment of his divine purposes. This charge is gratuitous and untrue. Although we do most positively deny the supposed power or efficacy of humanly invented means, to facilitate the salvation of lost sinners, in the manner the doctrine is preached, believed and acted upon at the present day, we most freely admit, and firmly believe that the all-wise and glorious God has appointed instruments by which he will accomplish his adorable purposes. This truth is clearly taught in the Scriptures; but in the examples we shall give, the reader will do well to mark the difference between the wisdom of God, and the policy of men, in providing and bringing means into requisition. The unskillful management of man as set forth in our last number, will form a striking contrast to the handy work of God.

The first example we shall give of God's using means, is that of the salvation of Noah and his family. (See Gen.) The means made use of on this occasion was an Ark; the plan, form and construction of which were all of God. He that was able to dash a thousand worlds to death at a word, and amidst the general calamity, say, 'Let Noah and his family be saved,' chose to pursue a different course. No part of the work was left discretionary with Noah, but all must be done agreeably to the divine instruction Noah received from God. The plan of man to save the human race from a devouring deluge, was to build a Tower whose top would reach to heaven; but the means which God employed to stop the progress of the work of Babel, was to go down and confound their language. The train of means which God employed to elevate Joseph, and to humble his ambitious brethren, were such as human wisdom would have thought the most unlikely to succeed. The jealousy of Joseph's brethren—their envy and hatred—their murderous designs—their avarice and treachery—their selling him into slavery—did not look much like means to bring him into power, and subjugate his brethren. The unmerciful Ishmaelites were another link of God's appointed means; by an all-wise decree they were

on the spot at the appointed moment; had they delayed their journey a few moments, Joseph had been no more. But when the murderers saw them, Joseph was raised from the pit and conducted down to Egypt, where he withstood the temptation of his mistress—was falsely accused, unjustly condemned, thrown into prison, miraculously brought forth therefrom, and finally raised to the government of Egypt. Good old Jacob did not seem to understand or like the means which God made use of in this case.

The means which God employed to rid his ancient Israel of a rebellious King, was to send an evil spirit with a commission to go and be a lying spirit in the mouth of all Ahab's prophets. These were ordained to persuade him to go and fall at Ramath Gilead, and that by lying to him, and saying that he should go and prosper, and the Lord would deliver Ramath Gilead into his hands. When the beloved Son of God was to fulfill all that was written of him, in law, or prophets, or psalms; wicked men and devils were God's sword. In many instances we are told by the Evangelists, of what they did 'that the Scriptures might be fulfilled.' When but a babe we see the Holy Child chased down to Egypt, by cruel persecution; and being called from thence, he turned into a small city, that the Scriptures might be fulfilled—from the manger to the cross, his life is loaded with reproaches, abuses, blasphemies, and insults; and all to preserve the sacred volume inviolate. At length against him both Herod and Pontious Pilate meet, with men of Israel and the gentiles, 'for to do whatsoever (God's) hand and counsel before determined should be done;' the heathen raged, and the people imagined vain things against the Lord, and against his Christ; yet all these things were God's chosen instrumentalities for the accomplishment of what his hand and counsel had predestinated. And when the dear disconsolate disciples, on their way to Emmaus, journeyed and were sad, because of what their Lord had done and suffered from the hand of wicked men and devils, our Lord reproved them saying, 'O fools and slow of heart to believe all that the prophets have written, ought not Christ to suffer these things and then enter his glory?' Heaven had ordained the accomplishment of all these things, and all requisite means for the accomplishment of the end were duly provided.

But ere we close our article on this subject, let us examine the means which God has ordinarily employed to facilitate the spread of the gospel ministry—not the making of ministers nor the regeneration of souls, but the publication of the gospel. As the heavens are high above the earth, so the ways and thoughts of God do truly transcend the ways and thoughts of man. Let us contrast them. For the spread of what they call gospel, men form large, popular and monied societies—establish permanent funds—call into existence unheard of, unscriptural and uncalled for begging agencies—establish dignified executive boards, &c. to induce by hire or bribery, such as are greedy of *filthy lucre*, to enter their field and labor under their ecclesiastical dictation. But how different is the plan of God; the means, if we may call them so which he employed in the primitive days of his gospel church, were to let loose the powers of wicked men and devils upon his dear servants, to persecute, whip, imprison, calumniate and distress them; and he had previously given them directions, If they make up for you a full purse and a splendid outfit in one city, take it and go as their hirelings to another!—not exactly so; but these were his words: "If they persecute you in one city flee unto another!" Such were the means which the all-wise God employed, and so when it became necessary to start them out about their master's work, there arose a great persecution, and the saints were scattered, and they that were scattered went every where preaching the word. It was persecution, under

God, that took Paul to Rome, and John to Patmos for the benefit of the Seven Churches; and persecution has been ever since employed by the great Master in compelling his ministers to traverse the earth with the ministry of the everlasting gospel. But mark! while the enraged Jews were made subservient to the cause of God in wickedly and maliciously persecuting the ministers of Jesus, they themselves had their popular religious proselyting missionaries out in all the land and sea, under good pay and easy circumstances—even as their successors in the pharasaical crusade of modern times.

Down through the dark ages of pagan, papal and protestant persecution, God has overruled all their rage and malice, and brought it to bear upon his servants in such a manner as to make them the more active in preaching the word of God every where. It was persecution in Europe that brought the pioneers of the gospel ministry to our beloved shores; and when they thought to sit unmolested and secure under their Guards, and enjoy that social felicity together, for which they had bidden adieu to their native countries, and for the enjoyment of which they had crossed the mighty deep; God prepared a worm to gnaw the *guard*—it withered—it died. Persecution then arose from the most popular party, (Congregationalists) and they were scattered and went every where as God directed their way in providence!

At some future time, we hope not far distant, we intend to give our readers a more full account of the persecution of some of the first Baptist preachers, who went every where preaching the word, when there were no golden wedges or babylonish garments in the camp to induce hypocrites and nominal professors to reiterate the ancient petition, 'Put me, I pray thee, into the priest's office, that I may have bread!' Our dear brethren in the ministry who have labored in the gospel when Baptist ministers preached at the peril of their lives—when instead of loves and fishes, they were treated with showers of stones—with tar and feathers; and in not a few instances, like old Elder Morse, who preached the gospel laying on his back in a broiling sun, with his feet made fast in the stocks; and when preaching a short time before his death at an Association, brushed back his venerable locks and showed the scars and wounds received in the service of Christ—having been stoned while preaching Christ to the people. It was this kind of treatment that often drove the old soldier of the cross from his own fireside to penetrate the newly settled wilderness; and as he went he preached Christ.

When in this manner God had sent and sustained his gospel ministers until he had by them raised up churches throughout our Eastern and Southern states, their enemies finding that they could not exterminate them from the earth, changed their tone, and said, "come let us all build together." They crept in unawares, *by peace and by flattery*, as Daniel says, and when once in, there was war in the camp; the old veterans of the cross became targets for the new lights to shoot at. Grieved and afflicted, they were by persecution compelled to retire from their flocks, and being scattered, they went every where preaching the word, while their ill-fated brethren amalgamated with the Ishmaelitic multitude of new measure converts, were left to go hungry; or like the prodigal, strive to fill themselves with the husks which the swine did eat.

Pastors by this discription of means were furnished for the *far-west*; hundreds from Va. and other States went out to find a peaceful home where the cry of the panther, the growl of the bear, the howling of the wolf, and the yell of the savages, were to them less dreadful than the persecution from which they had retired. Here in the uncultivated wilderness, they little suspected that

the *dandy cut* clergy of the older States would molest them; nor was there any danger until they had subdued it, and made it literally a fruitful field—when cities and villages were springing up, and when they had finished the ministry which God had intended by them in these places; and then the flood gates were opened, and their churches were soon inundated with young bucks, from Theological schools, who were sent over, not to escape from persecution; but under the patronage of the popular religionists of the East. Like lions let loose they made it their business to divide and distress the dear people of God in the great Valley. And even now the struggle is going on; the Pope, the World, and the Devil, are all engaged in furnishing the Mississippi Valley with missionaries of their own manufacturing, to surplant the Lord's Ministers; and God is, we doubt not, even now suffering this war to go on, until by the use of these MEANS he will drive his ministers into other destitute parts, and leave in their places ravening wolves to drive out all such as fear the Lord, and tremble at his word.

Finally: We write that we do know, and testify what we have seen—aye, and felt too—when we assure our readers that the ordinary *means*, or instrumentalities which the Lord employs to remove his servants from one place to another, is persecution in some form or other. When the Jews accounted themselves (by their conduct) unworthy of eternal life, lo! the apostle turned to the gentiles; for so had God commanded. Let down from a window in a basket, to avoid the murderous enemies of the cross; the apostle fled to another field of labour. But oh! how different with anti-christ's hirelings.—Note the scores of young and old *clergymen* in almost every city in our States, panting for the work!—panting for the salvation of souls—panting for a call—an outfit—aye, panting for a respectable salary; but yet they stand idle in the market place because no man has *hired* them, and yet their benevolent bowels yearn over the perishing millions whom they say are dropping into hell for want of their labours of love; while their sense of the incalculable worth of immortal souls often makes them ejaculate the prayer,

O, for a thousand pounds a year,
That I might go and preach,
And loud proclaim to every ear,
What I delight to teach!

O, that our missionary board
More agents would employ,
And send them forth, the dust to hoard,
How I would leap for joy!

O, that the halcyon days were come,
When all, both far and near,
Would bring their earthly wealth, as one,
And say, lo! it is here.

O, what a precious heap of gold,
All corban'd to the Lord!
For this my service shall be sold,
And I will preach the word.

My gen'rous hands and lib'ral soul
Of cash shall grasp a store,
Then will I preach from pole to pole,
And cry, give more! give more!!

But oh, how painful to my eyes,
The cash comes in so slow,
I fear they'll all, to their surprise,
Sink down to endless woe!

Say honest reader is not this the very spirit of modern benevolence? Surely these are the men who claim an exclusive right to the title of benevolence. Persecution never did, and we are confident it never will drive them into the work; they had much rather lounge in the cities than go moneyless into the field of actual service to labor. But the ministers of the Lord go at his bidding, and when they return, they return as did the seventy,

saying, we lacked nothing, even devils were subject to us through thy name.

Among the communications published in our last number will be found one from brother Geo. Hammond of Ohio, in which he enquires whether the report concerning Eld. John Leland's having abandoned the use of the Lord's Supper, is true or false. We have not at present the means of knowing; but we presume the report is false. We know that brother Leland has not escaped the general flood of calumny which the New School have poured out so bountifully upon all Old Fashioned Baptists. We have sometimes heard that he had become a *Deist*, at other times he is represented as a Universalist, and is frequently in his old age, charged with apostolacy from the faith and order of the gospel in some way or other.

We have occasional correspondence with brethren in the immediate vicinity of brother L., and once in a while a communication from him. We have seen, conversed with, and heard him preach within the last two years, and we are certain that the other stories of his departure from the faith are unfounded in truth; and we have no just reason to doubt that this, respecting the Lord's supper, is a wicked slander. The cause of all this ill-natured calumny and abuse, we believe to be because he will not abandon his former faith and practice and go into the new order of the day.

It is *corban*. As an illustration of *corban*, we give our readers an article which we copy from the "Religious Herald."—A story of a plain man who resolved to do what our *new-lights* say was his duty to the heathen &c. And what was his duty? To corban all his estate to the Lord, "transmute it to eternal gold," and cheat his wife and children out of their inheritance.

The process of transmutation, is simply this: Let a plain mansey of all his earthly possessions, *it is corban*, or a gift, or an offering to the Lord, and then wrest the bread from the mouths of his wife and children, and give it to the greedy dogs, which can never have enough—and then he shall go free.

Our Lord said to the ancestors of our greedy mission speculators, and money changers, "Full well ye reject the commandments of God, that ye may keep your own tradition," &c. Ye say that if a man shall say to his father or his mother, It is corban, by whatsoever thou mightest be profited by me; he shall be free, and ye suffer him no more to do ought for his father or his mother, making the word of God of none effect, through your tradition, which ye have delivered: and many such like things do ye." Mark vii. 9—13. Be it remembered that God has not only enjoined the duty of honoring Parents on children, in the law, but has enjoined the duty on parents to lay up for children; and although men may be suited with their own traditions, yet God will not approve of a violation of his precepts, though all our property be corbaned to the Lord, and put in charge of the modern religious money-changers.

STORY OF A PLAIN MAN, Who resolved to do his duty to the heathen.

A FACT.

All along, his reputation for piety had been good and fair—he had given what he could conveniently spare, to promote the interests of Zion. It was a pleasant month of May, when his wife and children were gathered around him to hear him read a chapter in the Bible—the 23rd of Matthew. When he read, and the Bible still resting on his knee, his family saw the workings of a soul waked up to some interesting object. At length he spoke out the feelings of his heart, the steadfast resolutions with which his soul was struggling. I am, says he, no preacher, yet I plainly see, that this last injunction of the Saviour extends its obligations to me. I am bound to do what I can to bring all nations acquainted with the Gospel—to extend to the going down of the sun, the lim-

its of the church. Hitherto I have neither understood nor done my duty. Henceforth the great object for which I will exert my powers and expend my strength shall be the extension of my Saviour's kingdom. Know, my sons and daughters, when you see your father labor and deny himself, it is not to increase an estate that may afford you the means of gratification when he is dead. He is bound to train you up for usefulness in this world and happiness in Heaven. Beyond this my obligations do not extend, beyond this I cannot go. Henceforth my time, influence and substance are devoted to the cause of Christ. When he had thus spoken, he cast himself down at the mercy-seat. When the petition, Thy kingdom come, fell from his lips, it fell as words of mighty import. After this to do good was his leading object. It was as much a matter of calculation and provision how much he should do for the Saviour's cause, as how much he should expend to support his family. This man held on his way. His life said, 'It is more blessed to give than to receive.' When he died, it was an easy matter to settle his estate. It had been sent on to Heaven and transmuted to eternal gold.—*Religious Herald.*

THE INFLUENCE OF SUNDAY SCHOOLS.

In walking to new life the dormant minds of those gathered into them, whose religious education had been neglected, and in leading them to the knowledge of Christ, has been so often illustrated by interesting facts, that unbelief on this subject ought to be banished from the hearts of christians. The foundation of the third Presbyterian church in Richmond, was planted in a Sunday school—as was stated a few weeks since. Many faithful and successful ministers, now in the Lord's vineyard, are living witnesses of the efficacy of Sunday school instruction. This subject is not mentioned here to present, or even to refer to the numerous facts of this kind, which have at different times been reported to the public; but simply to suggest to those Christian brethren who have the opportunity, the importance of seizing it, and of improving it with an enlightened zeal which never tires, as a means of effecting great good.—*American Baptist.*

The participle *walking*, in the above extract is probably a typographical error; but, whether *walking* or *walking* is meant, the idea seems much the same, viz.—To bring dead sinners to life by means of Sabbath Schools, without any special work of the Holy Ghost on their hearts. The Lord Jesus Christ says, "No man can come unto me except my Father which is in heaven draw him, and I will raise him up at the last day;" but in the above picture, Sunday School Teachers, which are frequently non-professing, thoughtless boys, and girls, are found *leading* or *walking* them to the Knowledge of Christ. The great apostle to the Gentiles was of opinion however, that it required a power, in no wise inferior to that which called the world into existence, to effect this work. "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. 4. And our Lord says, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." John xvii. 3. But now,—O wonderful march of mind!—graceless boys and girls can *lead* or *walk* the unregenerate to the knowledge of God, and thus bestow upon them the invaluable gift of eternal Life, through their Lord and Saviour—Sunday Schools.

All this is proved, not by scripture, but by the miracles which this *image* has wrought in the sight of the *Beast*, see Rev. xiii. 14. But what are the miracles? Why, "The foundation of the 3d. Presbyterian church in Richmond was planted in a Sunday School!" What powerful testimony! But how many Presbyterian churches have been founded in, and upon Baby-sprinkling, this deponent saith not. That the Lord's vineyard, is infested at present with herds of these Sunday School, and Theological School made ministers, and that these superficial dignitaries are faithful to those by whom they have been manufactured, and successful as the bell-weather of their deluded thousands, we will not pretend to dispute.

A CHALLENGE.—Goliath of Gath—or we may be better understood by saying John L. Waller, Editor of the "Baptist Banner," so called, has challenged a man of Straw to meet him in the field, and has the courage to say that he will continue the publication of his challenge 3 weeks. The challenge is given in the following words viz.

A CHALLENGE. Any brother of good standing, who claims for himself the title of "an Old School Baptist," and who is endeavouring to sow discord among the churches by urging them to declare non-fellowship for the advocates of benevolent institutions, &c. is hereby challenged to defend his course through the Banner. We will cheerfully allow any such, two columns each week in our paper, and will only take the same space ourself in proving his course, in practice and in principle, at war with the spirit and letter of the scriptures.—The discussion on our part shall be conducted in the mild spirit inculcated by the Saviour, and we will treat our opponent with the utmost courtesy and respect, and shall expect, but do not demand the same in return. If the course pursued by our brethren admit of defence, our challenge will be accepted. We will publish it three weeks, and if not then taken up, we shall conclude that our brethren are unable or unwilling to defend their cause.—*Baptist Banner.*

Remark.—What harmony of language! "Any brother in good standing, and who is endeavouring to sow discord among the churches." We confess, we know of no such brethren—we own them not—they are not found in our ranks. But we, the Editor of the 'Signs of the Times,' profess to be an Old School Baptist, and for aught we know, our standing is good among Old School Baptists, are urging our Old School brethren to separate themselves from every brother that walks disorderly, and to declare a non-fellowship for the hidden things of dishonesty, and for those who call themselves the advocates of the benevolent institutions of the day; although we are but a *stripling*, yet, if we will answer, we hesitate not to accept the challenge, and with less than one half the space offered, we will endeavour to meet, and prostrate Mr. Waller. Let him 'Go ahead,' we are ready.

The Baptist Banner of Ky. has made a very unfair extract from the letter of bro. Tho's. Guice of Ga., published in the 18th No. of the present Vol. of this paper. If truth would answer friend Waller's purpose, why has he thus wantonly misrepresented bro. Guice? Mr. W. makes bro. G. to say, that he has been turned out of a Baptist church for being a fatalist, and then to inquire whether he belongs to the *Old* or *New* School.

By reference to page 141 of this Vol. our readers will find Guice's language to be as follows:—"But some 12 months ago I was accused of being a *fatalist* and consequently *turned out*." (His question does not then follow as stated by Mr. Waller.) He then states, that the Church had previously agreed to give him a letter, "which was subsequently withheld, in consequence of their Missionary Preacher; and I have therefore lived until this time out of the church. My friend, if the word of God is fatalism, then am I a fatalist." Then follows about two columns, in which bro. G. explains his views of the doctrine which his adversaries call fatalism, and at the conclusion of his letter desires that old father Greer of Butts county, Ga., or some one of the correspondents of the Signs of the Times, would give him their opinion whether he is of the *Old* or *New* School. Mr. Waller being neither old father Greer, nor a correspondent of the "Signs," has not been called on; his attack on bro. G. is wholly gratuitous. Our brother could, of course, be at no loss to know what the opinion of the arminians were respecting him, but he wished to know the mind of the saints.

ONEIDA BAPTIST ASSOCIATION.

We have just learned from a brother returning from the anniversary of this Association, held at Waterville, of a very delightful incident in the course of its proceed-

ings, which we wish might warm the hearts of brethren in those associations whose anniversaries are yet to follow. The Association, at their last session, gave their pledge to raise \$700, the ensuing year, for the N. Y. Convention. On ascertaining the amount sent in by the churches, there was found a deficiency of \$260. This was deemed too great a variation from the pledge to be permitted to pass by without notice. And bro. John R. Ludlow, of the Utica church, rose and addressed the meeting with much interest on the home mission cause, and after several generous propositions, at last proposed to pay \$50 of the said sum, if the residue were raised by the Association. A most admirable feeling was kindled, and the proposition cheerfully responded to by the body. One pledged his five, another his ten, another his twenty, and so on, more or less, until the whole \$260 was made up and the pledge redeemed. Such passages in the anniversaries of our associations, are truly animating, and well pleasing in the eyes of Him who loves the cheerful giver. And who, among all these, has exceeded his ability, or even come up to it? Probably none, unless it may have been some "poor widow," who "cast in all her living." And what a virtue will seem to be imparted by her valuable two mites to the aggregate!—*N. Y. Bap. Reg.*

Remark.—In the above extract we have an example of the measures resorted to, by the self styled *benevolent* ones of the earth for raising the wind, or precious stuff with which to propel their machinery.

RELIGIOUS MISCELLANY.

CHRISTIAN LIBERTY.

The sum and substance of Christian Liberty is contained in the following words of Paul to the Romans:

"Now we are delivered from the law, *that* (the *old man*) being dead wherein we were held—Knowing this, that our old man is crucified with Christ, that the body of sin might be destroyed." Ch. vi. 6, vii. 6.

In Rom. vii. the apostle illustrates the bondage of man, in his natural state, to the law of works, by the binding nature and extent of matrimonial engagements; and his deliverance from that law by the crucifixion of the old man, he very strikingly typifies by the dissolution of the bridal bonds on the death of the husband.—"The law (saith he) hath dominion over a man as long as he (the old man) liveth; just as the woman is bound by the law to her husband as long as *he* liveth; when he is dead she is freed from that law: so likewise ye, brethren, are become dead to the law, and consequently freed from it, but how? *by the body of Christ*. Therefore, saith Paul to the Colossian brethren, "The law has no more dominion over you, for ye are dead, and your life is hid with Christ in God." The believer, then, is dead to the law, dead to sin, and alive to God through Christ Jesus.

But, says the believer, though I read that I am not under the law, but under grace—that there is no more condemnation to those that are in Christ Jesus, who walk not after flesh, but after the spirit; yet not feeling that deadness to sin which I think the apostle meant to represent, I groan in bondage under the curse of the law at every step of my progress through this dreary wilderness; possessing scarcely a gleam of hope that I am a Christian, because I discover much imperfection about myself. This is the very soul that is called unto liberty and the only reason that she does not enjoy it, is, because she has not discovered her divorce from her former husband and her union, by God's covenant to the Lord Jesus Christ. She has, perhaps, professed the latter, while her very complaints show that she is seeking her maintenance from her old husband. In this she is an adulteress in a strict spiritual sense of the word. As such she will never inherit the kingdom of God—as such she cannot enjoy christian liberty, or know any thing of that rest in Christ—that peace in believing, which leads those, who entirely cease from their own works, to shout thanksgiving and praise to God through Christ Jesus their Lord.

The nature of Christian liberty or freedom, we are convinced, is very imperfectly understood at this day. All Christians know what it is to groan under a body of sin; but few have been taught to consider their corrupt nature a *body of death*—slain by the law—dead by the body of Christ; so that while they *do the things which they allow not*; they can say with Paul, *It is no more I that sin, but sin that dwelleth in me*; keeping the eye of faith steady at the same time on him who has freed them from the curse of the law.

RELIGIOUS SPECULATION.

The most bare faced act of speculation which has yet obtained countenance among nominal Christians, is that of individuals making public offers of stipulated loans of money for religious purposes on the condition that another individual will follow suit—the gamester *planks* his money with his fellow with the chance of receiving it again with *boot*; he does it in his own name and to his own loss or benefit; but in the above case, a professed christian,—one who pretends to consider his property as belonging to the Lord, and himself a mere student or agent, *planks* say \$500 of his Lord's money, and proclaims aloud, "If any one will match this, my master shall have \$1000." Reader, do you question whether any person bearing the christian name can be guilty of engaging in such anti-christian transgressions; only look upon almost any Presbyterian or Baptist religious newspaper of the day and you will see that we have given you the spirit of the fact. You will there see first, the acknowledgement, that property is all the Lord's, and christians mere stewards of his bounty.—Secondly, giving to support the various religious schemes is said to be lending to the Lord, or yielding to his service merely what belongs to him. And in connection with these sentiments you will read in substance as follows—

"NOBLE OFFER.—I, C. D. of B. agree to give \$500 to the Am. B. of F. M. in five years, provided, ninety-nine more can be found in one year to give an equal sum." The records of popery do not furnish a more corrupt system of speculation than the above, which, even in this day of boasted light,—in this anticipated morn of the Millennium, is considered and published by those engaged in the round of christian efforts, (so called) as a praise worthy act, and both priests and people say *amen!* This is a part of that system against which it is a sin to speak!—Out of their own mouth shall the hypocrite and Pharisee be condemned. *Bap. Herald.*

That religion which only renders our external deportment moral, increases the amount of *human happiness*; but only that which *affects the heart*, being founded in the charity which never faileth, accompanied with faith unfeigned, and good hope through grace, can prepare the soul for future bliss. *Primitive Bap.*

Notice to Correspondents.

Having accepted the invitation of our brethren of the Church at Alexandria, and also of the Shiloh Church in the City of Washington, D. C., we expect to leave this place in the course of a few weeks, and take up our abode in the city of Alexandria. We shall then be much more in the centre of our numerous subscribers, and possess facilities for the prosecution of our Editorial labors, far superior to what we now enjoy. It is requested that all Communications for the Signs of the Times, which cannot be mailed to reach us by the 10th day of November next, be addressed to us at Alexandria, D. C.; and as in our removal we shall resign our office of Post-Master, and consequently be deprived of the franking privilege, we shall be compelled to request all Correspondents to send their Communications to us *POST PAID*, from and after the 10th day of November next.

In consequence of the present arrangement of our business, we shall probably forward several numbers, and perhaps all the succeeding numbers of this volume, to our subscribers, before the period of their date, in order to gain the time which will be requisite for settling our affairs in this place, and removing; as we wish to commence our next Volume early in January next.

Our subscribers, especially those of them who reside in these parts, will do well to make their communications, remittances, &c. before we leave.

RECEIPTS.

J. D. Green,	Ga.	\$5 00
Jas. M. Whipple,	Mass.	2 00
G. F. Seybold,	N. Y.	3 00
James Burt, Jr.,	do	3 00
Alsop Vail, Jr.,	do	1 00
Total,		\$14 00

Poetry.

THE GLOOM OF AUTUMN.

Hail ye sighing sons of sorrow,
View with me the autumnal gloom;
Learn from thence your fate to-morrow,
Dead perhaps laid in the tomb;
See all nature fade and dying,
Silent all things seem to mourn;
Life from vegetation flying,
Brings to mind the mould'ring urn.

Of the autumn's tempest rising,
Makes the lofty forest nod;
Scenes of nature how surprising,
Read in nature nature's God;—
See our Sovereign sole Creator,
Lives eternal in the sky,
While we mortals yield to nature,
Bloom a while, then fade and die.

Nations die by dread Bellona,
Thro' enraged tyrannic kings;
Just like plants in pale pomona,
Fall to rise in future springs.
Mournful scenes when vegetation,
Dies by frost or worms devour;
Doubly mournful when a nation
Dies by a neighboring nation's power.

Death and war my mind depresses,
Autumn shows me my decay,—
Calls to mind my past distresses,
Warns me of my dying day.—
Autumn gives me melancholy,
Strikes dejections thro' my soul;
While I mourn my former folly,
Waves of sorrow o'er me roll.

Lo! I hear the air resounding,
With expiring insect's cries;
Ah! their means to me how wounding,
Emblem of my aged sighs,
Hollow winds about are roaring,
Noisy waters round me rise;
While I set my fate deploring,
Tears fast streaming from mine eyes.

What to me are autumn's treasures,
Since I know no earthly joy;
Long I've lost all youthful pleasures,—
Time must youth and health destroy.
Pleasers once I fondly courted,
Shard each bliss that youth bestows,
But to see where then I sported,
Now embitters all my woes.

Age and sorrow since have blasted,
Every youthful pleasing dream;—
Quivering age with youth contrasted,
Oh! how short their glories seem!
As the annual frosts are cropping,
Leaves and tendrils from the trees;
So my friends are yearly dropping,
Thro' old age or dire disease

Former friends O how I've sought 'em,
Just to cheer my drooping mind;
But they're gone like leaves in autumn,
Driven before the dreary wind.
When a few more years are wasted,
When a few more springs are o'er,
When a few more griefs I've tasted,
I shall fall to rise no more.

Fast my sun of life declining,
Soon will set in endless night;
But my hope pure and refining,
Rest in future life and light!
Cease, this fearing, trembling, sighing,
Death will brake the sullen gloom!
Soon my Spirit, fluttering, flying,
Must be borne beyond the tomb.

THE HOLY LAW;

Or, the Ten Commandments.—Exod. xx. 3—17

1. No God but me thou shalt adore.
2. No image frame to bow before.
3. My holy name take not in vain.
4. My sacred Sabbath don't profane.
5. To parents render due respect.
6. All murder shun, and malice check.
7. From filth and whoredom base abstain.
8. From theft and all unlawful gain.
9. False witness flee, and slander ring spite,
10. Nor covet what's thy neighbor's right.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. IV.

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Communications.

For the Signs of the Times.

No II. on 20th. Chap. Isaiah.

BROTHER BEEBE: Having in the preceding Letter noticed the principal characters of the great and awful *drama* predicted in this Chap. I will now examine the facts prophetically assigned to each. We will commence with the Prophet's part as specified verse 2: "At the same time spake the Lord by Isaiah the son of Amoz saying, Go and loose the sackcloth from off thy loins and put off thy shoe from thy foot. And he did so, walking naked and barefoot." According to verse 3d, He thus walked naked and barefoot, three years for a sign and wonder upon Egypt and Ethiopia.

As Isaiah and other prophets had to endure in their measure the same afflictions they were directed to pronounce upon the people, so the Great Prophet of Israel, the Antitype of those prophets, not only endured the same temptations, persecutions, and afflictions which he has appointed for his people, for he was tempted in all points like as we are; but he also subjected himself to the same wrath which is due to transgressors. And as Isaiah was three years a sign of what Egypt and Ethiopia was to suffer, so our Lord was three days a sign of what awaits the transgressors, the finally impenitent; for in his being subjected to the curse of the law in his death, we see exemplified that eternal curse which awaits them. Hence this gospel of the kingdom is to be preached in all the world for a witness unto all nations. But herein he far excels the type, Isaiah was only a sign, the Lord Jesus besides being thus a witness unto all nations of the wrath due them from the divine law, and hence his declaration, *If they do these things in the green tree, what shall be done in the dry?* but he also suffered as a substitute for his people, and was made a curse for them, to deliver them from the curse of the law. Gal. iii. 13.

Again as the prophets were thus made to feel the afflictions they prophesied of, so the true ministers of the gospel have to be made acquainted, in their own experience, with the various temptations and trials, to which the people of God may be subject, among whom they minister; that they may know how to speak a word in season to those who are in trouble.

But 3rdly, the Prophet here, I think, represents the church of Christ; and as he had to endure beforehand nakedness and shame, representing that, coming upon Egypt and Ethiopia; so Peter assures us, 1 Peter iv. 17, that the time is come that judgement must begin at the house of God; he adds, *And if it begin first at us, what shall the end of them be that obey not the gospel of God, &c.* The connection is evidently applicable to the gospel of God in every period of the gospel day, and so I understand the Apostle as intending by the *time*, the gospel time, that is, that such is the order under the gospel dispensation. That no less, than in the coming of the judgment upon literal Jerusalem, must it be in the judgment of God, coming upon the *Egypt where our Lord was crucified*, or the *man of sin*; that judgement must begin at the house of God, by which is meant the Church of Christ; hence Peter says, *if it begin at us.* It must there begin for the trial of the faith of the saints, (verse 12 of the context,) and also for purging of the churches; for it is written, *Every branch in me that beareth not fruit he taketh away.* But the same afflictions or persecutions which the Lord, for wise purposes, suffers the *Egyptians and Sodomites* of this day, to inflict upon his people; he will visit upon them in a more awful degree. He giveth *blood to drink, to those who have shed the blood of saints and prophets; he that leadeth into captivity, shall go into captivity, &c.* Rev. xvi. 6; and xiii. 10.

But an important inquiry in this case, is, what is intended by Isaiah's *walking naked and barefoot*? 1st. It was an emblem of captivity. 2d. of degradation and shame. As Isaiah bore the emblem so the church must bear these. She has been for a long time in the wilderness, but she is now approaching to a state of captivity; that is like captives, the churches of Christ will be deprived of their religious liberty, and be driven from their homes, the places where they now meet in the family circle, the tents where they are sheltered from the storms of the world. In addition to this they will experience a famine;—*not of bread, nor of water; but of hearing the word of the Lord.* All this will be evidently in connexion with the killing of the Witnesses.

As to the degradation and shame, this was in the case of Isaiah, only so in the eyes of the people, in truth it was not so, for he was walking in obedience to the command of God; so in the case of the churches of Christ, and of the ministers of the gospel,—every attempt will be made to *turn their glory into shame* by those who seek after *leasing*, or deception. And too successful will these benevolent Egyptians be in heaping shame and contempt before men, on those who will not tread mortar in their brickyards, or in other

words, who will not do their dirty work of filching pennies from widows, orphans and servants, to increase the funds of what they call the Lord's treasury; or their slavish work of *grinding at their mills*; and who prefer the simple *manna* and the *water from the Rock* of the wilderness, to eating the fish, and the leeks and onions of Egypt. And truly this is the diet on which the Egyptians of our day live. For as the eating of fish increases a man's thirst, so the system which they live on, as gospel, is continually increasing their thirst both for money and for the praises of men. And as your breath will publish aloud the fact, if you eat leeks or onions, so these persons must have published, all their religious doings. Such will be the shame heaped at this period upon those who will not conform to have religious burdens imposed upon them, and will not admire their parade, that it will be too insufferable a disgrace to be an Old School Baptist, for any to endure, but such as choose rather to obey God than man, and who, like Moses, have been brought by Divine grace to esteem the reproaches of Christ greater riches, than the treasures of Egypt, yea than all the funds connected with their benevolent Institutions, and all their glory. As these things must be immediately connected with the killing of the Witnesses, that event must certainly be fast approaching, for these things begin to come to pass; therefore the direction is; *look up and lift up your heads, for your redemption draweth nigh.* Luke xxi. 23. But that which I particularly wish to notice, is the prophecy upon Egypt and Ethiopia, viz: That, "So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt." verse 4. As this is to be understood of a spiritual or religious captivity, it can mean nothing less than that these Egyptians shall be brought under the power of the king of Assyria, that is, of the Pope; and not only loose their liberty and forms of worship, and be oppressed as they have oppressed the true church of Christ; or as quoted before from Rev. xiii. 10, as they have *lead into captivity so shall they go into captivity*; but they shall be lead clear off, that is, as I understand it, be led to submit to, or embrace popery. For it cannot be a mere persecution, or force put upon them, because it is to be to the *shame of Egypt*; and no shame can be attached to the persecuted as such.

Again the expression used in reference to the nakedness of these must imply something more than Isaiah's walking naked. To me it is probable that Isaiah wore breeches such as the priests wore, Exod. xxviii. 42, and such as those Afri-

cans which go naked, wear. So the churches of Christ will not be left to expose themselves to shame by acting out the corruptions of their hearts. But these Egyptians will have no such covering; all their uncleanness and vileness will be exposed to open view. The shame and contempt which they have endeavoured to put upon the Old School Baptists, will be heaped four fold upon themselves; for when they go over to popery, their deception, and the tendency of their religious phrenzy, toward that corrupt and beastly religion will be fully manifested.

Verse 5 and 6; *And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory. And the inhabitants of this isle shall say in that day, Behold such is our expectation, whither we flee for help to be delivered from the king of Assyria; and how shall we escape?* The term *isle* is frequently used in scripture to denote countries beyond the sea whether properly islands or not. The *they* of verse 5, and the *inhabitants* of verse 6, do not refer to the Prophet or the church represented by him; but to the inhabitants at large. There is, at this time, a considerable excitement among the citizens of this country on account of the great increase of Catholics among us, and the attention seems generally turned to the Home Mission, Bible, and Sunday School Societies, as preventatives to the Catholics gaining the ascendancy in our country; and the advocates of these Institutions are encouraging this excitement, and this expectation, and turning it to their advantage; to the increase of their funds and influence. Hence the sentiment which has been once and again advanced, by the advocates of the Home Mission Society, that *it has a claim upon us as citizens to support it.* And in thus fleeing to those institutions for help, they are building them up, increasing their influence, and thus empowering them ultimately to scatter the holy people, and kill the Witnesses. And when the expectation of the people, becomes a little more intensely fixed on these institutions, to save the country from the horrors of popery, they will sanction the putting down of those who oppose the progress of these institutions, as do we Old School Baptists, upon Bible grounds. But how awful will be the disappointment of the people, at seeing the leaders, agents, and votaries of these institutions, going over to popery. Well may they in their confusion cry out, *Behold such is our expectation!* The fact is, the putting down the Old School Baptist preachers, and scattering the churches, will directly hasten the consummation of this amalgamation of the Mission interest with popery; for contemptible as we may be in their eyes, whilst we have liberty to bear public testimony against their innovations and trickery, and to hold forth the doctrine and order of the New Testament, we have considerable influence in restraining them from going the whole length of their corrupt desires. Instances no doubt will occur to most of the readers of this, exemplifying the above position.

In the winding up of this great drama, will be

fully exemplified that which is written, *Hath not God made foolish the wisdom of this world,* and also, *God taketh the wise in their own craftiness.* 1 Cor. i. 20; and iii. 19. As it ever has been so it will be in this case, when men lean to their own understandings to guide them in religion, and thus exalt the wisdom of men above the wisdom of God, they will run into the grossest absurdities. And God will take these, who are so wise to devise for Him, in their own craftiness, in sending them strong delusions, by suffering them successfully to add scheme to scheme until they land in popery, and thus turn the flattering expectations of the people, into disappointment and disgust, as the Ten kings, after giving their power one hour to the Beast, will be made to know the abominations of the whore and to hate her, &c. Rev. xvii. 12, 16. Besides being thus allured along by their vain impudence and presumption into popery, these Egyptians will become fully identified with the Beast, and involved in the sudden destruction that awaits that whole interest, and the declaration of God will be fulfilled in them, "That if any man worship the beast or his Image and receive his mark in his forehead or hand, the same shall drink of the wine of the wrath of God which is poured out without mixture," &c. Rev. xiv. 9, 10.

Owing to the remark I made in the commencement of the former Letter, "That I may have been mistaken in supposing that the Witnesses would be killed by the Image or two-horned Beast, as expressed in 'Letters on the Image of the Beast,' " &c. it will be proper here to make some additional observations. On first contemplating this subject I concluded it probable that the killing of the Witnesses would be brought about by the Catholics getting the ascendancy in this country, and of course by the power of the seven-horned Beast. Hence the remark above quoted from Let. 1st. But on a closer examination of the subject, I feel convinced, from the connexion of events, and of prophecy, as above developed, that the Witnesses will first be killed, and then will come the captivity here prophesied of the Egyptians as christians, the professors of the church.—There the dead bodies of the witnesses will be seen lying—not in Babylon—but in the great City which is spiritually called Sodom and Egypt, &c. This seems to me to receive additional confirmation from the specified period Isaiah was to walk naked and barefoot for a sign and wonder, &c. viz, *Three years.* The dead bodies of the Witnesses are to lie before life from God enters into them, three prophetic days and a half,—that is three years and a half. And as the three years captivity of these Egyptians is to terminate in their being involved in the destruction of the Beast, by the pouring out of the vials of the wrath of God, as has been showed in part, and is fully confirmed by Rev. xvi. 2., this period certainly cannot terminate previous to the killing of the Witnesses, or after the commencement of the *Three and a half years.*

You see I am again at my old practice of count-

ing numbers; but as periods and numbers have been, by the Holy Spirit, connected with the prophecies concerning the Beast and his Image,—I do not feel that I have any more right to throw away, or to treat with neglect, these numbers or periods, than I have any other parts of the prophecies; Brethren therefore, I hope, will excuse me for trying to count or compute these numbers, not to display my wisdom, but for a better understanding of the wisdom of God therein revealed in a mystery. I must also beg the excuse of certain brethren, if I have or again should, make my objections to any thing delivered as Divine prophecy, which seems to stand for support—not upon the direct portions of the more sure word of prophecy, which we have, but upon strong impressions made upon the minds of those who deliver such. If I err in this, may the Lord and my brethren forgive me. A word to the wise is sufficient.

But to return to the subject before us. At whatever period this captivity may come upon Egypt—It will be a rapid conquest which the catholics or spiritual Chaldeans will make according to Hab. i, 5, 11. The description given of it by this prophet is terrible. That this prophesy had not its final accomplishment in the captivity of the Jews by the king of Babylon's army, is evident from Paul's quoting the 5th verse, and addressing a caution therefrom to the Jews to whom he spake. See Acts, xiii, 40, 41. As therefore an accomplishment of the prophecy was looked for since the commencement of the gospel dispensation, and of course must refer to Chaldea or Babylon spiritually, no event seems more to correspond with the rapidness of the conquest here predicted, than that last grand struggle of the beast, when the kings shall agree and give their kingdoms unto the beast and receive power as kings one hour with the beast &c., (see Rev., xvii, 12, 17.) But rapid and terrible as may be this last prophecy of popery, the church of Christ may adopt the language of Habakkuk in verse 12th of the same chapter and connection, "Art thou not from everlasting, O Lord my God, mine Holy One? we shall not die, O Lord, thou hast ordained them for judgement: and O Mighty God, thou hast established them for correction."

Again, the prophet Isaiah compares this same conquest by the spiritual Assyrians, to the overflowing of a mighty river, Isa., viii, 5, 8. This overflowing is to fill the breadth of Immanuel's land, the conquest therefore is to extend over all countries where the churches of Christ are. It must be a very contracted and forced construction that would confine the prophecy of this and the preceding Chap. to the conquest of Israel and Judah literally, by the Assyrians. Notice the sign given Chap. vii. verse 14, and compare that with what has just been quoted from verse 8th, Chap. viii.

I have thus given the views my mind has been led to receive from this 20th Chap. of Isa., and from a comparison thereof with other Scriptures referred to. The time I think is short, in which

the correctness or incorrectness of these views will be decided. I have no idea that they will be found perfectly correct, or so in every point. They may be wholly wrong, I leave others to form their own opinions from an examination of the Scriptures referred to, and others relating to the same subject. One thing is certain, the word of God will abide, and every prophecy therein contained will receive its just and full accomplishment, and at the appointed time, whether we or any of us, have wisdom given us to discern the signs of the times as they approach or not, and in spite of all the devices of men to change the times. Daniel says, *the wise shall understand, and none of the wicked shall understand.* Into God's hand would I commit my times and ways, and wait patiently for him. Still I think it my duty to seek to understand what he has been pleased to reveal, and to discern the *signs of the times*, and if he give me understanding therein, to him belongs, and to him will result the glory and the praise.

Your's, in Brotherly Affection,
S. TROTT,

For the Signs of the Times.

"KNOW THY SELF."

Not to meddle with other peoples business, is the substance of Divine injunction. To know ones self, studying to be quiet, are duties of primary importance and consistent with reason and the word of God. It will remain true to the end of time that a *meddler stirs up strife.* None on earth have opportunity to obtrude themselves into the affairs of others, at home or abroad, equal to the conductors of public gazettes. Their obligations therefore to use justice and utter no sentence, or be the means of giving publicity to any, not known to be *strictly* correct, especially touching moral characters, are peremptory. He who will wontonly hand abroad a calumniating notice, is himself a calumniator. It is always painful to be compelled to speak or write a single word *against* any one, even in self-defence; and the pen is raised for such a task by the upright with feelings of deep regret. But in one instance certainly, to be longer silent would be committing a greater evil than to speak out the truth plainly, though thus to speak, may expose to public view the bitter temper—the utter disregard of integrity and propriety of a certain man who perhaps has prided himself on his editorial expertness and heroism—alusion is had to the Editor of the Religious Herald, Richmond Va. I incidentally took up, the other day, a paper containing an extract from Mr. Sand's pen relating to the difficulty in the South Quay Church, Southampton Co. Va. Of that affair I know but little more than what the piece itself written evidently by an enemy to the party impugned, affords; and that surely was amply sufficient to satisfy any unbiassed mind that it was all on *one side.* I was surprised and grieved to see it copied by the paper ~~it~~ was,—remembering that *that* editor has himself

been a sufferer in days gone by—a communication which contained the most palpable marks of malevolence, and which carried upon its very face its own condemnation.

Mr. Sands says a presbytery refused to ordain Mr. Harrison, but why they refused he is careful to hint not a word. Afterwards, he says, the Church excluded 12 then 6, these (how many *more* he does not inform us,) convened a council consisting of Elder Harril and *others*, and proceeded to ordain Mr. Harrison. Why does Sands give the names of *all* the presbytery *refusing*, and the name of but *one* who *acted*? and of the 160 members of the church, how many are *coloured* members never allowed to vote? and let it be distinctly known how much the cruel spirit of oppression growing out of New-Schoolism, at war with the old, has dictated this attack before the public put the least confidence in the assertions of the Herald. We insist upon the justice and propriety of this course. We know truth requires it. Mr. Sands in this case tells of the minority acting against the decision of the majority and refusing to succumb; while there stand recorded on the pages of his fiery paper more than one paragraph in vindication of minorities *refusing submission* to the voice of *large* and *undoubted* majorities, in solemn and responsible cases. Has moral character with that gentleman become a *plaything*? the professed brethren in Christ to be literally driven to civil litigation to shield themselves from the calumny of the ignorant, vindictive and reckless editor and partisan? When these sweeping and revengful pieces appear in such "vehicles," do let the more candid and informed of our brethren of the editorial corpse, be guarded how they copy, or credit them. There is generally *two* sides to a story; and the man that is *first* may seem right; but his neighbor is often able to remove the dark shade thrown over the truth. We live, I know, in stormy times—a great deal of human feeling is rushing forth—a great deal of carnal policy is abroad, and altogether too much self-will is apparent, and the even to be lamented spirit of vain emulation and insipid jealousy are sending forth their pestiferous and withering breath in the very vitals of our once harmonious and beautiful Zion. O that God would look again upon his weary heritage and restore the order and good feeling which once distinguished and blessed his house.

It may be thought, that I have indulged the very spirit in alluding to the Editor of the Herald, that I propose to have always and forever suppressed. If that person was like ordinary men I might yield to the charge, and perhaps it is just, even now. But if not essentially mistaken, Mr. Sands is not a man to *feel*, and *profit* by the ordinary *gentle* reproof which we usually think sufficient to rectify the honest and prudent. A *word* to the wise is sufficient; but not so with those whose mouths are tough and yield not to bit and bridle, though double curbed. I am sorry to say it, but so it seems, nothing will do with Mr. Sands but a sledge hammer applied with

might and main. He must be fairly knocked down and brought to life again before he can look around and see *where* he is, and oaw hosepremisses he has grossly and unceremoniously intruded. Will these remarks be called *acrimonious*? They are *severe* perhaps, but not *unjust*. We fearlessly declare them not to be, and shall so declare, so long as he speaks of men and measures in his paper in that sour, relentless, provoking, sinful and contemptible manner, endeavoring to lead the reader to believe every word he pens is true, while rejecting the *facts* and *proofs*, (superior to those upon which he builds his own conclusions,) fully corrective of his assertions. And when applied to by those whom he has vilified and injured for the opportunity to disabuse the public and self-defence, he rejects and pays no attention to such applications; but goes on with the repetition of his calumnies and falsehood as if he had not the means of knowing better. Let any unprejudiced man look over his paper and mark the places where he speaks of men and measures, against whom and which he has aught, and see with what pointed vengeance he deals his opposition. And how indiscriminate and malevolent!—He strikes with a broadaxe to cut off a straw, and puts forth strength enough to slaughter a lion to clip the wing of a fly. He dives into business headlong of which he has no adequate knowledge—when enlisted thinks of nothing but to carry his points irrespective of the means. Resolute in his task—inconsistent in his conclusions—unjust and thoughtless in his espousals, and ready to side with such as will flatter him; he stands at the head of a periodical, which may be endured for a few good things; but discarded and distrusted for the many, which are offensive unkind and untrue.

If Mr. Sands should happen to *feel* a little on reading this communication, let him remember the couplet—

"That mercy I to others show,
That mercy show to me."

And all we ask is the opportunity to follow him in his replies. He may then have occasion to "notice the vehicle called the Signs of the Times" with more "reluctance" than ever. He may find more *truth* in "watching its pages" than will be pleasant for him to peruse; while *ours* will be the heartfelt satisfaction of rescuing "the characters of our brethren from slander," and of promoting the cause of truth and

CHRISTIANITY.

For the Signs of the Times.

Morgan-Ville, Oct. 1, 1836.

BELoved IN THE LORD: I this night received your epistle, and it was with mingled emotions of joy and sorrow that I read it—of joy to hear personally from one whom I love in the truth, and sorrow to hear of your afflictions; and worst of all, and most to be lamented is, that I *may* see your face no more in the flesh. It reminds me of the tender feelings manifested towards Paul when addressing himself to the Ephesian brethren; telling them that they should "see his face no

more," and the sorrow they felt upon hearing those words. Although, Br. Beebe, you are not Paul, neither am I the elders of the Ephesian Church, yet I feel my spirit stir within me at dwelling for a moment upon the thought of a lasting separation; "Behold how good and how pleasant it is for brethren to dwell together in unity," and exalted be the name of God who has caused us to sit together in heavenly places in Christ Jesus, and drawn the fraternal tie closer than it is possible to exist in brethren according to the flesh. When we remember that it is Jesus that is exalted to be a prince and a Saviour to give repentance to Israel—that it is the Lord's doing, and marvellous in our eyes; when, I say, we can see this and have a view of our exalted Head, and the relation that all who are "begotten of the Lord," bear to him and each other; then it is that our affections are drawn away to God, and rest with inexpressible delight upon all that is Heavenly or God-like. And although we are defiled and filthy all over from head to foot, yet in Christ we are clean and pure—though poor we are rich and beloved in Christ.

Now, Brother, I do not expect to meet you and others whom I love, in a *corporeal* (a natural body of course is meant,) state in heaven, nor do I expect that my love to you will be greater than to the blood-washed throng who shall sing praises in heaven; but believe that all will rise in the image of their HEAD, and that we shall all see alike and praise alike—see as we are seen, and know as we are known. Not meet and embrace, and cherish a friendship between relatives and friends, that does not exist among all the inhabitants of that blessed abode; but shall be as the angels in heaven.

But to return: Although in the perusal of your letter I found little else than what brought sorrow to my heart, yet I felt so strong a renewal of our former friendship (do not understand me to mean it was ever broken off) that I could not forbear sitting immediately down to reply to your epistle. I am no way able to speak to edification; the flood of afflictions you have to pass through in your sojourn in the flesh, calls for an arm stronger than mine to administer relief; but I trust that these warrings without, and fightings within—in short, all that we may be called to wade through, will work in us a far more exceeding and an eternal weight of glory, and that we shall come off conquerors and more than conquerors through him who hath loved us and gave himself for us. Yes, when the purchased of his blood have *all come up out of great tribulation*, and appear in his image, then shall the Son himself—having previously put down all rule and all authority—deliver up the Kingdom to the Father, that God may be all in all. How glorious the doctrine of special relationship and imputed righteousness—to *feel* that we are perfect, complete and holy when we *know* that in ourselves we are the master pieces of hell, gives us feelings, probably somewhat such as Paul had when he gloried in infirmity. Again, when we

see a brother err we know it is because of the infirmity of the flesh, and if it be not a *sin unto death*, we immediately pray for its reclamation, and feel a stronger evidence than ever of his faith if he return with penitence. "But there is a sin unto death;" I do not say that he shall pray for it. Suffer me, Br. Beebe, to say a word or two on this passage—not to instruct you, but to give you my views on that subject and the way I came by them. As I was riding this day the above passage occurred insensibly to my mind; that is, I am not aware that any extrinsic circumstance fastened it there. My idea of the passage is this.—When we loose all the evidences that a brother has the root of the matter in him—when we see nothing of the spirit of christianity in his intercourse with us; this is the *sin unto death*. We see every thing in him to *disfellowship*, and nothing to fellowship. How then can we pray for him? Can we pray in faith? Has God promised to (not reclaim him) regenerate him?—for that is what we must pray for if we pray at all. We cannot pray "Lord restore a wandering *sheep* to the fold," for we regard him as a heathen man, or one of the *world*. Christ prayed *not* for the world, and never commanded us to do so in a strict sense; therefore, we pray not for any who sin the *sin unto death*.

But on the other hand, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. Here we can plead the promise of God—can pray in faith; we have the evidences that he is not dead but bruised, and most surely will he be healed; "For unto him that hath shall be given." Thy brother is not dead but hath *life*; now "he shall ask and he (God) shall give him life," because he is not dead. The truth is, his life "is hid with Christ in God," and he, the new creature, cannot sin for his seed remaineth in him; and he cannot sin because he is born of God. Therefore, we pray with a confidence and a promise that God will hear our prayers. I felt, as these thoughts passed thro' my mind, rather comfortable, as the same passage of scripture had been used by satan to prove to me that I had, or was in great danger of sinning a sin unto death; I say it gave me pleasure to believe that God had opened this scripture to my understanding, and made me see clearly the true meaning thereof—at least I could not but feel a kind of witness within that this was truth.

As to when shall I see you again? I leave with the Lord, for no doubt he will accomplish his pleasure in us both; and if it shall be his pleasure we will again meet in time. I trust I shall never forget the many seasons of refreshment I have had in your company and under your preaching. How little did I then appreciate those privileges, and how precious would they be to me now. I was well aware at the time that I slighted my opportunities, but my location among new-lights makes me more and more sensible of it. Soon after I came here I saw some 10 or a dozen baptized. They are beginning to back-

slide; one in particular said upon the bank of the water, just before he was baptized, that whereas he was once blind he now saw, &c. and that he was determined to devote the remainder of his life to the service of the Lord. I thought then that that man did not know his own heart, as I think it has since been proven—unless we can somehow or other make card-playing the service of the Lord, for he has since pursued it with avidity. So goes those self-made and *home-made* converts. But I have no desire to glory in their *hallings*!—God forbid that I should glory save in the Cross of Christ.

I shall be happy to receive a letter from you as often as you can make it convenient to send. I do not wish to tax your generosity too far; I know well the multifarious labours you are called to discharge, and I excuse you. You doubtless have heard of my prospects so far as temporals are concerned, and I have nothing different to communicate from what I have before written. As things now appear I made a good exchange in coming here. If I can but enjoy the heart-cheering presence of God, no matter where I am. He now enables me to trust him for all things; O! how pleasant to enter into rest and inherit the promises. I cannot enumerate by name all the brethren and sisters: Sister B. will consider herself as one with you of course. I desire to be remembered to brother Conklin, bro. S. D. Horton, T. Godfrey, sister Bailey, and Roberts's both the old and the young; and indeed to the whole household of faith with whom we are in fellowship.

May the Lord direct your course, bring you through all your conflicts, and as gold fully tried may you shine in the enjoyment of the "inheritance which is incorruptible, undefiled, and that fadeth not away. Brother, pray for me; I know nothing short of the strong arm of God can keep me from falling; I feel every day as though it was a miracle that I had not long ago apostatized. If any thing depended upon *my* perseverance, I should. Sometimes I think the odds is fearful against me, but the Lord again appears in his might and fights my battles, and puts my foes to flight. I must close. Farewell.

W. B. SLAWSON.

For the Signs of the Times.

Winchester, Va., Oct. 6, 1836.

DEAR BROTHER BEEBE: It is with a heart-felt pleasure peculiar to christian affection, that I again address to you a few thoughts through the medium of a letter.

I think it was about sixteen years ago that we had our first interview, and I do feel thankful to the Lord that you have not been like many, carried about with every wind of doctrine; but that you still contend for, and preach the same precious gospel I heard you preach then, that which I believe to be the gospel of Christ. But this you know is all of grace, and I am glad you *know* this experimentally—we are constrained to sing "Not unto us, not unto us, but unto thy name be all the glory." In reading the 19 No.

of the Signs, I found an article written by Brother Barton, in which he has given his views of an educated ministry. I consider the article an excellent one, and which I can heartily sanction, as expressive of my views on the subject.

Dear brother, it is with much concern that I have of late years marked the gradual declension of real vital Godliness, in the professing church of God. It is truly lamentable to see the pains now taking to hide the distinguishing doctrines of grace from the view of God's people, particularly their eternal election and union with Christ before all worlds; and the mention made of the divinity and atonement of our Lord Jesus Christ, and especially the work of the Holy Ghost in the application of the whole work of Christ to the soul.

We may surely exclaim in the language of the Prophet, "How is the gold become dim; how is the most fine gold changed." Among the preachers now pouring forth from the several Theological Seminaries, where do we find the faithful man fulfilling the Savior's commands—to feed his lambs and sheep? But the goats appear to cause the chief concern of these men who prove their character as hirelings by caring not for the sheep. And this they do too, under the stale pretext of guarding the doctrines of grace. What an impeachment of the divine wisdom, even to suppose that any thing in scripture needs the guard of an erring sinful mortal!

But we need not wonder at this: the scripture assures us that "no man can know the things of God but the spirit of God," and that God must reveal unto us by his spirit. I would therefore ask those strong advocates for theological schools if that knowledge which is most essential, is ever obtained in these places; viz. a knowledge of the human heart—the experience of God's people—an acquaintance with the doctrines of grace as revealed in the scriptures—the knowledge of the blessed Spirit's work in his church and on the hearts of his people. We have plenty of proof to the contrary, as an answer to these questions, and especially the third, by the enmity shown by those young lads to the distinguishing doctrines of grace, when asserted and contended for by the old and experienced of God's people.

What are manifestly the fruits of these institutions or educated ministry? Why the general cry now among God's people is, that they have no food for their souls. Christ, the bread of life is hidden from their view, and duty, faith, getting grace, growing in holiness, new moulding the carnal mind &c., are substituted in the place of our dear Redeemer.

But to conclude, I cannot help remarking that these facts are a very great evidence that the professors of the day are endeavoring to remove the very foundation of christianity, or experimental religion. For if the work of the spirit be hidden from the churches, all their religion is nothing but a matter of opinion; it is no longer a result of divine operation; but is resolved into mere historical belief, or at least, is but a matter of refined speculation and sentiment.

I beg leave to transcribe from Dr. Hawker, that dear man of God, who though dead, yet speaketh. In the preface of his Chatechism on the person of Christ, he says, "Nothing I verily believe will so much tend under the divine blessing to counteract the awful, and I fear increasing heresy of the present day, as an early acquaintance with the person, work, spirit, grace and righteousness of the Lord Jesus Christ." And afterwards he says, "For my own part, I shall have little or no concern in the events that are ripening fast to desolate the church. I am going the way of all flesh, and cannot in the nature of things live long to see the Ichabod of Israel.—But I earnestly pray God to preserve the minds of our children from the dreadful apostacy. And when the enemy comes in like a flood, may he lift up a standard even Christ Jesus against him." So prays yours truly in gospel bonds.

Wm. MARVEN.

For the Signs of the Times.
OLD SCHOOL MEETING.

Chemung, Oct. 5, 1836.

BELLOVED BROTHER—Whereas it is good to wait on the Lord, and to speak often to one another, the church of Christ in Asylum, having taken into consideration, the deep trials of the children of God, in Northern Penn. through the imposing upon them of false doctrines and preaching, whereby many are greatly pained and stand sorely grieved, have unanimously agreed to invite our ministering brethren and all the scattered sheep in the surrounding counties, who are tried and afflicted, oppressed and despised, to meet with them on the first Lord's day, in December next, to worship God, and such other business as will be for the glory of Christ, and in honor to his church. This church is located near the mouth of the Wyalusing Creek on the Susquehanna river. Visiting brethren will call on brother Elias Vaughn, Wyalusing, Br. Gilbert Chamberlain, Terry Town, and brother John Laport, French Town, who will entertain them during the meeting.

Yours in the bonds of love,
H. ROWLAND.

For the Signs of the Times.

WE, the Particular Baptist Church of Christ at Loyaldock, Lycoming Co. Pa., assembled in Church-Meeting, on this 17th day of September, 1836: To our Old School Baptist brethren throughout the United States, send Greeting—

Dearly Beloved in the Lord,

We have this day taken into consideration the importance of being known in our true character, as an Old Fashioned Baptist Church; and upon mature deliberation have Resolved, That we are decidedly an Old School Baptist Church; that we hold no fellowship with any of the new fangled systems, or doctrines peculiar to the present age; and that Br. Beebe be requested to give notice, through the Signs of the Times, of the same, that our Old School Brethren in the ministry may know of, and visit us. We are but few in

number, and would be highly pleased to receive the visits of our Old School brethren in the ministry.

Done at our Regular Church-Meeting, and signed by order of the Church.

RICHARD ROGERS, Deacon.

For the Signs of the Times.

Slate-Hill, Oct. 11, 1836.

BRO. BEEBE: If the Lord will, I shall be with the brethren at Abington, Luzerne Co. Pa., on the 5th or last Lord's-day, in this (Oct.) month. For the information of brethren in different places whom I design to visit, I will just observe:—I expect to leave home on Wednesday before the last Sunday. The brethren at Dingman, may therefore expect meeting that (Wednesday) evening, at Mr. Hazen's near the pond. On Thursday evening at the School-House in the "Purdy settlement." On Friday evening at Providence School-House, and on Saturday afternoon attend covenant meeting at Abington, and on Sunday at 11 o'clock preaching at the Meeting-House, and in the evening at the School-House near Bro. Wilmot Vail's in Greenfield. I will here notice, on my last tour in Pa., Elders Harding, House, West and myself, with a number of brethren from the Providence and Abington Churches, attended a meeting at the last mentioned place, at the special request of Bro. Vail and others, on the last Friday in August, in the matter of their organization as a C'h.; when and where, after worship, upon a confession of their faith in gospel doctrine and practice; receiving an evidence on our part, that the Lord Jesus Christ, had raised up, and gathered together, or constituted a gospel church there; as such, we as visiting brethren, gave them the right hand of fellowship, known as the Greenfield and Clifford church. I will now proceed with my appointments. After meeting at Bro. Vails on Sunday evening as above noticed; on Monday evening, at, or in Bro. Reed's neighborhood—on Tuesday evening, in the neighborhood of Bro. Lemuel Harding—on Wednesday evening, with the Brethren in Jackson—on Thursday evening, at Bro. David Kirby's school-house, in Cherry Ridge, and on Friday evening again at Mr. Hazen's, five or six miles West of Milford. You will please give this a place in your paper immediately and send the papers, to all those various places named, forthwith, lest they should not arrive in time.

GABRIEL CONKLIN.

All the governments of this world are supported by force and money, but the Church of Christ is purchased with his own blood, and is governed by his own word and spirit. [Backus' Church History.]

Self-righteousness nourishes pride and ostentation, and these make us wish and endeavor to become conspicuous for religion.

Immersion, in the name of the Lord Jesus, or in the name of the Father, Son, and Holy Ghost, is the only gospel baptism.

No person has a right to gospel baptism, but upon his making a profession of Gospel faith.

SIGNS OF THE TIMES.

New Vernon, Friday, Nov 4, 1836.

Notice to Correspondents.

Having accepted the invitation of our brethren of the Church at Alexandria, and also of the Shiloh Church in the City of Washington, D. C., we expect to leave this place in the course of a few weeks, and take up our abode in the city of Alexandria. We shall then be much more in the centre of our numerous subscribers, and possess facilities for the prosecution of our Editorial labors, far superior to what we now enjoy. It is requested that all Communications for the Signs of the Times, which cannot be mailed to reach us by the 10th day of November next, be addressed to us at Alexandria, D. C.; and as in our removal we shall resign our office of Post-Master, and consequently be deprived of the franking privilege, we shall be compelled to request all Correspondents to send their Communications to us Post PAID, from and after the 10th day of November.

In consequence of the present arrangement of our business, we shall probably forward several numbers, and perhaps all the succeeding numbers of this volume, to our subscribers, before the period of their date, in order to gain the time which will be requisite for settling our affairs in this place, and removing; as we wish to commence our next Volume early in January next.

Our subscribers, especially those of them who reside in these parts, will do well to make their communications, remittances, &c. before we leave.

HANDLING THE WORD OF GOD DECEITFULLY.—We have a very striking example of the *slight of man* whereby they lie in wait to deceive. In a long editorial article in the 'Baptist Banner,' (falsely so called) which article purports to be an answer to a query sent from Elk Creek Church to the Long Run Association, viz:

Query. Are the spirit and principle of the modern mission system, with all its kindred institutions, warranted in the word of God?—Or, is it a craft of human invention? If the latter, would we not do well to reject it as such? If warranted by the word, we do hope some brother will put his finger on the passage or passages, that we might be united in the same cause.

Mr. Waller, after noticing the manner in which the Association disposed of this query—which, by the bye, was somewhat as the Pharisees disposed of the question of our Lord concerning John's Baptism—betrays his consummate vanity, by an attempt to answer the query which the more wise and sagacious leaders of Long Run Ass'n. judged most advisable to leave unanswered; and thus Mr. W. has given a practical "illustration of the ancient adage, 'The fool's bolt is soon thrown.'"

He says that if he shall succeed in proving the spirit and principle of the mission system warranted by the word of God, it will be unnecessary to prove that the system is "not a craft of human invention." In removing the slimsy gaze from the pitiful arguments of Mr. W. we would not be understood as speaking for Elk Creek Church, they are probably able to speak and act for themselves; but for the cause of truth and righteousness, we must the hero of human inventions. And we are willing to rest the decision of all that is embraced in the above query, upon the single point of proving by the word of God, that the spirit and principle of the modern mission system are warranted by the word of God. Now for this proof: 'What then are the spirit and principle of the modern mission system? They are the spreading of the light of revelation and the knowledge of the Saviour—the preaching of the gospel in all the world to every creature.' But who says this is the spirit of the modern mission system?—Mr. Waller

And who besides Mr. W?—All those who by that craft have their wealth. And who else?—All such as have been hood-winked, and priest-ridden into the belief that the shrines-men have declared the truth in this matter. But does this sort of testimony answer the query from Elk Creek Church? This church has asked for bread, but Waller has given them a scorpion! They have asked for scripture testimony, but W. has given them the traditions of men! If Elk Creek Church could have believed the testimony of these men, they would not demand scriptural authority; they had no occasion to wait for Mr. Waller to tell them what was the doctrine of men on this subject; they want the testimony of the word of God. Mr. Waller has referred them to the words of the commission given by the Great Head of the Church to the Apostles. We have carefully examined these passages, but we find no proof, direct or indirectly expressed or implied, that the spirit and principles of the present mission system are warranted by the word of God. Recollect this is the point to be established—not what were the words of the commission to the Apostles! The Elk Creek Church are as well informed as to the commission as Mr. Waller, or any of his yoke fellows in the Missionary speculation. Should we admit this trifling manner of using the Bible, would the principle stop with the advocates of modern missions? By no means; for the space of 1500 years the disciples of Christ have been demanding of the anti-baptists, scriptural authority for sprinkling infants, &c. to which the Pope, the Mother of Harlots, and all her protestant daughters have replied: Abraham circumcised those who were born in his house, &c. This we admit, but what has this to do with infant sprinkling? But again they tell us, 'The principle and spirit of our sprinkling system is to promote the salvation of souls, and Christ came into the world to save sinners, hence the spirit of infant sprinkling is the spirit of Christ.' Now will this mode of reasoning, and these far fetched inferences answer? If so, why have the American Bible Society divided? There can be no difficulty in proving any point, however absurd it may be, in this manner.

Mr. W. is undoubtedly right in supposing that the church wished to know if there be any scriptural authority for bible societies, conventions, &c. And to this inquiry, Mr. W. promises to direct his attention. From this expression we would expect he had his eye on the passage which, in his view, at least, contained the requisite authority for those societies, &c. but instead of this he says, 'The Bible is not a book of positive institutes!' Marvellous logic! The institutes of the King of Zion, the Great Head of the Church, are not positive! and as we have once before quoted from the Report of a Convention of these western Ishmaels, he might add, 'hence we shall look in vain for any such authority in the scriptures;' but he continues, 'Our duty is usually laid down in general commands, and we are instructed as to our proper conduct by general perceptive requisitions, but our judgement is left to suggest the manner in which the end enjoined is to be compassed.' Here we must pause a moment to congratulate Satan and his New School allies in having so able a scribe as Mr. W. to write in defence of human inventions. To prove that these inventions are divinely authorised in the scriptures, he pleads the poverty of the Bible; and tacitly says, 'There is no authority in the good book.' But the reason why there is none, is, because the Bible is not a book of positive institutes; it only gives the outlines of the will of God to man, and leaves man to act upon the general principle that the end sanctifies the means, and that they may sin that grace may abound. This kind of argument reminds us of a debate on Baptism, a few

years since: When scriptural authority was demanded for the baptism or sprinkling of infants, a presbyterian clergyman in reply said, It is true the scriptures are silent on this subject; but, what does this silence say? It does not say we shall not Baptize our infants!!

But to pass, as we have time only to glance hastily over this production of the *Knowing Editor*. Notwithstanding his acknowledgement that the bible contains no positive institutes, &c. and that we are to guess at our duty by what we can infer from general outlines. He with a consistency worthy of a new school Baptist, proceeds to bring scripture to prove what he admits cannot be positively proven by the bible! and actually brings many quotations from the scriptures, which in no instance gives the least countenance to the inventions for which he stands the champion.

We cannot withhold the following ludicrous extract from the article, viz:

'In short, were our duty specifically pointed out and our conduct regulated by positive institutes, the world could not have contained the books which would have been written. And probably it would be a sufficient answer to the design of the querists of Elk Creek, to say, that they will find a direct command for Missionary Societies, Bible Societies, Conventions, &c. in the same chapter and next succeeding verse, to that in which is found authority for translating and printing the scriptures.'

'Church meetings, Associations, houses of worship, are founded on the same principle of expediency; the common weal of Zion being the end, and these esteemed the best means of accomplishing it.'

After this astonishing display of emptiness, he proceeds to instruct us in regard to the term *missionary*. It is often hinted by these learned novices, that if we, the Old School Baptists, could only understand the meaning of this term, we would cease to oppose their speculations; and to this end they have spared no pains to give us their views of the meaning of the word—and this they doubtless consider as 'condescending to men of low degree.' Let us examine the definition of the term, as given by these *knowing* men: "A missionary is one sent, and is synonymous with the word Apostle derived from *apo*, from, and *stello*, to send."

Well then, being now enlightened on this subject, we are able to comprehend the meaning of the missionary speculators of our day. When they speak of their mission society, they mean a community of Apostles!—when they speak of their missionaries, they speak no parable, they mean their Apostles. Truly in this novel way of doing the business, it is by no means difficult to prove that they are very apostolic in all their proceedings; but do not look into the bible, that book does not contain the institutes. But hearken diligently to the words of these modern apostles, if you would be convinced that theirs is a cause of benevolence or of righteousness. Again, having advised us of the meaning of the term missionary, Mr. W. proceeds to give scriptural example of missionary societies; and because our Lord sent out men to preach, and because the church at Antioch, in connection with prophets and teachers among them, fasted and prayed, and at the special order of the Holy Ghost, laid their hands on Barnabas and Saul, and sent them away, he infers an example for modern speculators to send out men, and of forming mission societies for the purpose of doing so. If this is not handling the word of God deceitfully, we have not the ability to understand the meaning of words.

One idea further: Mr. W. refers to several instances in which the primitive church sent once and again to the necessity of the ministers of Christ, as though these facts were doubted by the Elk Creek Church, or any Old School Baptists. We believe the principle of sending and ministering to the necessity of Gospel ministers

in a gospel way and manner is universally held, and practically illustrated by the Old School Baptists, to a far greater extent than by any others. We admit however, that in the fleecing of the flock, and in giving the children's bread to dogs—the New-lights excel.

But to conclude. Mr. W. says that he thinks his task (of answering the queries, &c.) is fairly done. He will pardon us for differing with him on this point. His effort has resulted in an utter failure; and he has fairly admitted and fully proved that his doctrines are untenable—that the scriptures do not contain the proofs necessary to establish his theory; and in his explanation of the term *missionary*, he has shown that the tirings of these corrupt institutions, assume to be Apostles, and to stand on an even footing with Peter and Paul. And thus he has furnished us with another reason why all christians should reject the whole mass of humanly invented religious institutions, as unscriptural and anti-christian; and their apostles, 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." 2 Cor. xi. 13—15. And in exposition of the deception, and base corruption, of denying the sufficiency of the word of God as a complete and infallible standard of faith and practice, we refer our readers to 2d Timothy, iii. 16—17.

CIRCULAR LETTERS.

The Messengers of the Churches composing the Chemung Baptist Association, to the several Churches which they represent—

DEAR BRETHREN:—The word of God is the only rule of our faith and practice; hence it is our duty and privilege to search the Scripture. All who profess the name of Christianity, readily admit this principle. It is, however, to be deeply lamented, that its admission, or application, results in the production and adoption of sentiments so discordant and contradictory, that it would seem as if the Volume of Inspiration had been consulted as a mere text book, to furnish some sentences or phrases, to justify the various opinions of different minds, according to their diversified tastes. We apprehend this arises, partly, from the opposition of the carnal propensities of the mind, to the spiritual and humbling truths of the Scripture; and often, partly from a loose and injudicious manner of discharging this duty. To avoid the evils resulting from the latter source, permit us on this occasion, to suggest a few hints on the subject.

1st. Apply all declarations of the word of God to the same characters, or class of persons to whom they were originally addressed. We apprehend that taking language addressed to the subjects of Christ's kingdom, and applying it to the world, or that which is spoken to, or concerning ungodly men, to the saints of God, confounds things so diametrically opposite, and so awfully misrepresents the intention of the Spirit of God, as must necessarily result in the most dangerous mistakes. From this source has arisen a multitude of errors, which have infested the professed Church of Christ—dishonored God, and injured the souls of men; and which would never have existed, had not this plain and obvious rule been violated.

2d. Examine the connexion. If we take detached portions of the sacred Scripture, and apply them to points without a strict regard to the design of the writer or speaker, they may be made to express and prove any sentiment we may choose. Doctrines the most opposite and contradictory to each other, may be clothed with all the apparent authority and solemnity of Divine Inspiration; and the most pernicious errors may be propagated and received as the solemn decisions of the God of Heaven.

3d. Avoid fanciful or whimsical interpretations. Divine truth possesses much too sacred and solemn an importance to be made the subject of a sportive fancy. A spiritual soberness and gravity becomes the investigation of the import of language addressed to us relative to the character and government of the Eternal God, whom the highest angels adore; and in reference to our state and character as sinners, and the way of salvation by our Lord Jesus Christ. Too often this regulation is transgressed, and a meaning attached especially to prophetic

and metaphorical declarations, which they never were designed to express,—and which neither the connexion nor the analogy of Scripture will justify; while by multitudes it is admired and greedily received, on account of its novelty and fanciful character.

4th. Admit every legitimate consequence which flows from a fair interpretation. In the present day, we often hear objections made, on the ground that such a sentiment cannot be a true one, because it is unreasonable; or because we cannot reconcile it to the justice, wisdom, and goodness of God; or because we imagine it would have a certain effect which we suppose may be injurious. We are not competent, Brethren, with our limited capacities, to decide, what either would or would not be just or unjust, wise or unwise, in the conduct of our Creator; or whether such a principle would or would not be injurious. In making this assumption, we arrogate to ourselves the seat of God himself. Our only inquiry is, or rather ought to be, what has the Lord said. If he has made this, or the other assertion, it is holy, wise, and good, and can never be injurious, except by the perversion of it by our own carnal hearts:

5th. Explain passages which are difficult of interpretation, by those which are plain. In other parts of the Scripture, as well as in the Epistles of Paul, are some things hard to be understood. But it certainly can require no argument to show that it is unsafe to build any hypothesis on passages which are obscure—which cannot be sustained by the abundance of clear and explicit declarations. Whatever may be the import of the few different passages which are not easily understood, can it be supposed they are designed to teach principles contrary to clear and obvious truth? Certainly not.

6th. Bring to the sacred Scriptures a disposition to bow to their authority. "If," said Christ, "any man will do His will, he shall know of the doctrine whether it be of God."—John vii. 17. When we are under the influence of his disinclination to yield to the authority of the Divine Testimony, is it any wonder if the door of our hearts should be barred against the reception of the truth? Is it a matter of surprise if we endeavor to turn and accommodate it to the unhallowed feelings and desires of our carnal minds; or can we be astonished if, as just correction of our sin, our Heavenly Father permits us to fall into error which may fill us with perplexity, and injure the peace of our souls.

7th. In the last place, but by no means the least, remember, dear Brethren, the voice of him who addresses you in the following language: "If any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not." Let it be yours to look to Him who alone can shed light into your hearts, that he may be pleased to pour out upon you his Holy Spirit, to guard you from error, and lead you into all truth. Thus you may realize the gracious fulfilment of the precious promise. "All thy children shall be taught of the Lord." May the Lord bless you and us, and through his rich and sovereign grace, bring us to his Heavenly kingdom, according to the good pleasure of his will.

CORRESPONDING LETTER.

The Chemung Particular Baptist Association, to the several Associations with whom we correspond, send Christian Salutation.

DEAR BRETHREN:

With gladness we announce to you that God in infinite mercy, has permitted us to meet in our annual association. You will see by examining our minutes, that our number is small, and that we have not had any additions since our last annual meeting; but notwithstanding this is evidently the case we believe that our prospects are rather encouraging. There appears to be an increasing spirit of inquiry in this section of country; and when people search the scriptures diligently, and make them the rule of their faith and conduct, we have reason to believe the result will be favorable. The renderings and severings of our churches for years past, have doubtless arisen from inattention to God's Word, and we believe many have been led away by cunningly devised fables and inventions of men who will be constrained to return to the good old way that was marked out by our blessed Savior and his Apostles, and we rejoice to see that numbers are returning.

Our meeting has been very harmonious, and we can feelingly say, "how good and pleasant it is for brethren to dwell together in unity." We rejoice in contemplating that we have many brethren who live far from us, yet are led by the same spirit of truth that we trust we are, with whom we can correspond and hold fellowship

We have received comforting intelligence from you by your messengers or minutes, for which we are thankful and we ardently wish a continuance of your correspondence.

Our next annual meeting will be held with the Columbia and Wells Church, Bradford County, Pennsylvania, on the second Wednesday of September, A. D. 1837, at 10 o'clock A. M. Brethren pray for us. Farewell.

ELI GITCHELL, Moderator.

GEORGE SPRATT, Clerk.

CIRCULAR LETTER.

Beloved Brethren and Sisters:

Through the continued mercy of our God, we have been permitted to meet again in our associate capacity; for which we desire to be thankful. The state of the churches, and what we have done, you will see by reference to our minutes. And now dear Brethren, departing a little from the usual mode of circular writing, we would call your attention seriously, to our present deplorable condition. Is it not enough to make the christian mourn, when he looks around and sees the contention, division, and bad feeling, yea loss of fellowship, that now exists among us? When we compare our former, with our present situation, we are ready to exclaim with the prophet, "O! 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." Jer. ix. 1. You are ready perhaps, to inquire is there no balm in Gilead? Is there no remedy? We answer, there is, we believe, yet hope. The Lord is gracious and merciful, and though his chastising rod be upon us, we are sure it is on account of our iniquities. And let us remember, dear Brethren, that as we have departed from the Lord, in violation of his holy laws, that are obligatory upon us as his children; we must return unto him with full purpose of heart. And would we enjoy the smiles of his countenance, and feast upon his love; we must return, every one from his evil ways. We must confess our sins to the Lord, and forsake them too. We must confess our faults one to another, and pray one for another. And we must possess a spirit mutually to forgive each other, as we hope to be forgiven of our Heavenly Father; and thus exemplify ourselves as the true followers of the Lord. In a word, Brethren, let us search & try our ways, and turn again to the Lord. Let us lift up our hearts with our hands unto God in the Heavens. Yes, let the works of faith, the labor of love, and the patience of hope be alive in us, and with us; and let the Priests, the Ministers of the Lord (and people too,) weep between the porch and the altar; and let them say spare thy people, O Lord; and give not thine heritage to reproach. And shall not the Lord hear and bless his own elect, that thus act, and thus cry unto him? Yes Brethren, we believe he will, and that speedily. May the Lord bless us all, with the spirit of meekness, and humility of the Gospel and of fervent prayer; and in answer to prayer, send us deliverance, peace and prosperity spiritually, is our prayer for Jesus' sake. Amen!

THOMAS P. DUDLEY, Moderator.

JAS. M. CLARKSON, Clerk.

God presideth over the armies of heaven. God ruleth among the inhabitants of the earth. And God conducteth what men call chance. *Nothing, nothing* comes to pass through a blind and undiscerning fatality. If accidents happen, they happen according to the exact foreknowledge, and conformably to the determinate counsels of eternal wisdom. The Lord, with whom are the issues of death, signs the warrant, and gives the high commission. The seemingly fortuitous disaster, is only the agent, or instrument, appointed to execute the supreme decree. When the king of Israel was mortally wounded, it seemed to be a casual shot.—A certain man drew a bow at venture, (1 Kings xxii. 34.) At a venture, as he thought. But his hand was strengthened by an omnipotent aid; and the shaft levelled by an unerring eye. So that *what we term CASUALTY is really PROVIDENCE*; accomplishing deliberate designs, but concealing its own interposition.—How comforting this reflection! Admirably adopted to sooth the throbbing anguish of the mourners, and to compose their spirits into a quiet submission! Excellently suited to dissipate the fears of godly survivors; and create a calm intrepidity, even amidst innumerable perils!—Hervey's Meditations, vol. 1. p. 27, 28.

RELIGIOUS MISCELLANY.

COMBINATION THE ORDER OF THE DAY.

The following is an extract from Dr. Channing's writings:

"Would men spread one set of opinions, or crush another? They make a society. Would they improve the penal code, or relieve poor debtors? They make Societies. Would they encourage Agriculture, or Manufactures, or Science? They make societies. Would one class encourage horse-racing, and another discourage travelling on Sunday? They form Societies. We have immense institutions spreading over the country, combining hosts for particular objects. We have minute ramifications of these Societies, penetrating every where except through the poor house, and conveying resources from the domestic, the laborer, and even the child, to the central treasury. This principle of association is exceedingly interesting, for it is a mighty engine, and must act, either for good or for evil, to an extent which no man can foresee or comprehend. * *

We are persuaded that by an artful multiplication of Societies, devoted *apparently* to different objects, but all swayed by the *same* leaders, and all intended to bear against a hated party, as *cruel a persecution may be carried on in a free country as in a despotism.* Public opinion may be so combined, and inflamed, and brought to bear on odious individuals or opinions, that it will be as perilous to think and speak with manly freedom, as if an Inquisition were open before us. It is now discovered, that the way to rule in this country is by an array of numbers which a prudent man will not like to face. Of consequence, all Associations aiming or tending to establish sway by numbers, ought to be opposed. They create tyrants as effectually as standing armies. Let them be withstood from the beginning.

In this country few things are more to be dreaded, than organizations or institutions by which public opinion may be brought to bear tyrannically against individuals or sects. From the nature of things, public opinion is often unjust, but when it is not embodied and fixed by pledged societies, it easily relents, it may receive new impulses, it is open to influences from the injured. On the contrary, when shackled and stimulated by vast Associations, it is in danger of becoming a steady, unrelenting tyrant, browbeating the timid, proscribing the resolute, silencing free speech, and virtually denying the dearest religious and civil rights. We know that there are cases in which it is important that public opinion should be condensed, or act in a mass. We feel, however, that the danger of great Associations is increased by the very fact, that they are sometimes useful. They are perilous instruments. They ought to be suspected. *They are a sort of irregular government created within our constitutional government.* As soon as we find them resolved or disposed to bear down a respectable man or set of men, or to force on the community measures about which wise and good men differ, let us feel that a dangerous engine is at work among us, and oppose to it our steady and stern disapprobation.

From these views we learn that there is cause to fear and to withstand great Associations, as far as they interfere with or restrain individual action, personal independence, private judgment, free, self-originated effort. We do fear from not a few Associations which exist, that power is to be accumulated in the hands of a few, and a servile, tame, dependent spirit, to be generated in the many. Such is the danger of our times, and we are bound as Christians and freemen, to withstand it."

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P o e t r y.

For the Signs of the Times.

The Narrow Path,

Oh what a narrow path
Doth mark the Christian's race;
To shun the great Jehovah's wrath,
Is not of man—but Grace.

How foolish and how vain,
Are all the ways of man:
A thousand evils in their train
Doth measure out his span.

As soon as life begins
Corruption bears its sway,
In latest age he still with sins
Is burdened every day.

He must beneath the weight
Of God's just vengeance fall,
Unless he in this sad estate
Can trust to God for all.

But how can this be done?
How darkness change to light?
How hear the deaf, how speak the dumb?
Or blind receive their sight?

'Tis not by power or might
That we believe the WORD—
'Tis God—for darkness gives us light
And endless life afford.

Then since the work is thine,
O sacred Trinity,
To love, obey, and praise be mine
To all eternity. W. B. S.

THE HYPOCRITE.

Great day of revelation! in the grave
The hypocrite had left his mask, and stood
In naked ugliness. He was a man
Who stole the livery of the court of heaven,
To serve the devil in; in virtue's guise,
Devoured the widow's house and orphan's bread;
In holy phrase, transacted villainies
That common sinners durst not meddle with.
At sacred feast, he sat among the saints,
And with guilty hands touched holiest things:
And none of sin lamented more, or sighed
More deeply, or with graver countenance,
Or longer prayer, wept o'er the dying man,
Whose infant children, at the moment, he
Planned how to rob. In sermon style he bought,
And sold, and lied; and salutations made
In Scripture terms. He prayed by quantity,
And with his repetitions long and loud,
All knees were weary. With one hand he put
A penny in the urn of poverty
And with the other took a shilling out.
On charitable lists—those trumps which told
The public ear, who had in secret done
The poor a benefit, and half the alms
They told of, took themselves to keep them sounding.
He blazed his name, more pleased to have it there
Than in the book of life. Seest thou the man!
A serpent with an angel's voice! a grave
With flowers bestrewed! and yet few were deceived.
His virtues being over-done, his face
Too grave, his prayers too long, his charities
Too pompously attended, and his speech
Larded too frequently and out of time
With serious phraseology,—were rents
That in his garments opened in spite of him,
Through which the well-accustomed eye could see
The rottenness of his heart. None deeper blushed,
As in the all piercing light he stood, exposed,
No longer herding with the holy ones.
Yet still he tried to bring his countenance
To sanctimonious seeming; but, meanwhile,
His purpose balked. The righteous smiled, and even
Despair itself some signs of laughter gave,
As ineffectually he strove to wipe
His brow, that inward guiltiness defiled.
Detected wretch! of all the reprobate,

None seemed maturer for the flames of hell,
Where still his face, from ancient custom, wears
A holy air which says to all that pass
Him by, "I was a hypocrite on earth." P O L L O W.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

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Communications.

For the Signs of the Times.

"MIDDLE GROUND."

Elder Beebe: In this region it is not uncommon to hear errorists boastfully congratulate themselves, saying—"We have taken the middle ground." It is difficult to tell, in all respects, their meaning in the use of the phrase, "middle ground." But from its use, it appears very plain to me that it means a departure from Bible truth—an attempt to put the most favourable construction on its use—a kind of conformity to the fashion of the world, and modified so much at least as to bow obsequiously to Hamman at the King's gate. You are to comply with public opinion so far as not to say or do any thing against the pious institutions, said to be established for the good of souls. You are by no means to call in question the Bible authority, or Divine appointment, of these corrupt begging schemes for promoting popular error, miscalled religion. Should you request Bible authority to be shown you as an evidence of their utility, to accomplish the great good they claim to do; you incur their displeasure, and probably will be called by some of the following domestic terms, viz: inert—antinomian—do nothing—having no charity—superstitious—bigoted—ignorant—friends of drunkards, opposers of all good—infidels, &c.

Truly it is very much to be lamented, that even in the midst of the advocates of Bible authority for all matters pertaining to church duties or gospel rights, there are some who have crept in unawares—who think it no disgrace to bow to this smiling little Hamman middle ground—especially to clear up the character of God a little, for being so tyrannical as to create all things for himself, but more particularly the wicked for the day of evil, and the certainty that God does surely work all things after the counsel of his sovereign will, and has absolutely predestinated all things for his glory. Yes, some middle ground is absolutely wanted here to nullify, garble and modify these hard sayings.

How soon is the man of sin visibly unfolding himself in any church, either New or Old School, where middle ground members are annoyed by clear, pure Bible truth. How soon will they commence whispering, back-biting, and dealing in dark innuendoes, directly calculated to injure

that blessed servant of the Lord, who is faithful to declare the solemn truths of the gospel. If they show their cloven foot no farther than to use every effort to hinder the advancement of truth, so far as in them lies, the well wishers of Zion may think themselves quite highly favoured by their Divine Master. It may be possible if they are members in those churches where they very well know that they are in the minority, they will content themselves with whispering until some favorable opportunity occurs, in an hour of darkness and trial. I think you will see these same characters mingling like kindred drops of water with those who occupy the middle ground—see them cursing and reviling the church and servants of the living God. Though such characters have deceived man, and crept into churches for some motive of speculation, let all such remember that the terrible wrath of God is revealed from heaven against ungodly men who hold the truth in unrighteousness. Better had it been for you, whoever you be, middle grounder, had a mill-stone been fastened to your neck and cast in the sea, than you should have offended one, even one of the smallest of the servants of the Lord. Though you whisper, backbite, tattle, misrepresent, and creep into houses to beguile unstable souls—though you, Judas like, hail the advocates of bible and gospel truth with a kiss—though you cast dirt, curse and revile—though you call them by all manner of vile epithets, and call to your aid all the powers of darkness—though from the bottom of your wicked hearts you continually harrow up mire and all manner of abominable filth, and cast that also at them, that you may the more completely fill up the catalogue of your crime and the cup of your iniquity—though you join hand in hand; yet shall you not go unpunished! Is there not a fearful day of retribution drawing nigh, when you shall receive your just reward? Will "your broken cisterns which hold no water," supply you? Will your empty lamps then illuminate you? Will your "patched robes" of human merit answer as wedding garments? Shall you not be cast out with wailing and gnashing of teeth? Will you not then call, but call in vain, on the rocks and mountains to hide you from his presence? Can your babel of human effort reach to heaven and your language not be confounded? Has not the Lord raised up a standard against you because you have brought in iniquity like a flood? and made merchandise of the truth? Middle grounders, hypocrites, scribes, pharisees, whisperers, back-biters, busy bodies, sowers of discord among brethren, traitors and liars; How think you will escape?—being clothed in your own righteousness—built up on the sandy foundation of your

own shallow contrivances—saved by your own salvation, instead of Christ's, and warmed into life by the fires of your own kindling! Have you not fashioned your own priests by the labour of your own skilful, scientific artificers whom you employed to fashion them for you at their shops, after your mechanics had spent years of painful labour on them, and completed your golden "mice," whom you call clergymen? Did not your mechanics write a label wherewith to label them, even in a dead and strange language, setting forth the degrees of fineness of the polish wherewith they had polished them, that they might be each conveniently set up in his proper place—the baser over poor churches in the country, the middling in villages, and the finer set up to shine in cities? Have not these same taught you all the doctrines and ceremonies you use? How do you think they should know the mind of the Lord more than you, seeing you hired them made?—with your own money made you them to minister unto you. In return for your kindness to them—in consideration of some handsome stipulated fee of yellow jackets, or their equivalent, in hand paid, they make christians of you, after you have made them priests. Truly this is casting your bread on the waters, and having it return to you after many days! As every plant not planted by our Heavenly Father shall be rooted up, and since you certainly are planted in "furrows" of your own furrowing; and your roots are rooted in the soil of your own hearts, and turned towards your own "planters," whom you made to plant, to water, and to feed you in your own "furrows;" shall you not also be rooted up? "Will not the east wind wither you?" Shall not this strange and degenerate vine perish in the sap and leaves of its "summer."

How common it is for those who boast themselves of their "middle ground" religion, to assert that the Old School carry the doctrine of election to an unwarrantable, unprofitable and most wicked extreme. The extreme to which the Old School carry the doctrine, is, that God is the author and finisher of the salvation of his people from their sins. God is in very deed the author and finisher of the faith, salvation, &c. of his people, which is most abundantly proved in the scriptures, in so plain a manner that the way-faring man, though a fool, cannot but see it if his eyes were opened to see the truth.

The unprofitable extreme to which it is carried we must next notice. Where Bible truth is set forth plainly before the multitude in time of excitement, middle-grounders say it has a tendency to stop it, as it gives sinners no encouragement. But Christ did not hesitate to tell the multitude that no man could come unto him except the Fa-

ther draw him; and notwithstanding many forsook him on that account, and followed no more after him, he still went further, and asking whether they would go also? received for answer, "Whether shall we go *thou hast the words of eternal life.*" We have Bible testimony that all scripture is profitable; but you say that the doctrine of election is unprofitable, and as the doctrine of election is a bible doctrine, you say bible doctrine is unprofitable, and consequently say an untruth. Now the scriptures are the truth, and the word of God and the people of the Lord are sanctified through his word, because his word is truth; and as the doctrine of sovereign grace and election are the word and the truth, then here is the strange anomaly of a class of people professing to be good christians—pious, benevolent, enterprising christians!—much better christians than those publicans who smite on their breasts, crying *Lord be merciful to us sinners!* They reject the truth by which the people of the Lord are sanctified, and being ignorant of the righteousness of the Lord, they go about trying to establish their own. Blind as these middle-grounders are, they are ever teaching, ever learning, yet never able to come to the knowledge of the truth, having a conditional plan of salvation, partly by grace and partly by works, which is destitute of any foundation other than in their own imaginations—which is another gospel standing in the wisdom of men, and highly approved by the natural man and the world because they love their own.

But shall the *Old School!* be moved by any of these new gospels which are so very fashionable at this time of general departure from the truth and simplicity of the faith once delivered unto the saints? since they are advertised of these things. "The time is come when they cannot endure sound doctrine," of which you before have been advertised; for now is the *man of sin unfolding his wicked devices*—now are these same golden mice which you have made at your seminaries set up to water you in the furrows even where you are planted, which are called in scripture false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Why are you surprised at the widely spread and most imposing appearance which these newly made mice have made to appear in the places where they have been set up? Does it surprise you that the world should love and acknowledge its own? Will you plead the success of anti-Christ and anti-christian measures to enlarge the borders of Zion, as evidence of these abominable lies, having the sanction and blessing of God attending them? Know ye not that the vile weed has a much more rapid growth than the useful plant? As well might Ahab plead that his prophets spake the truth because he had many, and who were very successful in causing "Israel to sin." This is the *wicked extreme and unprofitable doctrine* that middle-grounders accuse the Old School preachers of

being guilty; that they preach, and true christians do believe, "that men are justified by faith without the deeds of the law; chosen of God before the foundation of the world; called by grace; kept by the power of God through faith unto salvation; and saved, not according to their own works, but according to God's purpose and grace, having no confidence in an arm of flesh to save; nay more, not so much as leaning to their own understandings, nor yet trusting to their own hearts. For these things are they accused of the pharisees.

If the Apostles had taken a *middle ground* mode of preaching the gospel, it doubtless would have been more popular with the old scribes and pharisees than the truth. If they had adopted a do and live system of works, and grace depending on men and money for its success, as corrupt and unscriptural as the popular systems of theology, so highly extolled and revered at the present day; then would the offence of the cross have been taken away, and the Devil might have held his dark empire in peaceful and blind submission to his wicked will; then would his head have escaped the bruise which was predicted long before by him who spake the universe into existence. But so soon as the absolute, eternal and unconditional plan of salvation was revealed from heaven—that a saviour should save his people from their sins, not on condition of a law righteousness, or of any scheme or device of the creature, but in accordance with that plan which was laid from before the foundation of the world, that Christ should have a people—a chosen people—a people ordained unto eternal life, who should be made willing by his spirit to receive the gospel of his eternal and never changing truth in the day of his power; chosen in him from the foundation of the world to the praise of his glory, and saved wholly and totally by his grace, without any condition, plan, scheme, device, good work, middle ground, money, means, benevolent institution, free will, free moral agency, moral suasion, pious parentage, or the creature making an effort to move him thereto. Then the Devil cried out, Why troublest thou us before our time? The devil was very uneasy when this glorious plan of salvation was about to be developed amongst the nations of the earth, hence you may observe he brought every engine of his power into requisition to crush this plan of Divine Grace in the bud: and from the mighty stir that his faithful and devoted servants are making to stop, so far as they have power in them to stop, those that are called to promote the spread of that gospel that maketh glad the city of God, is a strong indication that he is very uneasy at this time of great march of mind. The Apostles set the world in an uproar by preaching this doctrine—this blessed doctrine of an absolute and certain salvation of a people prepared of the Lord. The middle-grounders in that day were much agrieved by that gospel, as all may read in the gospel which they left behind them for the perfecting and edification of the saints; but not

for the purpose of *hawking* about as an article of pious merchandise to gull the ignorant, as is the practice at this day of new-light wonders, and all lying signs by which men are made drunken with the cup of *Mystical Babylon*, the mother of harlots.

Nor has the swelling waves of that angry and troubled sea, that cannot rest day nor night, the wicked workmongers, ceased to roll along as the gospel has been preached to the saints, to slop, splash, and bespatter with its angry spray and muddy waters, those who stand firm in defence of Bible truth, and who will not bow to that image set up on the plains of Dura, though accompanied with the music of the harp, the psalter, and the sackbut, nor to the idols of the times whom men have set up as objects of worship, saying, these be thy gods O Israel, worship thou them.—I mean the attributing of Divine power to human effort, means and money to save sinners, which is evidently the design of all that these errorists preach or publish; for they are as careful (the devil instructing them) to make their doings a theme, and to lay their foundation on the broad foundation of "satan's empire," by their own efforts, as Paul was, for what I know, to build his hopes on the rock of ages.

And from the scripture we have but little encouragement that they will not be but too successful in this building composed of the ruins of *satan's empire*, by the efforts of infatuated mortals to help the Lord steady his "Ark;" for the word of God does say, "Many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." But let not middle-grounders exult in this—that they are to be successful in destroying the Lord's Witnesses, for they have no power to go further than to fill up the cup of their iniquity; no, not even so much as to destroy one hog without divine permission, (see Luke viii. 32.) much less to endanger the stability of that Kingdom which is a spiritual kingdom, and not of this world, against which the gates of hell cannot prevail.

Minisink, Oct. 12, 1836.

O. S. B.

For the Signs of the Times.

Laporte Co. Ia. Sept. 10, 1836.

DEAR BROTHER BEEBE: By request of the brethren here, I send you the proceedings that have taken place among us as they have been transacted. It seemed that there was a manifest travail of mind among the brethren for the organization of a little branch of the heavenly vine; and in the course of an overruling Providence, we learned that some twenty miles from us there resided a Baptist preacher by the name of *Ashael Neal*, who was of that sect every where spoken against, namely, the *Old School Baptist* order. We thereupon appointed some of our friends to go and visit him, with instructions, if they should find him in the truth, to present the request of the brethren inviting him to come among us and if it could so be, to be the Paul that should plant a little branch of the visible church here. Finding his sentiments according with their

wishes, they gave him a cordial invitation to come and sojourn among us.

The following are the proceedings of the meeting:

August 20, 1836.—A few brethren of the regular or Old School Baptist met at the Schoolhouse in Noble Township Laporte County, according to appointment for the purpose of taking into consideration the propriety of organizing a church. The meeting organized and proceeded to business by choosing Elder ASHAEL NEAL, Moderator, and A. G. Webster, Clerk.

2. Voted that we receive the Articles of Faith prepared for that purpose.

3. The Letters being called for, those present were read.

4. Those wishing to be constituted were requested to come forward and give their names to the Clerk.

5. Adjourned until to-morrow.

Sunday Aug. 21.—Met at 11 o'clock, agreeable to adjournment. Eld. Neal preached from John x. 27—29. After which Eld. Neal administered the ordinance of the communion, and then gave to the members the right hand of fellowship.

7. It was unanimously agreed that Br. Cole forward to the Editor of the Signs of the Times, the above record for publication.

ARTICLES OF FAITH.

Art. 1. We believe in one only true, living, self-existent and eternal God, who is everliving and supreme.

Art. 2. We believe in the Trinity of God, as Father, Son and Holy Ghost, and that these three are one.

Art. 3. We believe that the Scriptures of the Old and N. Testament are the word of God, and the only rule of faith and practice.

Art. 4. We believe in Predestination and Election, according to the determinate counsel and foreknowledge of God.

Art. 5. We believe in the doctrine of Original Sin.

Art. 6. We believe that man is by nature dead in trespasses and sin, and consequently is utterly unable to do any thing to aid in recovering him from his fallen state by his own will or ability.

Art. 7. We believe that the Elect are justified by the righteousness of Christ alone in the sight of God.

Art. 8. We believe that the Elect of God shall in time be born of God, renewed by the quickening influence of the Holy Ghost, and be kept by the power of God to salvation, and never can finally fall away.

Art. 9. We believe that baptism is an ordinance of the New Testament, and is to be administered by an authorised gospel minister to heaven-born subjects, upon a confession of their experience and belief of these articles of faith, and that the only gospel mode of baptism is immersion.

Art. 10. We believe that the Lord's Supper is an ordinance of the Gospel, instituted by our Saviour, and is to be administered to gospel baptised believers, who are walking orderly and are steadfast in the faith.

Art. 11. We believe that no minister has a right to administer the ordinance of baptism or the Lord's supper, but those who are called of God, and have been set apart by the direction of the Gospel church.

Art. 12. We believe in the resurrection of the dead, and a final and general judgement.

Art. 13. We believe that the misery of the wicked will be of as eternal duration as the joys of the righteous.

Art. 14. We believe that the benevolent institutions of the day (so called) are not in accordance with the word of God, consequently are anti-christian & therefore we do not fellowship them.

Now Br. Beebe, the number of us that have united together is only fourteen, situated here alone, and none to travail with us, as you may see by our articles of faith. In reading the correspondence of the paper of which you are the Editor, we find that there are others besides ourselves who have not forgotten the good old path which the despised Son of God marked out by his precepts and examples, as recorded in the Holy Bible; and as we are here alone, it is our request, as a body, that you, or any of the Old School Baptist preachers, when the Lord shall open a door, would endeavor to make your appearance among us, and see how we prosper, and set things in order in the house, if there should be found any out of order.

We would also say that we have house-room and heart-room enough to contain all God's chosen ones for a night, a month, or a year; and we would further add, that we do not care how long the begging, benevolent gentry stay away; for we find no such gospel in the sacred Book, and cannot therefore bid them God-speed. Dear Brother, we learn that we are redeemed by the blood of Christ, and not with silver and gold; and when we see others trying to convert the world, it certainly appears as if they paid no regard to the Saviour at all, but are saying, "we wish to be called by thy name to take away our reproach;" for they teach for doctrine the commandments and traditions of men, in asserting that if money is given them, they will send preachers to convert the heathen, and redeem souls from eternal burnings—instead of saying they must be born of God, and not of flesh, nor blood, nor of the will of man. Against such I think there is a woe pronounced in the Gospel of our Lord, even as there was against the false prophets who cried peace, peace, when there was no peace. They say man is not dead, but can do something—can believe at any time, that saving faith is of the creature, and not the gift of God.

Br. Beebe I am very young in the cause of God, and do not feel capable of writing for publication, and would, therefore, close by remark-

ing, that if any one or more should visit us they will be joyfully received. They may enquire for Spring Creek Church, near Scipio Township, Laporte Co. Ia.

Yours, in haste,

A. A. COLE.

For the Signs of the Times.

Perry Co. Ala. Aug. 16, 1836.

DEAR BROTHER BEEBE: Although I have never enjoyed the pleasure of seeing you, yet I rejoice in believing that I have some knowledge of that spirit which earnestly contends for the faith which was once delivered to the saints. I have been for some years in great distress, fearing that the pure gospel of Jesus was about to take its flight from our once happy country, and leave us under the dark clouds of error. We are here surrounded with the whole brood of human inventions, called benevolent societies. Arminian preaching has become the order of the day; and if any plead for truth, he maketh himself a prey to the ambitious rage of the multitude. I myself have become an object of their contempt and ridicule; misrepresentations and false reports have been circulated against me in order to prostrate my character; but I still keep my post, believing that the Lord will still support me although they may seek to destroy me. The case of the old servant of God, Elijah, has often been brought to mind, who said, "the people have forsaken thy covenant, thrown down thy altars, and slain thy prophets; and I, even I, am left alone, and they seek my life to take it away." But I have reason to thank God that there are yet a few names even in this modern Sardis that have not defiled their garments. I have been greatly encouraged since last spring; while travelling through the State of Illinois, a paper fell into my hands entitled the Signs of the Times, edited by yourself. In it I was informed of many who yet followed the old faith and order of the primitive Baptists. I brought the paper home with me intending to patronize it, and have presented it to many desiring them to become subscribers to it, but have only obtained ten.

I now close my communication, praying that the Lord, the great head of the Church, may be with you and bless you, and all the Old School brethren; and may you be an instrument in his hand to restore the ancient faith and order of the gospel, is the prayer of your brother,

In the Bonds of the Gospel,

WILLIAM WEST.

For the Signs of the Times.

The following is an extract of a letter from Br. Morton, dated Fulton, Hamilton Co. Ohio, Sept. 20, 1836.

Brother Beebe: There are some among us who are endeavouring to stand fast on the Old platform, and are strictly observing the "Signs of the Times," while the multitude appear to be ensnared by the common enemy,—popularity! which has been the means of rending Churches and Associations in this Great Valley, by blend-

ing worldly institutions with the Church. But the Church of Christ and these institutions stand just in the same relation to each other as oil and water, which will not mix. For instance, it has been tried in the Miami Ass'n., and what was the result? It has split the Ass'n.; and so it will be every where else in due time, and why should the saints of God repine, since part of their legacy is tribulation?

I would say something more concerning the Miami Association, but I trust you will get all the information through Br. Saunders, shortly—if he does not falsify the Minutes, as it was said of him last year. He stated that Eld. Lynd said he "would go in for a split." Does not the Cross & Journal deny this assertion? Was the Editor of the Cross & Journal there? I answer No; How then did he know that the record was false? Would it not be well for talented editors to be careful how they make statements from hearsays? I was there, and set very near Eld. Lynd when he said "he would go in for a split," or words to the same import; but I think I. T. Saunders has his words verbatim. Probably the reason why I took so much notice of this circumstance was, because I did not expect such a sentiment from Eld. L. Had it been for amalgamation instead of a split, it is altogether probable that it would have passed by unnoticed by me. I give the statement of this fact that I. T. Saunders may not appear quite so bad as he has been represented by some.

I remain Yours, Respectfully,

R. A. MORTON.

SIGNS OF THE TIMES.

New Vernon, Friday, Nov 18, 1836.

LIVINGSTON ASSOCIATION.—This body held their last session with the church at Lakeville on the 22d. & 23d. days of June last. Through the kindness of our brother, C. West, we are furnished with a copy of their Minutes, together with his interesting communication, and refutation of some of the misrepresentations contained in their Circular Letter. That our readers may see that the legs of the lame are not equal, we copy the entire Circular into this number, together with a few remarks, in addition to those made by brother West in our 22nd. number.

CIRCULAR LETTER.

To the Churches composing the Livingston Baptist Association;

BELOVED IN THE LORD:

Such is our depravity, that on almost every subject, we are liable to be on the extreme; too fast or too slow; too much zeal or not enough. We find this exemplified in some, as it regards the cause of missions.

(1.) In these last days, when Zion's light has come, and has come more abundantly; when the glory of the Lord hath arisen, and is covering all her hills; when the path of christian duty appears so plain, and is shining more and more unto the perfect day, some there are living in the midst of this light, professing to travel up the King's high way, who denounce the cause of Christian missions. They tell us that all these societies which we term benevolent, are monied institutions and are nothing better than a system of speculation.—(2.) Whole associations of Baptist churches come out and pass resolutions to this amount.

(3.) The design of our remarks will be, to correct some of these evils. If the principles adopted and reduced to practice by these brethren be correct, then Ca-

rey, and Judson, and their associates in the labor of translating the Holy Scriptures, and furnishing millions of the east with the word of God, were deluded men; ought never to have thought of such a thing; and the whole host of missionaries, now in the field, carrying the lamp of life into the dark places of the earth, ought to be called home, and every society formed for the purpose of sustaining them, ought to be dissolved. What an appalling scene would this present! Is there a saint on earth, or a holy spirit in the heavenly world, that would lift up his head and look over this wide-spread moral ruin, and rejoice? What! rejoice to see every dear servant of God, who is now preaching Christ to the heathen, or translating the Bible for them, recalled; every mission station on the globe abandoned, the forces of (4.) Zion's King thus withdrawn from the field; every Missionary, Bible, and Tract Society, and every Sabbath School given up!! Impossible.

Does not the christian desire to see the gospel spreading, and the nations of the earth bowing to Him who, in the Holy Scriptures, is styled "King of kings and Lord of lords?" He does. We know he does. There cannot be a saint without this desire. "If any man have not spirit of Christ he is none of his." The spirit will lead him in whom it dwells to desire the fulfillment of all that God has promised. He will, therefore, desire that "the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, should be given to the people of the saints of the Most High." Perhaps these brethren will tell us that such is their desire; that they wish most ardently to see the influence of the gospel universally extending. Well, this is the very end proposed to be accomplished by Christian missions. Here are the grand principles on which is founded the missionary cause—to preach the gospel in all the world; to give the Bible to every family, so far as the thing can be accomplished. Is not the end good? Are not these principles righteous? Who will say, that to preach the gospel, or to give the Bible or to impart religious instruction to mankind is wrong? This point we presume will not be contested. What then is the matter of difficulty? The way, say our brethren, in which this object is attempted; the means employed to bring it about. God will accomplish his own work in his own way, and save all he intends to save.

(5.) Just so we believe. But how will he save them? Brethren sometimes talk as though, because God has chosen his people in Christ, and designs to save them, that he certainly will, even without the use of means. Therefore to manifest an anxiety on the subject is a trait of Arminianism.

We believe that the saints are chosen in Christ from before the foundation of the world, and that God will save every soul given to Jesus in the eternal covenant; but we believe likewise that God's purpose embraces the means as well as the end, (6.) "Except these abide in the ship ye cannot be saved," is a principle universally recognized in the system of redemption. Unless the means are used, in ordinary cases, the end cannot be obtained; for this reason, God has purposed that the end shall be brought about by means. He intends his people shall be gathered in by the instrumentality of the word. Paul, therefore tells us, that "it pleased God by the foolishness of preaching to save them that believe." We have no intimation that it pleases God to save men any other way. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" "So then faith cometh by hearing and hearing by the word of God."

The obligation to preach the gospel to every creature, is as binding on the church now as it was in primitive times. (7.) Even if it be argued that the apostolic mission is fulfilled, it cannot be pretended that there is now no gospel ministry. What is the business of this ministry? Are its labors to be confined to the church? Are we under no obligation to preach the gospel to the wicked now? If so, then if a minister preaches to an impenitent man, or puts a Bible into his hands, or preaches to the heathen, or gives them the Bible, he is out of the path of duty. He must not open his lips to wicked men, let them become ever so vile, nor must he make one effort to reclaim them.

Here again we say, on this hypothesis, that all those ministers who are preaching to the impenitent, preaching among the heathen, translating and publishing the

Scriptures for them, are deluded, and ought forthwith to abandon their work. But how does it come to pass that God owns and blesses the labors of such men; has so done in every age, and converts are multiplied as drops of the morning dew? (8.) Is not this the way the gospel is spreading and the kingdom of Christ advancing? Or are we all deceived about this, and is it all delusion? Delusion, most surely, say our brethren. We here give the language of the editor of the "SIGNS OF THE TIMES" in relation to "benevolent efforts." He says that "although copies of the Scriptures are greatly multiplied, the knowledge of Bible truth is not increased, and, notwithstanding the efforts of mission societies, and their hirelings, the spread of the gospel is not facilitated, nor the number of ministers, approved of God, increased. Churches, not a few, are raised up by this sort of effort, but they are invariably composed of the children of the bond-woman; for none but those whom the Son makes free can be free indeed. We are well aware that Mission effort, Tract and Sunday school effort, as well as the more ancient horn of the same beast, infant sprinkling effort, will produce multitudes of mocking Ishmaels." (See "Signs of the Times," Vol. 4, No. 3.) What a heap of apples of gold in pictures of silver! Multiplying copies of the Scriptures does not increase the knowledge of Bible truth, if it be done by missionary efforts; all missionaries are hirelings; the gospel is not spread by them; the thousands of converts gathered by them are "invariably children of the bond-women," "mocking Ishmaels." We should as soon expect to hear a man say, "this fellow doth not cast out devils but by Beelzebub, the prince of devils."

Some, however, will admit that the gospel must be spread through the earth; that wherever we can find human beings, and can have access to them, we must carry them the glad tidings.

How shall this be done? Brethren must "go," and as they go, "preach." And they must be supported; must be fed and clothed like other men. But how are they to obtain these supplies? Not in a miraculous way; not from the heathens—their enemies and persecutors. The apostles and primitive ministers were not sustained in this way, but by the contributions of the churches which were already gathered. (9.)

Our Savior, with direct reference to this matter says, "the laborer is worthy of his hire;" and Paul says, "the laborer is worthy of his reward." (Matt. x, 7. 1 Tim. v, 18.) Here in two instances ministers are called laborers who ought to receive a reward for their services. Again, "If we have sown unto you spiritual things?" "Even so hath the Lord ordained that they which preach the gospel, shall live of the gospel; by receiving your carnal things." (1 Cor. ix, 11, 14.)

In reference to his own support, Paul says to the same church; "I am glad of the coming of Stephanas and Fortunatus, and Achaïus; for that which was lacking on your part, they have supplied." Here was a lacking on the part of this church, and this was made up by others. In his second letter to this church, he says, "I robbed other churches, taking wages of them, to do you service." Was not Paul a wicked hireling; he received wages as a missionary among the heathen. And in the next verse, he says, "And when I was present with you, and wanted, I was chargeable to no man; for that which was lacking to me, the brethren which came from Macedonia supplied." And in the next chapter he says, "For what is it wherein ye were inferior to other churches, except it be that I, myself was not burdensome to you? forgive me this wrong." By not contributing to supply Paul's wants they neglected their duty and were inferior to other churches.

Paul was assisted by the church at Philippi, but they failed to do their duty; he therefore gently reproves them. "Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labor, and fellow soldier, but your messenger and he that ministered to my wants." "Because for the work of Christ he was nigh unto death, not regarding his life to supply your lack of service towards me." "Now ye Philippians, know also that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica, ye sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. But I have all, and abound; I am full, having received of Epaphroditus the things which were sent from you, an odor of sweet smell, a sacrifice acceptable, well pleasing to God." Paul in his travels and labors among the heathen was partly and should have been wholly sup-

ported by churches already constituted. We may safely infer that it was so with the rest of the apostles. And this is the way to promote the cause now. To deny it, is denying plain Scripture facts—plain apostolic example.

But, say our brethren, we read nothing about missionary societies in the apostolic churches. This we grant. [11.] Neither do we read any thing about Associations, and a great many other things which we practice, and about which we hear no complaint. Missionary societies and Associations have nothing to do with church government. If they had, we would ask for a positive, Thus saith the Lord, or an inspired example. We cannot see why a missionary society should be considered more unscriptural than an Association.

One thing we notice in these brethren which we cannot but consider as very inconsistent. They sit down and fold their arms on this great subject, and do nothing but find fault. They condemn the whole system, of what we call benevolent operations, throw all overboard as identified with Arminianism or new measures, or new divinity; but do they show us "a more excellent way?" When we tell our friend, "Sir you have taken the wrong road," does he not expect us to show him the right one? These brethren stand pointing out our faults, telling us that we are entirely one side of the New Testament. Why then, do they not show us by their example what is right and how to do better? Do not stand wrangling with us; but go ahead, and if it be wrong for those who go among the heathen, to have the Lord's promise, endorsed, as you call it, by a missionary society, set them an example for the better. Do as you would have them do. Is it right to preach the gospel to the heathen? (12) Yes, say you. Go then and preach it to them. Go, penetrate the western forests, and carry the gospel of the grace of God to those wandering tribes; or across the trackless ocean to the millions of Asia and Africa. Is it right to give them the Bible? Yes, say you. Go then and give it to them. Sit down in the midst of a heathen population and learn their language, then translate the Bible, then publish it, then circulate it. Go and do all this, without any promise or prospect of one penny to aid you from those rich, flourishing churches at home. Go, we say, trust in God. Will you do this? Will you act upon your own principles? If not, cease to complain.

The gospel must be spread among all nations. And what are these brethren doing in this glorious cause? There is not, to our knowledge, a solitary missionary of their stamp in all the heathen world. Not one! Not a single voice is heard from any of these brethren among all the millions of perishing pagans, saying, "Behold the Lamb of God which taketh away the sin of the world." The whole weight of their influence is thrown into the opposite scale. If all the saints were to fall in with their views and practice, when would the fullness of the gentiles come in, and all Israel be saved?—When would the "kingdoms of this world become the kingdoms our Lord and of his Christ?" [13] Had the apostles and primitive ministers been of this class, when would the gospel have reached these ends of the earth? And as for any thing these brethren are now doing, those nations which have not the gospel, may live and die as they are, in heathenish darkness. It is too bad to sit down on this momentous subject, and do nothing but find fault with others. It does not indicate a good spirit.

We insist upon it, that these brethren are to be blamed. They must cease from their present mode of warfare against "benevolent efforts," and go and do better than we have done. And we will try to follow their example.

Look for a moment at the spirit which these brethren manifest on this subject. Examine their periodicals. And in their opposition to the cause of missions, do you find any thing like the meekness and gentleness of Christ? Do you not see something which resembles the hostile spirit of infidelity? Do they not appear to treat this matter a good deal as infidels do (14)—to fight with the same weapons—to use almost precisely the same language? As a kind of specimen, we refer you to the quotation we have made from the "Signs of the Times." And we here give another beautiful extract from the same editorial article. Read it: "The numerous churches scattered throughout the great valley of the

Mississippi, united, thriving and happy until the rage of missionary efforts broke in upon them, now groaning under the oppressive burden of *hordes of greedy wolves let loose from the eastern theological priest-mills.*" The great mystery to us is, that such language should come from a professed disciple of Jesus; and then another part of the mystery, that Christians should suppose, for one moment, that a publication breathing this spirit, as it generally does on this subject, can be an advocate for the cause of benevolence; altho' it may tell a great deal of orthodox truth. We can always find enough in our brethren to find fault about. To sit down and pick up those things, and turn them over and over, and magnify them, and laugh at them, and ridicule them, and then hold them up to the public gaze for others to look at and laugh about; O, how it looks! Would not the spirit of our Lord lead us to throw the mantle over these faults? Or if we must rebuke, to do it with kindness?"

We do not pretend there is nothing faulty on the other side. But shall we throw away the cause on the account of the imperfections of those who profess to be its friends? No! We will rebuke these evils, if it be needful, but "hold fast that which is good."

We admit that many of the friends of missions are Arminians, and some perhaps are new measure and new divinity men. But we insist upon it that these things must not be identified with the cause. They do not proceed from the principles on which it was founded. Look at those venerable MEN who originated the first Bap. mission to the east—Fuller, Carey, Pearce, Ryland, and others; they were imperfect men like ourselves; but were they enthusiasts? We ask all the opposers of Christian missions to look at the labors of these men in India; survey the fields which they have cultivated in the vast extent of country and then tell us, is all this delusion? Are all these converts children of the bond-woman?—mocking Ishmaels?

We must expect to get along in this world with a great deal that is not as it should be. But let it be our daily business to reform. And let us be "steadfast, immovable, always abounding in the work of the Lord, for as much as we know that our labor is not in vain in the Lord."

JOHN G. STEARNS, Mod.

IRA JUSTIN, Clerk.

(1.) Never was there a time of more spiritual darkness on the earth since the apostolic age, than the present. While those who are boasting of their wonderful *march of mind*, are running into the wildest excesses of extravagance, the Lord has evidently come down and confuted their language.—Some of them are advocating the abolition of slavery—others opposing it; some are zealously contending for tee-total abstinence principles—others of them are as zealously opposing them; some of them are fighting for the Am. Bible Society—others exposing the corruption and dishonesty of that institution; some are contending for protracted meetings, anxious-benches, and submission chairs, as the most efficient *means* of converting the impenitent—while others seem disposed to give the preference to some other favorite novelty devised for the same purpose; while in neither case have they sufficient light to see that all is a delusion, and the mere contrivance of man, or discretion to say, "Is there not a lie in my right hand?" Still the Livingston Ass'n. says that the light of Zion is come in a greater abundance than usual. Zion has, indeed, sufficient light in her dwellings to perceive that the modern speculators in divinity are in an awful delusion. *The path of christian duty* appears to this body to shine, much more plainly than in former days. If by chris-

ian duty we are to understand the cause of modern missions, with its concomitants, and if that cause at present shines forth at all, as christian duty, we must acknowledge an increase of light; for this subject was in the days of the apostles so obscure that none of them ever saw the necessity of forming any other establishment for the spread of either truth or error than what was already established.

But what we intended more particularly to remark upon in this sentence is, the assertion that *there are some professors who denounce the cause of CHRISTIAN missions!* By language used in the subsequent part of this Circular, in relation to the "Signs of the Times," and its Editor, every one will be led to conclude that they allude to us. As far, therefore, as we are concerned, we pronounce the charge utterly destitute of truth; and we farther say, that we have no knowledge of any among the Old School Baptists who denounce *christian* missions. But we do most unequivocally denounce all *anti-christian* Missions, and we pronounce all missions anti-christian, which have been got up by man since the apostolic age—including, of course, all societies for that purpose, except the church of God; and all *means*, except those of divine appointment, and for which we have a "Thus saith the Lord," recorded in the scriptures. [2.] Whole associations &c.; tell the Livingston Ass'n. that the societies which they term *benevolent* are monied institutions, and no better than a system of speculation. This charge, be it remembered, has not been refuted, nor has the Ass'n. attempted it—nor can they. This charge is so palpably true that we venture to believe that there is not a rational being in the smallest degree acquainted with the nature of these institutions, who dare deny that they are monied institutions.—Will the Livingston Ass'n? And as to their being systems of speculation, by what name shall we call them that would be any more appropriate? They buy and sell memberships for money; they sell for various prices, to suit purchasers; they accommodate their various societies to the circumstances of different classes, by all *means* to catch every penny; they even traffick in the gospel, or what they falsely call gospel; they deal in gifts which they say are of the Holy Ghost, and get gain thereby. For instance, they fleece the public of \$1000; with \$600 of this they hire two men, who profess to be in possession of a gift of the Holy Ghost, to travel, preach, and beg; with the \$400 they pay the beggars, with a part, and with the residue they support themselves. If this is not a system of speculation, pray what is it?

[3.] The design of the circular is to correct the evils of opposing these monied speculations. Well then let us hear the corrective. If the principles of the opposers of modern missions are correct, then the circular supposes that the mission system is wrong. Truly, this is a very just conclusion; and it is precisely what we mean by our opposition to the craft. But awful to relate: "We have washed our feet, and how shall we defile them." If these principles are right, then Peter and John—Oh no! Carey and Judson—are wrong. Well, who is this Carey and Judson? Two Missionary hirelings, who have in former years left their native land and compassed land and sea to make proselytes to the modern-missionary faith! Well, be it so, we have not the least doubt they were wrong; they were sent by men, supported by men, and taught the doctrine of men, and we admit most freely, that not only they, but also the Jesuits of the Pope, the men sent out by the ancient Pharisees, together with the *whole host* of missionaries, now in the field of which the circular boasts, are wrong; for it follows of course. But the letter gravely attempts to calculate the consequences which would result from

the surrender of all humanly contrived religion. What! give up the enterprise? call home the *hosts of missionaries*? Quit begging money for the Lord until he requires it of our hands? "What an appalling scene!" Ah yes, we can very readily perceive that the scene would be truly appalling to all such as by this craft have their wealth. But all this shall eventually come to pass, so sure as the Bible is the infallible word of Him who changes not; and then shall this appalling scene be more than realized by those who shall wring their hands with anguish, and cry, alas! alas! she has fallen, "and the merchants of the earth shall weep and mourn over her; for no man buyeth her merchandise any more." No more selling memberships or directorships; "The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, &c. See Rev. xviii. 9—19.

[4.] What an insult to the King of Zion, thus to attribute to him the various pitiful contrivances of fallen men—schemes, which if carried out in their legitimate bearings would rob him of his *bow* and of his *crown*; and his people of the delightful privilege of honouring him as their only legislator and King.

[5.] Livingston Ass'n. professes to believe that "God will accomplish his own work in his own way, and save all he intends to save!" But this profession we cannot credit, for two reasons: 1st., because they ridicule and persecute the Old School Baptists for holding and maintaining this glorious truth, and 2d. Because they represent that it is impossible for God to accomplish the work without our aid; hence they add, "But how will he save them?" The idea of their certain salvation in Christ Jesus, without attributing any part of the work to the use of their idol—*Means*, appears to them very extravagant and preposterous; yet they take it rather hard that they should be called *Arminians* for denying this plain bible truth.

[6.] What does it signify to make pretensions that we believe that the saints were chosen in Christ before all time, while we deny the fact of their being secured in him at all? Or, [7.] what will it avail the saints to know that they are so chosen, if after all, their salvation depends on something else; as for instance, their abiding in the ship—their using means, or their doing something without which they cannot be saved—their salvation, election, redemption, &c. in Christ Jesus from everlasting notwithstanding. Where shall we go to find an Arminian who will not go as far into the doctrine of sovereign election as the Livingston Ass'n., providing they may with that Ashdod body so construe the doctrine as to leave the eternal destiny of the saints dependent on their works, means, or abiding in the ship. The assertion that *such a principle is recognized in the system of redemption*, is a wicked falsehood, and at once calculated to sap the very root of the doctrine; the association, therefore, church or individual, who will pretend to believe in the doctrine of Sovereign Grace, and at the same time attempt to connect with it the works of the creature, as giving efficacy to that grace, are, by far, worse than those who honestly confess themselves Arminians, and argue accordingly. It is true, God is pleased by the foolishness of preaching to save them that believe, —not them who do not believe. Yes, he saves them from embracing error; and we firmly believe that if the gospel were preached in the bounds of Livingston Ass'n., all of God's believing children in that community would be saved from the damnable heresy into which that body has gone. We are told by the letter that we have no

intimation that God is pleased to save men in any other way than by the foolishness of preaching. We would ask this grave assembly how God saved the thief on the cross?—how he saved Saul of Tarsus?—how he saved the old testament saints?—how he saves infants, idiots, &c.? Or do they suppose that there are none of these saved?

[7.] Very true; but how binding has this obligation ever been on the church? not binding at all. The Lord has nowhere enjoined an obligation on the church to preach the gospel, and much less to preach the heterogeneous nonsense held, preached, believed and practiced by the Liv. Ass'n. The commission was given to the Apostles, and the Lord has provided for the preaching of his gospel throughout all subsequent ages of his church, and has directed them to call on the Lord of the harvest for ministers—not attempt the work themselves. None are to embark in this sacred work, but those who are called of God, as was Aaron: and all who are thus called will find where, and what their work is, without mission boards to direct, or Theological schools to qualify them. [8.] How amazing fearful this body seems to be, that in case we are right, they will have to call home their Missionaries! They seem to tell us in words of ancient memory, "Ye know that by this craft we have our wealth;" and furthermore, the *magnificence of Diana* is in danger of being degraded, if the truth should prevail. Certainly none but very Arminians would ever be so much afraid of losing their pious works. The interrogatory portion of this sentence of the letter, has been ably answered by Brother West. The increase of their numbers will go just as far toward proving these human inventions are owned and blessed of God, as the same arguments will to prove the Roman Catholics, Mahometans, or Mormons, are blessed of God. To the inquiry, whether this (the mission system of the day,) is not the way the gospel is spreading, and the Kingdom of Christ advancing? we answer, No; in no other sense, at least, than as God is pleased to suffer the powers of Anti Christ to rise, and by their rising and persecuting the saints, to drive them out and send them every where preaching the word. But to look for gospel from their hirelings, or to expect an advancement of Messiah's Kingdom by their might or by their power—would be to seek the living among the dead!

For the notice which they have taken of the Signs of the Times, we feel greatly obliged; as we would by no means have it supposed that we publish a paper which a body so corrupt as the Livingston Association could be pleased with. [9.] Were the Seventy whom our Lord sent out, supported by the churches? and if they were, will you please to inform us in your next Circular by what churches, seeing there were no branches of Christ's Church in any of the places to which they were sent; and as they were sent *like lambs among wolves*, if they were not miraculously sustained, nor fed by the heathen, pray tell us how they were sustained? The duty which Christ has enjoined upon the Churches of his saints to communicate to the support of his ministers, has never been disputed by the Editor, or any of the correspondents of the Signs of the Times. But Mission Societies, and Mission Boards, are as essentially different from gospel churches, as the Livingston Ass'n. is from a community of Bible Baptists. [10.] How happy for these modern speculators that they can find an expression used by Paul, which they can make to countenance robbery! If Paul received from some churches more than their proportion of aid, what an example for forming any, or every kind of machinery for fleecing the people, and robbing the churches. The passages referred to in this connection proves nothing that we have

ever denied—and certainly nothing to favor the various schemes of modern mendicancy which are carried on with so much vigilance by the shrinesmen of our day. [11.] Here let it be distinctly understood, that the humbling fact is granted, viz: "That the scripture will yield neither example nor precept for Missionary Societies;" and yet in the same letter they tell us that this is the way [meaning in the modern missionary way] that the Apostles and primitive preachers of the gospel were fed and clothed, &c. (See Note 8th.) Marvellous consistency!—surely, *the legs of the lame are not equal!* How much strength they can gather from a catalogue of unscriptural practices among professed Baptists, we leave the reader to judge; but we conclude it will be somewhat difficult to prove this unscriptural practice to be of God, by proving a thousand unscriptural practices to exist in the world, or in the church.

[12.] True, we Old School Baptists have no Mission Societies, other than the Church of Christ; nor have we any missionaries of our own manufacturing, or under our direction; yet our Lord has many able ministers in the field; and when he shall see it necessary he is able to send forth many more. When Moses came down from Mount Sinai, he found Aaron and Israel worshipping a Golden Calf, and he reproved them. How easily might they have retorted: Now Moses you are always finding fault with us; if you do not like our Calf, go to work and make a better one for us. No, no; we of the Old School want no Calf to worship—and if we did, we would as soon have one of Aaron's make, as any we could manufacture. We find the work of calling, qualifying, sending forth and sustaining gospel Ministers, is in the hands of him who has all power in heaven and on earth; and there we are content that it should remain.

[13.] If all the saints should abandon this confessedly unscriptural invention, this Association sees not how 'all Israel can be saved.' If we have nothing but the Covenant, Oath, Blood, Righteousness, Power, Truth and Grace of God to rely upon, they cannot see how the work can ever be accomplished. [14.] We are so accustomed to the reproachful epithets of the Arminians, that it does not startle us to be even classed with *infidels*. Let us be convicted of trifling with the Scriptures in the manner the Livingston Ass'n. have done, and we will tremble. [15.] They admit that not a few of the friends of the mission system are Arminians; this is correct as far as it goes. But in closing our protracted remarks, we will assure the Livingston Association, that all who are of the same faith, in regard to human inventions, are downright Arminians—however firmly they may profess to believe the doctrine of Sovereign Election to the contrary notwithstanding.

RELIGIOUS MISCELLANY.

The following correspondence between Elder Osbourn and Elder Culpeper, has been forwarded to us for publication.—Ed.

Baltimore, June, 1836.

SIR, In March last I went on a preaching tour in Virginia. I first preached in Norfolk, then in Portsmouth, then in Gosport, five or six times in Southampton county, fifteen times in Chesterfield county, three times in Amelia county, once in the town of Manchester, and last of all in the City of Richmond. On the 22d of May I arrived safe home, where I found seventeen letters from eight different States, which had been sent to me during my absence. In one of which I found \$15; in another, \$5; in another, \$10; in

another, \$15; and in another, \$150; making in all \$195; and all this obtained without stooping so low as to beg, to say nothing about telling falacies in begging. Me-thinks news of this kind must be as pleasant to the taste of many florid professors in your State and elsewhere, as *gall and vinegar*. And add to the above sum of money, the rapid and extensive spread of my books, which soon sell off after they come out. Two new works I had printed last winter, and one of them is of the *acute* kind—quite so: quite so I mean to an Ishmaelitic palate. I have also a new work in the press of nearly four hundred pages, and which I know will stand much in the way of *time-servers and men-pleasers*.

And now look here: In one of the above seventeen letters there was no money, but a plan was laid by the author how some might in future be sent to me, for in the letter, thus it is written: "Brother Osbourn, although a stranger to your person, yet I think we are of one spirit in Christ by faith. I have just read your "Religious Devil Detected," and am so well pleased with the work that I am anxious to see it in the hands of my brethren in this country, who are much distressed at the trifling societies of the day under the name of benevolence. I want three or four dozen of the said work of yours, and I can send the money by mail." Thus, sir, you see that a work which a frothy mind can loathe, and even you write against to the *enormous* amount of six pages, a man of sense can admire and be well pleased with. A few days since I received a letter from a Clergyman of a different denomination from us in which he says: "Your little work, the 'Religious Devil,' accords with the sentiments of our friends in this quarter, and is, indeed, in that train of thinking which they have long been familiar with."

In reference to what I in this letter have termed my *acute piece*, written and printed last winter, and the title of which is, "A fac simile, or the religion of New England pourtrayed," another clergyman, but not a Baptist, writes to me under date of June 1st. and says, "I discover nothing in your 'Fac Simile,' from which I dissent, but believe it contains a correct delineation of a religion which at this day is very prevalent." And thus while carnal religionists are crying me and my writings down, men who fear God and love the gospel, and can see through the flimsy religion of this dark and deluded age, can cordially receive me and my books. And hence I find it now as it was in ancient times—some believed the word spoken, and some believed not. And I bless the Lord for teaching me long ago to expect reproach from carnal preachers and empty professors, who have but a name to live among men; and nothing else to settle down upon, and to rest in, and to talk about; and to boast of, and to contend for, but an outside show. And while I pity such poor things, and can so clearly see the delusion they are under, and the emptiness of their religion, I at the same time must needs say that I rejoice that I am counted worthy to suffer scandal from such people.

At the same time it really is ludicrous that you, and the Editor of the "Biblical Recorder," and a few more should feel yourselves so amazingly disconcerted at my writing against the devil: for lo, I find that it is my work called 'A religious devil detected,' which gives the offence. But, sirs, though you are offended—I burn not; though you fret and foam—I am not disquieted; and though you may try to provoke to anger—I shall bear all patiently, knowing that there are things in reversion for me far preferable to reproach and falsehood. But be it known unto you all, that I shall, God willing, continue to preach and write against old Apollyon, his lackies, his vehicles, his white dress, his foundries, and all his new langed plans and schemes; let carnal men say and do as they please to the contrary notwithstanding. It is a truth, sir, that as far as it relates to religion, men are no more in my way than are so many grasshoppers. I know well what the Lord hath done for my soul, and what heart-cheering truths he hath taught me, and also established and confirmed me in; and to this day they are my stay and support, and under their benign influence I am daily enabled to walk. And the many great things which the mighty God of Jacob hath wrought for my soul, and where he raised it from, and what he brought it to, and what my present prospects of future glory are, I have published to the world at large in a volume of more than four hundred pages; and by the blessed testimony which this same almighty Lord hath favored me with, I shall abide, and harken to in preference to all human testimonies. Indeed, sir, man's good, or bad opinion of me is a very minor consideration in the scale of my estimation. Through the mercy of the Lord towards me, I can, and I here do, conscientiously affirm, that the declarative glory of God, and the good of Zion, form a point, which in my esteem, is paramount to every other consideration under the sun; and to promote this grand culminating point is the summit of my desire. And as I now judge it to be my duty to contend for the cause of God and truth, and to expose a counterfeit gospel, a false light, a fallacious hope, a hypocritical profession, and a carnal ministry; I shall do so without consulting men's opinion, and without fearing their frowns, or courting their smiles. And I believe if you and others knew the grace of God in truth, and lived in the enjoyment of the gospel, and your souls well watered with the dew of heaven, you would do as I do, and act on the same principle; and see you would that many of those things in which most of the religionists of our day rejoice and triumph, are but mere shadows and empty dreams—which things can, and do please and amuse nominal christians, but can yield no savory meat to feed a living soul.

And now, sir, permit me once more to recur to the seventeen letters which I found on my arrival home last month. Among them was one from you; but of its contents I know but little, as I have read only four or five of the first lines

of it; neither shall I read any more of it. Also another *thing*, of your production, came to hand safe—a printed work forsooth!—ah! a *volume of six pages* written, I apprehend, dead against Bishop Osbourn's *Religious Devil Detected*; but of this heavy work I have not read so much as a line, nor shall I at any future time read a word or line of it, knowing that if I should read the whole volume through, line after line and page after page, until I got clear to the end of six pages, I should not be able to discover any thing in it above the common growth of Anson county. And hence as I have no sort of use for the letter in manuscript, nor for the printed volume, your excellency will of his clemency permit his humble servant to return them back to the original owner. In company with the same I also send you a few verses, —a *sort of prose run mad*—the pure result of my reading, when in Chesterfield county, a few *false items* against me in the 'Religious Herald,' of April 28th or 29th. Indeed the accounts which I have read from time to time in different religious vehicles, fully convince me of how very much I am in the way of your sort of people; and hence I have just expressed their views of, and their wishes concerning me.

May-wrath, a mighty flood,
On Osbourn's head alight,
And he in his own blood
Sink down in endless night;
And there endure the dreadful curse,
Because he will not join with us.

And while he dwells below,
We really wish he may
Be made to suffer wo
And sorrow ev'ry day;
And miss at last the heav'nly crown,
Because he cries our doings down.

Indeed we should be glad,
And very glad to hear,
That he was now stark mad,
Just running there and here;
Because he doth so much oppose
Our plans and schemes where'er he goes.

He greatly too complains,
From pulpit and from press,
Against our long campaigns,
And our religious dress;
And is at war with our new rules,
And cries down all religious schools.

And these things we must own,
Are unto us as gall,
And under them we groan;
But what is worse than all,
His writings are a check indeed,
Against those things for which we plead.

And hence as he thus stands
Opposed to us and ours,
We fain would lay our hands
On all his mighty powers;
And crush him as we crush a moth,
And brand him with our hottest wroth.

And for a length of time
We've hoping been to hear,
That some atrocious crime
Against him would appear;
And even yet, we one and all,
Hope he in some disgrace will fall.

But still we would present
To him a handsome bribe,
If we knew he'd consent
For pelf to join our tribe;
But it by some of us is thought,
That he with pelf cannot be bought.

Though we no common price
Would from him long withhold,
If he would take advice
And come within our fold;
And with a scrip, and with a purse,
Just run about and beg for us.

A thousand dollars, clear
Of all expense, would we
Bestow on him a year,
If in good earnest he,

For us would undertake to go,
And rake up cash as others do.

Yea, if he in our cause
Would take a solid stand,
We'd give him loud applause
Although our happy land;
And from Carolina unto Maine,
We'd sound his virtue and his fame.

But we can't change his mind
By money nor by force;
So much is he inclin'd
To fight against our course:
And as he fights with all his might
Against some things which we deem right;

We've labour'd hard of late
To scandalize the man,
And it galls us to state,
The failure of this plan;
And gall'd that it is understood
His moral character is good.

For we are loosing much
Both from his tongue and pen;
For all his books are such,
That they at once condemn
Our faith, our works, and our new rules,
And makes it out that we are fools.

He publicly avers
That we are Hagarites;
And then from hence infers,
That nearly all our rites
Are empty notions—carnal schemes—
Delusive whims, and foolish dreams.

His writings too deride
Our money plans—and then
He travels far and wide,
And to the sons of men
He sells the books which he hath made,
And makes a fortune by the trade.

And then he writes again,
And argues bold and strong,
And tries to make it plain
That we are sadly wrong;
And that we now have got before
Our eyes, the veil which Moses wore.

And thus we must abhor,
And publicly abuse
The man who is at war
With our new fashion views,
And who doth all his powers employ,
Our great *Diana* to destroy.

Indeed we should rejoice,
If his offensive breath,
And most pernicious voice,
Were lost in sudden death;
And he in shame and foul disgrace,
Sent quickly down to his own place.

Although the above verses must necessarily
appear, to a superior mind like yours, as a crude

ditty, yet it was in the simplicity of my heart
that I composed them; but perhaps I may do
better next time; and I also hope you will. You
however must not be discouraged, old as you
are; and especially as I can conscientiously, and
also very cheerfully subscribe myself,
your fellow citizen,

JAMES OSBOURN.

Baltimore, June 16, 1836.

LIFE.—There appears to exist a greater desire to
live long than to live well. Measure by man's desires,
and he cannot live long enough; measure by his good
deeds, and he has lived too long.—*Zimmerman*.

Notice to Correspondents.

Having accepted the invitation of our brethren of
the Church at Alexandria, and also of the Shiloh Church
in the City of Washington, D. C., we expect to leave
this place in the course of a few weeks, and take up
our abode in the city of Alexandria. We shall then be
much more in the centre of our numerous subscribers,
and possess facilities for the prosecution of our Editori-
al labors, far superior to what we now enjoy. It is
requested that all Communications for the Signs of the
Times, which cannot be mailed to reach us by the 10th
day of November, be addressed to us at Alexan-
dria, D. C.; and as in our removal we shall resign our
office of Post-Master, and consequently be deprived of
the franking privilege, we shall be compelled to re-
quest all Correspondents to send their Communications
to us POST PAID, from and after the 10th day of Novem-
ber

In consequence of the present arrangement of our
business, we shall probably forward several numbers,
and perhaps all the succeeding numbers of this volume,
to our subscribers, before the period of their date, in
order to gain the time which will be requisite for settling
our affairs in this place, and removing; as we wish to
commence our next Volume early in January next.

Our subscribers, especially those of them who
reside in these parts, will do well to make their com-
munications, remittances, &c. before we leave.

We have concluded to print the remaining num-
bers of this volume before we remove, which will be
far in advance our dates. Our last number will bear
date about the 16th of December, allowing, as usual,
two weeks between the dates of the succeeding num-
bers.

APPOINTMENTS.—If not providentially prevent-
ed, the Editor of this paper will preach on the first Sun-
day in November, at 11 o'clock A. M. in the Meeting
House of the Baptist Church at Greenville; and on the
evening of the same day at the Academy in the village
of Mount Hope.

MARRIED.

On Thursday evening the 20th ult., by Eld. G. Beebe,
Mr. — LAFEVER, of Wurtsboro' to Miss ALMIRA
CARMICHAEL, of the same place.

RECEIPTS.

John Lassetter,	Ga.	\$5 00
John W. Turner,	do	10 00
C. B. Hassell,	N. C.	5 00
Seth Hilton,	Il.	3 00
John Taylor, Esq.	O.	10 00
Total,		\$33 00

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John Taylor, Esq. West Ville, Champaign County
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S. C.—Theron Earl, Spartinsburg District.

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

Mas.—N. Y. Bushnell, D. Hart, L. Cole, J. Thather.
N. C.—B. Temple, E. Brumet, P. Pucket, J. Swindel
J. Westfield.

VIRGINIA.

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

ILLINOIS.

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

OHIO.

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

INDIANA.

J. Mason, E. Halcumb, W. Thompson, J. D. Prid-
more, Eld. P. Salisman, E. Saunders, D. Shark, A.
Hougham, J. Lee, J. Hartgrove, J. Bryce.

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

Mr.—J. Barret.

N. H.—J. Fernal.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. IV.

NEW-VERNON, ORANGE CO. N. Y. FRIDAY, DECEMBER 2, 1836.

NO. 25.

THE SIGNS OF THE TIMES, devoted exclusively to the Old School Baptist cause, is published semi-monthly: **GILBERT BEEBE, Editor.** To whom all Communications must be addressed. Terms: \$1.50 per annum; or if paid in advance, \$1.00. A current \$5 note will be received in advance for Six copies.

Communications.

For the Signs of the Times.

The Columbia Association—Elder A. H. Bennett—Elder W. F. Broaddus—The Religious Herald—T. S.—John M. Waddy.

DEAR BROTHER BEEBE:

The Columbia Association, to which you had allusion in a late number of the Signs, came into existence 17 years ago at the place, and with the Church, where it held its last session; thus, beginning at this point, and having taken the circuit round to the several churches of which it was composed, it met again here at its 17th Anniversary; but not in love and fellowship as on former occasions, for some of the members of this body, on account of a departure from first principles in others, had lost the proper "attraction of gravity" necessary to hold them together, and so, by mutual consent they came apart. As the die is now cast, and the history of this division in some shape or form before the public, I feel called upon to give a concise history of the causes which have led to this separation; and in doing which, I shall take the liberty to speak freely of men and things as they stand related to, or are in any wise connected with the subject. Although I was not a member of this Association in 1833, at which time Elder Broaddus was refused a seat, yet I claim to be as intimately acquainted with the circumstances which led directly to that action of the Association, and with the whole affair in a general way, as any member of that body,—Elder Bennett himself not excepted.

The Church at Elk-Run, over which Elder Bennett was then overseer, informed the Association, in her letter at the Session in '33, that she had declared non-fellowship for Elder Broaddus, and therefore requested him not to take a seat in the Association, but, if he persisted, for the vote of the Association to be taken upon the case. With this Church I frequently met, both at their regular monthly meetings, and when on tours of preaching which I occasionally took across the mountains. I was present on the day of their monthly meeting, when, after I had preached, Elder Bennett undertook to give the history of his connection with Elder Broaddus—of the departure from the faith, and the disorder of the said Elder, and concluded by publishing, officially, the declaration of non-fellowship of which the Association was afterwards informed. Elder

John Neale and myself sat behind him in the pulpit during this harrangue, in which he appeared to be irritated; and, upon the whole, to be in what would now be called a "bad spirit." And as the wise man says, "Grievous words stir up anger," so a gentleman in the congregation, who had relatives connected with Elder Broaddus's church, became irritated and publicly challenged the speaker to explanation, in regard to some allusion which he conceived him to make to his relations. I then, and have ever since, disapproved of the manner however I might have approved of the thing itself which Mr. Bennett proposed to accomplish. Elder Neale seemed distressed and shed tears. He has since been dismissed from this church, and united with one holding sentiments more in accordance with his own.

Some two or three weeks previous to the meeting of the Association, I embarked on a tour of preaching hence across the mountains into Frederic county, and was at the Ketocton Association, at Front-Royal, where Elder Gilmore with others, had Elder Broaddus arraigned for "Heresy," and Elders Geo. Ogleoy, and perhaps others, for "wire-working" at the Association the year before. The latter brethren, however, were cleared, but whether with, or without, "cost and charges," I know not. The former was condemned by a majority of about two to one.

From thence I returned, in company with Elders Choat and Potet, (from the Baltimore Association,) preaching at the churches near the line of our march—to the Columbia Association at Rock-Hill, which convened one week after Ketocton. The day before the Ass'n. we preached at Elk-run, and at night at Elder Bennett's house. Our visit to Elk-run on this occasion, has been supposed, was designed to chalk out the *modus operandi* against Eld. Broaddus in the Association. But this is a mistake—the Church done her own business. The Association met—Eld. Broaddus made his appearance—the church letters were read—the report upon them made and presented—Eld. B. claimed his seat upon the score of his having been deputed by a sister Association—the vote was taken, which stood about two to one against his reception. Now, in the whole of this crusade against Eld. Broaddus, in the bounds of the Columbia Association, Elder Bennett was not only a prominent actor, but the prime mover: this, none, who are at all acquainted with the circumstances, will undertake to deny. But what think you, christian reader, was the prime cause, or motive, which actuated Eld. Bennett in his warfare against Elder Broaddus? You will perhaps, at first, startle, and tell me I touch a delicate cord, when I undertake to call

in question the *motive* of an individual! Well, this I confess; but accompany me into the investigation, and see what conclusion, the light of evidence and circumstances connected with the case, will conduct us to. Early after the Ass'n. at Rock-Hill in 1833, several communications were published in the Religious Herald, besides one or more editorial articles, upon the subject of the rejection of Eld. Broaddus, all of which, with united voice, condemned the crusaders against him: Elder Bennett, especially, was charged with acting from envious and sordid motives in his opposition to him. Those charges and insinuations appeared to me, at first, to be harsh and severe, but I must acknowledge that three years observation and experience have led me, without doubt, to the conclusion, that Mr. Sands was correct in his judgment concerning the true cause of Eld. Bennett's opposition to Eld. Broaddus. That there was a cause for this hostility to Eld. B. is clear, and that that cause has been removed and so the effect has ceased, is also clear, from the following considerations, viz: 1st. It was not for the truth's sake, or, on account of Mr. Broaddus's sentiments, nor from principle, that he waged war against him, else he must (without a change in one or the other, or in both, neither of which is acknowledged in this case) have constantly opposed him as at first: as long as the thing remains which is opposed, and no change takes place in the opposer, the warfare must continue. But Mr. Bennett is discovered in 1836 to be actively engaged in working in the churches, and in the Association, to undo all that he had done in '33 without confessing his error in that, or any profession of change whatever! Marvelous consistency!!

In the mean time, however, Mr. Broaddus had left Liberty and moved into Loudoun co.; and although he left behind him in the bounds of the Columbia Association the same principle in others, yet Eld. Bennett has no objection to such on that account. The "Glow worm" sheds its 'light' in another region, and therefore there is no more complaint of the "Ant." But, perhaps Mr. Bennett's mysterious conduct can be, in part, accounted for from the consideration that he has made the following very valuable discovery in "Theology since the campaign in '33, and for which some of the boards" ought to allow him a premium, as it would be useful to them in their march of improvement in "evangelizing the world," viz: "Heresy can't be proven in this our day: it can only be proven in the world to come."

2nd. The true cause then of opposition, or the thing opposed, will be found to be Mr. Broaddus himself. He had taken a stand at Liberty, near Mr. Bennett at Elk-run; raised a considerable

interest there; was popular with the people; had large congregations, and the worst of all he baptized a good many people, some of whom lived near Elk-Run, or nearer, than they did to Liberty: hence the mighty marshalling of forces against him in the Churches, and bringing them as a phalanx to bear upon him in the Association. Far be it from me, however, to insinuate that all who voted against him in '33 did so from an impure motive; but I must say that those did, who did not vote the same way in '36, without a change of mind and repentance for their vote in '33. Eld. Broaddus, however, has forgiven Eld. Bennett, for his *effort against him as a Heretick*, upon the score of "ignorance!" But Eld. Bennett contends that he is as much opposed to him as ever, &c. So Mr. Broaddus will discover that his "ignorance" has "not departed from him."

I must be allowed to express my regret that I ever was identified with Mr. Bennett in opposing a minister merely from selfish motives; and although I did, and do still, oppose the principle, both in theory and practice, which is ascribed to Mr. Broaddus, yet I hereby publicly ask his pardon for that opposition, so far as it was in support of Elder Bennett. In dismissing this part of the subject I will simply state, that, Mr. Bennett is now safely lodged with the new party, while he contends that he is *not* of them, (nor do they care much for him only to answer their present purposes,) and that whilst he has departed from what he formerly professed as will appear from his letters in the Signs of the Times,* and from us upon the ground we occupy, we are comforted, while bidding him adieu, from two considerations: 1st. That he is now on his *own* side; and 2nd, that there was none in the ministerial ranks of the O. S. or Regular Baptists, that we could have better spared.—That he may never cease *shifting about* till he has *gained the harbor of truth*, is my sincere prayer.

The Religious Herald (still true to "the party") of the 9th of Sept. last contains two communications, accompanied with a few editorial remarks, upon the subject of the late division in the Association. It is not my purpose, at present, to attempt to animadvert in a formal way upon these productions, as they contain in themselves the instruments of their own destruction, in the estimation of *all who are of the Truth*; and about the regard and esteem of others we need not be much concerned, since it is written, "The friendship of the world is enmity with God:" for only with the world and Anti-Christ will such effusions have any weight. If Mr. Campbell is correct in calling the Religious Herald the "mouth-piece" or "tongue" of the baptists in Virginia, then the *body* must be in a deplorable condition.

* See Vol. 1, page 240; Vol. 2, pages 40 and 106. In the letter at the latter page, Elder Andrew Broaddus of the Dover Association is attacked and classed with, or represented to be, in his "heretodox production," the organ of the 'Free agency Baptists of Virginia!'

But as the *tongue* is an *unruly* member and one which *no man can tame*, it may be, perhaps, that this "tongue," in this instance, does not speak the sentiments of the *body* of which it is a member. Be that however as it may, it is manifest that Mr. Sands does not practice the doctrine he preaches to us. How often are the brethren who correspond through the Signs of the Times, and the Primitive Baptist, charged with being "in a bad spirit," or "having a bad spirit!" Yet which of those brethren, the Editors of those papers with them, but can, with strict propriety, say to this sapient Editor, "Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?" Rom. ii. 21; and also 22d and 23d verses." In proof of the proper application of the scriptures above cited, to Mr. Sands, I will extract from his article the several terms he employs, in reference to those whom he is pleased to call "the Black-Rock adherents." They remind him of the "Pharisees of old—they are ready to cast out from amongst them all who will not adopt every minutia of their creed. They adopt the same course. Stand by, for I am more holier than thou." As it is written, "Men shall revile you, and persecute you, and shall say *all manner* of evil against you falsely, for my sake;" so here it is, literally fulfilled—*all manner* of expressions used to denote our *evil*. Here follows the catalogue: "*Profoundly ignorant—intolerant—bigoted—obstinate and selfish*—they have let the absurd notion possess them that they are the chosen favorites of God." (KNOWING, brethren beloved, your *Election* of God!—Paul. I am the good Shepherd, and know my *sheep*, and am KNOWN of MINE.—Christ.) "Modesty and charity, and liberality, are banished from their system." That is, they are *immodest and uncharitable, and illiberal*. But hear his explanation: "*self-sufficiency—ensoriousness—evil judging, and evil speaking* of brethren, have usurped their place. All must come up to their standard of experience." Surely that cause must be bad indeed, and its advocates on the "*forlorn hope*," when, instead of scriptural argument, and "sound speech that cannot be condemned," such ribaldry is resorted to for its support.

The communication signed "T. S." which is, being interpreted, "Thornton Stringfellow," is of kindred spirit, though not quite so obscure as the Editorial eruption. But as all the members have not the same office, it must be allowed the *tongue* to exceed all the rest in verbosity. Eld. Stringfellow, after attempting to give the history of the meeting and session of the Association, states the "principles involved," on the part of those who withdrew, to be, 1st. opposition to individual contributions, and 2ndly, to the "Supposed Heresy contained in this clause of our Associational faith, viz: "It is the duty of every intelligent creature to believe what God says, and to practice what God commands." This is not a correct quotation. "To love God supremely" follows after "creature." But more of this here-

after if necessary. What I wish to say now is, that, so far as my acquaintance extends (and I think it not less extensive, in this case, than Eld. Stringfellow's) that the final result of the last Association and the "principles involved," are by him grossly (I will not say *designedly*) misrepresented. He states that 11 Churches remain "in fellowship under the constitution." To say nothing of those Churches where the majority are in fellowship with the Association, it is evident, even from the minutes, that Bethlehem is *not* in fellowship with the Association as it now stands; and without the spirit of prophecy I venture to predict, that that Church will not correspond with them any more. Besides this, there is no doubt a majority of the Church at Chapawamsick opposed to the Association, or to *Broaddusism*, and it would have so appeared in the Association last session, but for the manœvering of their preacher previous to the Association. There is yet a redeeming spirit there which will, in due time, successfully rescue that body from priest-craft. There is also, to some extent, both in Rock-Hill and Brent-Town churches, a destitution of fellowship among the members, and also with the Association. Let not Eld. S. be astonished when I tell him, that, even in the sphere of his own ministry, (at Grove) there are not a few brethren and sisters, who have but little fellowship either for him or the Association; and that many of them will not remain in connection with that Church. In regard to the "principles" as stated, I know of no Church, or member, opposed to individual contributions, or contributions in connection with Churches, for the support of the Gospel. Whilst Elder Stringfellow would appear to condemn those whom he terms the "Black-Rock party," for raising a "huge image" designed to frighten the saints from their "settled convictions of New Testament principles," he has reared an 'image' himself, and then predicts that all who support it "must come to nought." He concludes that "it will be fortunate for the cause of righteousness, when all such men get together, and put a mark in their foreheads by which to be known." That it will be thus "fortunate" "when all such men"—the saints—"get together," I have not the least doubt: who are "sealed as the servants of our God in their foreheads," and who have their *Father's name written there*. That God may speedily accomplish this *getting together* of the saints, or the *separation* of Christ and Anti-Christ, is my sincere prayer. For, "What is the chaff to the wheat?" Again: "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." 2 Cor. vi. 14, 15—18.

The other communication signed "Jno. M. Waddy," I should not notice at all, as it attaches to the author a consequence he by no means deserves, but that I wish, in the sequel, to inform

the brethren, generally, that some "awful disclosures," (not of 'Maria Monk' and the 'Nunnery,') have been recently made at this place concerning this gentleman. His sally from the press in an attack upon me and my brethren, together with the fact, that most of his party have used their utmost endeavours to *cover up*, and *smooth over* this affair, and with becoming regard for the honour of Christ, make it incumbent upon me to engage in the disagreeable work of exposure; at least so far as to *allude* to the case. He says, in the early part of his letter, that 'Br. Bennett was chosen moderator, and the Church letters called for.' Now this is evidently false in detail; for the moderator was *not* chosen until *after* the letters from the Churches were read, and the names of the messengers enrolled. Who was to choose a Moderator until the messengers were known and their names recorded? He concludes with expressions of rejoicing that we are gone. In this business I will unite with him; for I had resolved for many months before to withdraw at that session, and therefore felt but little interest in what was done, only as it tended to that object. He prays, finally, that "God may bring us to see our error, and the necessity of doing something for his glory, and the glory of his fellow men." I will simply state, whilst we would loose nothing by comparison with him in this respect, that we have nothing of works, or worthiness, of which to boast; and however extensively *he* may have been engaged in '*doing* something for the *glory* of his fellow men,' it is manifest that *he* has *not* been *doing* much for the *glory* of women.

I would not be thought to hint at the departure from rectitude in any of my fellow men, or to hold up their wickedness to view, with pleasurable triumph; but as this gentleman—fresh from the Factory near Richmond—took his stand here in support of George Rowe and his party, in slandering the gospel of Christ & in charging the doctrine thereof with the horrid consequence of *making God the author of sin*, we had a right to expect that he would have, at least, squared himself with the external morality of the Gospel. But in this some have been disappointed, according to authentic reports which are current among us, and which are confirmed by the fact of his having, hastily, to abandon his ground. Respect for the character of the ladies who are implicated in those reports, and perhaps without a just cause, holds me back, for the present, from giving such a full disclosure as circumstances may hereafter demand. But, if my brief allusion to the conduct of this gentleman, and his exit from this place, shall be the means of leading himself or his party to undertake a vindication of his religious character, I shall, in such event, be spared the trouble of any additional remarks upon the subject, from the fact, that, the character of one or more respectable ladies are involved in the controversy, (and which must be ruined on the restoration of his,) and therefore the "tug of war" will be between them; as the parties *immediately*

and *personally* interested. I add no more.—The subject sickens. "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united."

JOHN CLARK.

Fredericksburgh, Oct. 16, 1836.

P. S. Bro. Bennett will please give the foregoing an insertion in the Primitive Baptist. If Mr. Sands shall think proper to comment upon it, I insist that he shall publish it entire, at least to the full extent of his animadversions: I protest against garbled extracts.

J. C.

For the Signs of the Times.

Champaign Co. Ohio, Oct. 12, 1836.

DEAR BROTHER BEEBE: With pleasure I enclose Ten Dollars for the Signs of the Times, to be credited as below directed. The cause of truth has gained ground in this county to an unexpected degree. The honest unsuspecting neutral Baptists have now come out in plain terms, being disgusted with the conduct of the New-Lights. You will find a Letter to the Mad-River Association from the Nettle-Creek Church, which, at the request of many, is enclosed for publication.

I am very anxious that truth—*plain Bible truth*—should prevail; and to that end I wish you great success in the cause you are now engaged in. I have once ere this let you know that I am willing to act as an Agent for your paper which is so much despised by those who hate the truth; you will therefore remember my name. Fare thee well,

JOHN TAYLOR.

The Regular Baptist Church of Christ, at Nettle-Creek, Champaign Co. Ohio, believing the Old and New Testament to be the word of God, and the only rule of faith and practice—Baptism by Immersion only—Special Election—Effectual Calling—Justification by the imputed Righteousness of Christ—Final Perseverance of the Saints through Grace to glory—Resurrection of the dead, and a final Judgment: To the Mad-River Regular Baptist Association, sendeth Greeting.

DEAR BROTHERS:

We have very frequently addressed you on this same occasion, but we can say that we have never yet had such a task as at this time. We think our plainness of speech heretofore has driven our Association to some measures which are calculated to wound the feelings of some who are opposed to the system and practice of missions and missionaries; and as we have heretofore thought the Ass'n. an advisory council, we have asked questions for information, as in our last Address, viz: "Is the Missionary system with all its kindred institutions right or wrong?" But we got no information on the subject; you directed us to the minutes of the year before.

Dear Brethren, we do think that truth has nothing to fear from a fair investigation, and nothing but truth will answer a lasting and valuable purpose. Why then are you afraid to come to the light? If your deeds are good, let them be made manifest; if not, let them come to the light

that they may be reproved. If your sister, at Nettle-Creek, is wrong in not supporting the popular religionists of Missionary craft; teach us our duty by bringing us to the light, that our deeds may be reproved. But in so doing, we wish you to do it agreeably to the word of God— which he believe does not teach us these things; and we as a church have resolved in the strongest terms to have nothing to do with them. We rejoice to know that God is not slack concerning his promises, and the Oath which he swore to Abraham, we still remember. This Oath is to us an end of all such strife, wherein God willing more abundantly to shew unto the heirs of promise the immutability of his council, confirmed it by an oath—by two immutable things in which it was impossible for God to lie; that we, who have fled from all man-made measures, might have strong consolation and refuge, and to lay hold upon the hope set before us. Dear Brethren, we thank God that the same hope here spoken of, is to our souls as an anchor, both sure and steadfast; and in consequence thereof, we are established in every good word and work—are not tossed about with every wind of doctrine delivered by Theological Arminians, but rest in hope.

Verily, Brethren, the Cedars of Lebanon can not be raised in flower-pots, nor do we believe that men can learn men to preach the gospel. No: nor can all the human efforts, inventions, and conventions, although so scientifically arranged by our modern theologicians, or in other words, by the wisdom of this world, add one cubit to the stature of Christ in saving one single soul. Brethren, our God is an all-wise God, and has made the wisdom of this world foolishness. We have some of the strongest evidences of our interest in Christ, we feel our weakness and acknowledge our foolishness, and we read that just such God hath chosen—and that too to bring to nought things that are, and to confound that which is mighty and wise.

We, your sister church, really believe that the influence of money, amassed and consecrated in missionary funds—wielded by a few men unaccountable by any official oath, nor constrained by the love of Christ; may perhaps be devoted to sway over individual passions, exertions, efforts, and sentiments very alarming and erroneous, and on no point in our opinion has so much delusion prevailed. But we have not so learned Christ. We will inform you that we highly approve of the course the Old School Regular Baptists have pursued generally, and we wish our Association to continue her correspondence with said Old School Regular Baptists of the Miami Association, and others with whom we now correspond, and who have not bowed the knee to the Images of these modern times, and who are sound in the faith.

Dear Brethren, you here have the opinion in some sense of your sister at Nettle-Creek. As a Church she is now, nearly to a member, unanimous, and as such we enjoy sweet communion

with each other. In times past it appeared as though God had forgotten us, but in his own good time and manner he enabled us to look about the house and set things in order, and when done he added to our number of such as he will have to be saved. The work appears to be still going on, and we now know of a truth that the work is well done; that God will still add such as he will have to be saved, till all the ransomed of the Redeemer be brought in; for he will bring in many yet who are redeemed by the precious blood of Christ, but will never redeem another soul—that work being finished.

We have the gospel preached to us at our Meeting-house by our beloved brother Samuel Williams, the first Lord's day in every month, and Saturday before, and occasionally by others of the Regular Baptist order. Since our last Address we have received by baptism, 5; by letter, 1; restored, 2; excluded, 11, dead, none; so that our present number is 45. For further particulars we refer you to our brethren whom we have appointed to sit in council with you, viz. Eld. Samuel Williams, Benjamin Kite, Malachi Berrey, S. D. Northcutt, E. Lippencutt and John Taylor. May all your transactions be done in decency and good order; may the Great Head of the Church preside over you, and enable you all to speak the same things when it pleaseth him so to do; for the Son hath power on earth to forgive sins. Now we pray for just that which will be accomplished, viz.—that all spiritual Israel be saved, and that with an everlasting salvation; and we pray the Lord of the harvest to send forth more labourers into his vineyard—which laborers we bid God-speed, and give them such things as they need. When we freely receive we freely give.

May the God of the whole earth enable us to look to, trust in, rely on, and believe in him as the only wise God our Saviour.

Done at our meeting of business, August 6th 1836.

By order,

SAMUEL WILLIAMS, Mod.

JOHN TAYLOR, Clerk.

For the Signs of the Times.

James City, Madison Co. Va. Sept. 11, 1836.

DEAR BROTHER BEEBE: I was on Saturday and Sunday, July 30th and 31st in the present year, at the old Meeting-house called Gouardvine, in company with three of our Ministering brethren, to-wit, Elders S. Trott, Tho's. Buck and Robert Garnett, at which we called a Union-meeting. You have no doubt understood the disagreeable split in that church. A part of said Church having obtained a dismission to be constituted into another church upon Old School principles, in opposition to the many new schemes of the day afloat through the world for making proselytes. They declared publicly a non fellowship to the whole craft, and was constituted on Old School principles with their confession of faith and practice agreeable to the New Testament, on Saturday the 30th of April last, in pres-

ence of Eld. Robert Garnett and myself. We had at the above noticed meeting, an agreeable interview. The gospel of Jesus was preached, and sinners invited to that gospel as the safe ground of their salvation; and the love of God abounded amongst his precious children, evidently. It was said by many that it was good to be there. And indeed, my dear Brother, I should be glad to see the suffering ministers of Jesus of-tener, for I see and know they are called to suffer all manner of persecution, and have all evil spoken of them for preaching and maintaining the doctrine of their salvation, to be of God the Father, Son, and Holy Ghost, alone; but fear not little flock, for it is your Father's good pleasure to give you the kingdom. But, my Brother, let us lay aside all evil speaking, or any thing that may be like——, as our Master forbid it, saying vengeance is mine; I will repay saith the Lord. Therefore we are called to count all things but loss for his sake, which has ever been my advice among the precious saints, as we have come out from amongst them agreeable to his command. Let us attend to the things whereby we may edify one another, and touch not, handle not and taste not that which shall perish with the using after the commandments and doctrines of men. If my dear Brethren would read the second chapter of Paul's letter to Col's., and consider its contents well, it might afford them great relief under the present distress. It is said and believed, that the Lord is on our side. What then have we to fear? Nothing but evil! Let it not be said surely, that we do evil that good may come. May the Lord bless and preserve his little tender vine safe through the flood and storm of time, is the sincere prayer of your suffering companion for Jesus' sake. Farewell.

DANIEL JAMES, P. Master.

For the Signs of the Times.

Talbot Co. Georgia, Oct. 5, 1836.

Dear Brother Beebe: Though many miles distant, yet in heart I feel that through the grace of God we are not strangers. It so happened last spring that I had the pleasure of reading one No. of your valuable paper, the Signs of the Times, and though so many hard things had been spoken concerning that *division maker*, as some called it; yet notwithstanding Truth will stand when this world is no more; "heaven and earth shall pass away, but my words shall not." And truly I can say with many of my brethren, whose communications I have read in the Signs, I have been comforted through that medium. I have been fearful to venture on this short communication, from this consideration—I am not acquainted with grammar, and in this day of light, as it is called, it is only a text for some, for an ignorant and unlearned man to preach or write. I will now say something about the new style of Popery, or new-light preaching. At the convention which was held in our county this year, it was a fashion with some, who are called Baptist ministers, to have their *mess* wrote down before they attempt to speak it, and to contend that it is

the height of presumption for a minister to say that his mind was not prepared to preach or to pray to the Lord for his direction to some portion of his word; for say they, the scriptures are of no private interpretation. Most excellent seminary! so full of light that there is no necessity for the Holy Ghost to direct those much enlightened evangelists, as they would be called. It is argued that this is a day of light, and that light shines with so much brilliancy, that those things which were once hardly a sin, should be held by the churches as unpardonable. Now if we consider this subject as it is in the book of God, we shall find that this is an evidence of the darkness; "for if the light that is in thee be darkness, how great is that darkness." Now as it regards the calling or qualifying of ministers to promulgate the gospel of Peace to a dying world of sinners, the question to be decided is, whose right is it to call, the society or the King of kings? If the seminary, they are the seminary's ministers of course; and the means of support for those men made preachers is—what? money! which is the root of all evil. Does this look like Bible missions? Where is it said by him who sent them out, "My grace is sufficient for thee?" And again, when our blessed Master was giving command to his seventy disciples to go, did he say, make now a society to collect money for your journey? No. The command was, take neither scrip nor purse; and I presume from the further expression "nor two coats," they were not to fix a *mess* to please men; for if I still please men I am nothing, says the apostle. Now to the law and the testimony, and if they speak not according to this, it is because there is no light in them. Now does this look like the greatest day of light, or the greatest day of darkness? But in the first place, if we would decide this question correctly, we must begin at the bottom—that is, where this error first made its appearance. And I propose the query: is it consistent with the gospel for a member of the church to unite with any society, separate from the church? When I speak of the church, I mean the Baptists—though I see in this our day of darkness, there are many denominations in this country; there are three that are prevalent, the Baptists, Methodist, and the Missionary. At this time, the Baptists and Missionaries, so called, are in the most of churches not separated; but how shall two walk together except they are agreed. But I must hasten to a close. As to the others, dear Brother, I cannot say what they will do; but I feel it my duty to contend earnestly for the faith once delivered to the saints. And my decided opinion is that those who unite with the institutions of men, whether benevolent or not, should no longer be held in fellowship by the church unless they retract and repent of the sin of being drunk with the wine of her fornication. As I have been solicited by very many brethren in this country to become an agent for your paper, and as I feel a desire for truth rather than error, I offer my feeble services to that effect, if you think it expedient for the Signs. It is a considerable

distance to either of your agents, and though there are a number of preachers in this country, the command of the Savior is neglected—that is, if you love me feed my lambs. And if a minister of the gospel contends for the doctrine of Salvation by grace, and the office of the Holy Ghost to make known to men their lost condition and to teach ministers their duty, up raises one of those new dispensationers, Whiteite, or Fullerite, Great light mission men, and says he has not been purging himself of the *old Leaven*, and is prejudiced. But none of these things move me, dear Brother; for in a similar manner our Savior was accused of having a devil. And to preach the word a timely Savior, it will embrace all for whom Jesus Christ shed his precious blood, whether in Burmah or Am'ca, and it is the work of the Holy Spirit to quicken the dead faculties of each of those in every place and nation, for evidence see John vi, 65. And it is the Spirit that quickeneth. The power that makes the ministers, for he shall take of mine and show them unto you; go ye therefore &c.

These thoughts are at your service for an insertion in the Signs of the Times, with any amendments that may be necessary. I herewith send you enclosed a ten dollar note, for which you will please forward twelve numbers of the Signs of the Times, as directed below. I subscribe your Brother in gospel bonds.

JOHN W. TURNER.

Hickory, Sept. 11th, 1836.

BROTHER BEEBE: having become somewhat acquainted with you through your paper, the Signs of the Time, I have delivered to you a few lines acquainting you with the reception it has thro' this section of country. I know of but one copy of the Signs that comes to this county, and which I have had the privilege of perusing and circulating to some considerable extent. The doctrine contained in it is generally admitted to be true, by those professing to be Baptists; but then there is a bad spirit, say they, attending it. It is in opposition to all missionary operations for sending the gospel to the heathen lands, to bible societies, theological institutions of the day, for evangelizing the world; and who but an atheists, or what is worse, an antinomian could be so presumptuously wicked as to speak against those pious institutions, in favor of which the great body of christians of all denominations, together with the enlightened part of the unregenerated world, are all moving forward to accomplish this great work of saving sinners and evangelizing the world, while none but the editor and those few who patronize his paper, oppose them? Thus you see, dear Brother, that the passage in Luke vi, 26, will not fall on you, or your paper, for all men, do not speak well of you or it.

It is an undeniable fact that there is a great alteration in the preaching of our Baptist ministers of the day, in comparison with that preached fifteen or twenty years previous. Then the work of regeneration was considered a great work; for

a soul to be created in Christ Jesus, to be bro't from darkness into the marvellous light and liberty of the gospel, was a work so great that nothing short of the powerful Spirit of God could effect. And it is the Spirit of God that convinces of sin, that gives us a view of our lost condition. The Spirit of God shows us that we are sinners condemned, and that justly. By the same spirit, we are brought to feel our own weakness, to realize our inability to extricate ourselves from this labyrinth of wo and misery, to which we know and feel ourselves to be exposed; and in this situation we are constrained to say, "Lord save or we perish." Being thus ready to receive, the spirit reveals Christ unto us, a Savior every way suited to our present want and urgent necessity. Thus we see and feel that Salvation is of the Lord, and that from first to last. But not like unto this is the preaching at the present day. Now all must be workers with God—must open the door of our hearts and let the Savior in—all must perform this duty, and as a means of grace establish Sabbath schools, because children instructed therein are more likely to be converted than others; and to cap the climax, we must be damned for the non-performance of these things; "And the heathen are daily sinking to perdition in consequence of the neglect of professed christians to send them the bread of life!" O, shocking thought! awful delusion! to think that the salvation of the heathen are in the hands of mortal man. If they send them the bread of life, they eat and live forever—if they withhold they must perish for lack of vision. On hearing the like of this, a query often arises in me like the following, viz: Are those heathen who are daily dying and going to perdition, of that number whom God hath from the beginning chosen to salvation through sanctification of the spirit and belief of the truth? Were they chosen in Christ before the foundation of the world? Did Christ become sin for them? Did he bear their sins in his own body on the tree? Was the penalty of their sins together with the guilt and condemning power of the same, so transferred to Christ that they were justified from all things from which they could not be by the law of Moses? Was all this done for them? and have they gone to perdition at last? In the first place, please to answer this question; I will cite the reader to John xvii, 27, where Christ prayed, "Father I will that they also whom thou hast given me, be with me where I am." Compare this with John xi, 72, where Christ addressing the Father, says, "I know that thou hearest me always." Now the doctrine is proved that all the Father hath given him (Christ) shall come to him.

Most of this xvii chap. is very interesting on this point. In the 6th verse Christ says, "I have manifested thy name unto the men which thou gavest me out of the world. Thine they were, and thou gavest them me, and they have kept thy word; they have received thy word and kept it. Again, in the 11th verse which contains his prayer, he says, "Holy Father keep thro' thine own name those whom thou hast given me;" asserting that while he was with them, he had kept them

in his Father's name, and that none of them was lost but the son of perdition, and that, that the scriptures might be fulfilled.

Thus we learn, 1st: that God has given Christ a people selected from the mass of mankind; 2d, that Christ manifests his Father's name unto them—that is, calls them with an holy calling; 3d, they receive that holy calling, and keep it, or are kept by it; 4th, that all those who are thus called and kept, and have the promise that they shall be with Christ where he is, shall behold his glory; and 5th, that those heathen who are *dead and gone to perdition*, were not of that number who were chosen in Christ; but that they went to perdition because they were the sons of perdition—they endure wrath because they are the sons of wrath, as it is written he that believeth not is condemned already, and the wrath of God already on him. They are not condemned for not exercising faith, (the faith of God's elect) but the want of that faith leaves them condemned in a state of nature—leaves them where they fell in Adam's transgression, and where they still remain. They have no part in the son of Jesse. As it was written of Judas, so it may be written of them, "They have gone to their own place." We believe and know that the providence of God is ever ready and able to provide means whereby he may accomplish all of his vast designs and purposes—that the gospel is the glorious means whereby God designs to save his church and people—that wherever his chosen people are, there he will cause his own gospel to be made known, that they may believe to the saving of their souls; but God will do it in such a way that it shall bring down the pride and lofty looks of man, humble him in the dust before God, and exalt himself to the praise of his own glory. Thus we see that neither the Church, or the salvation of the Church, are in the hands of mortal man. It is not of them to send the bread of life to this or that place, as their weak judgements may dictate; but it is of God to shew mercy. God has established his Church on the eternal rock, and has declared that the gates of hell shall not prevail against her.

Respectfully Yours,

ANCIL OLDS.

SIGNS OF THE TIMES.

New Vernon, Friday, Dec. 2, 1836.

"Too good to let pass, and yet too bad to print."—Under this head the temporary Editor of the Cross and Journal, has set up a shout against the Old School Baptists, and has copied from the wrapper of a communication, made to the Editor of the Cross, a flaming and abusive article against what they are pleased to denominate the 'Black Rock Convention, and their Editor.' The above named article being a wicked and calumnious assertion against those who stand forth in defence of the truth and order of the gospel of Christ, is, in the estimation of Mr. Lynd, *too good to let pass*, and inasmuch as the copying of said article, and the insertion of the remarks of the extempore Editor, involves the Cross in a palpable contradiction and a foul slander; it is thought to be "too bad to print." The scurrilous article to which we allude, is copied from a paper published in Kentucky by Mr. L. Greatrake—a man who has never been identified, (to our knowledge) with the Old School Baptists, and whose article fully disclaims all fellowship and connection with them. The fiery bombast and folly of Mr. Greatrake is reiterated through the Cross for the purpose of giving a false representation of things, and so to de-

ceive the people. If Mr. Lynd had any other object in view than a wilful, malignant, and wicked misrepresentation, we will be glad to hear from him. Mr. Lynd says, that "if a house be divided against itself, it cannot stand;" and with this profanation of the Holy Scriptures, connects the false insinuation that Mr. Greatrake is, or has been, one of the number of those whom he has attempted to abuse. The only plausible reason expressed or implied in Mr. Lynd's remarks, for associating the name of Mr. G. with that of the Editor of this paper, is, that both papers are violently opposed to all the *benevolent institutions of the day*. Passing the inaccuracy of Mr. Lynd's use of the word *violent*, in regard to our opposition to the institutions *of the day*, we will remark that if the fact that both papers are opposed to the schemes of the day are sufficient testimonies to prove that we are *one house*, or to identify us, as being engaged in one common cause, the fact that Mr. Greatrake has followed the example of Stevens, Lynd and others in abusing, misrepresenting, and ridiculing the old fashioned Baptists, will be amply sufficient to demonstrate the identity of L. Greatrake with the lesser *rakes* of the Cross and Journal. And we might with much more propriety, retort upon them the application of the proverb: "a house divided against itself cannot stand."

But as we have already observed, there are some considerations, from which it seemed to Mr. Lynd, that the article was 'too bad to print.' The fact is, Mr. Lynd says that Mr. Greatrake professes to be born of God, and taught of the Spirit, and that he lays claim to be a follower of Him who is meek and lowly of heart, and who, when reviled, reviled not again; and that he is of course humble, charitable, self-denying &c. A few numbers back it was announced through the same paper, (the Cross and Journal,) that this same Elder Lawrence Greatrake, had renounced christianity—pronounced our Lord Jesus Christ an impostor, and openly avowed himself an Atheist!! Truly Mr. Lynd, thou didst say, these things are *too bad to print*, and if thou didst not glory in thy shame, thou wouldst not thus expose thy base hypocrisy, and disregard of common veracity.

Mr. Lynd may say that the statement of Mr. Greatrakes having renounced christianity, &c. was copied from Mr. A. Campbell's "Harbinger," and from that by Mr. Stevens, and thus attempts to palliate his wickedness upon the ground of ignorance. But this plea will not answer; Mr. Lynd cannot plead ignorance as the very paper from which he copied Mr. Greatrake's aspersions against us, was sent as a wrapper enveloping a refutation of the slander which the Cross and Journal had reiterated from the "Harbinger." The statements of Mr. Greatrake that we had refused to correct misrepresentations, falsehoods, &c., referred to a short communication from Bro. Tho. P. Dudley, in which Bro. D. did not recognize Mr. G. as a yoke-fellow; and it may be proper here to add, that in his aspersions against Eld. Dudley, Mr. G. was fully sustained by Mr. Dillard, and by the Editor of the Cross and Journal. Neither Bro. Dudley nor ourselves have hitherto thought the attack of Mr. G. upon us of sufficient importance to elicit our attention, and would not advert to it even now but merely for the purpose of showing our readers of what materials the phalanx which are enraged against us is composed, and to expose the duplicity and corruption of Mr. Lynd. We have thus condescended to honor the gentlemen with a notice of their union of *effort* against us. It is not very uncommon for our opponents to speak of the Black Rock Convention, of their Editor, their paper, &c. evidently with a design to convey the false notion that there is an organized standing body, known by the name, "Black Rock Convention," and that said convention have under their supervision, a periodical &c. as their property;

but the representation is incorrect and altogether untrue. The Old School Baptists, have held two or three meetings with the Baptist church at Black Rock, and at the first meeting of the kind held in that place, the Old School brethren present passed a resolution recommending the "Signs of the Times" to the patronage of their brethren. But this resolution did not call the paper into existence, nor do the brethren who attended those meetings hold any claim upon the paper. The paper is the private property of its publisher, and proposals for its publication were issued, and the work actually commenced before the first Old School meeting was held at Black Rock.

Finally, let Greatrake be what he may, it would not be fair, honorable or just for the editor to publish to the world that he had renounced his christian profession and embraced Atheism, without the knowledge that these charges were true; and if the said charges were copied from another paper in honest belief that they were true, it was neither honorable nor just to refuse to correct the error, when fully convinced that it was an error, and totally unfounded in truth.

We leave Mr. Lynd, Stevens, and Greatrake to settle their own differences, and were it not for doing injustice to the latter gentleman, we would say to them all—*Sirs ye are all brethren, why contend ye one with another.* But with all his fire, we cannot think Mr. G. would publish a fellow citizen as an avowed Atheist, and when advised of its being false, refuse to correct the falsehood!

Since writing the above, we have received the number of Mr. Waller's Banner, in which he has copied the same scurrilous stuff from the columns of the Cross and Journal. How thankful ought the Old School Baptists to be when they see their Arminian neighbors driven to the necessity of picking up the base representations of such of our enemies as they call Atheists for want of better testimony to prove that we are a divided people among ourselves. A rat will not gnaw a file when he has plenty of old cheese.

The next number will complete the Fourth Volume of our paper, and our subscribers are no doubt anxious to know somewhat of our affairs—of what has been our success, and what our present prospects are. And first of all we desire to render a tribute of praise to our bountiful Sovereign, by whose special favor we have been hitherto supported; for truly we can say, "Hitherto hath the Lord helped us."

The numerous and diversified impediments which have been thrown in our way, from the commencement of our labours, have been such as required an arm of greater strength than our own to sustain us; but having obtained help from God we still continue. We have been divinely enabled to surmount the difficulties with which we have been called to encounter, and have found the things which our enemies intended for evil, have been overruled by God for our good.

In the field Editorial, we have been, until the last year, called to contend single handed and alone, while our enemies have spread throughout our land like grasshoppers for multitude. Not a solitary press or periodical has, to our knowledge, been devoted with us to the interest of the Old School Baptist cause, until the commencement of the "Primitive Baptist," of North Carolina; yet we rejoice to realize that our labour has not been in vain in the Lord. From Georgia to Maine, and from the Atlantic to the far West, our paper has been received by the lovers of truth with expressions of gratitude and joy. Very many of our Old Fashioned Baptists, who had thought themselves almost alone in the field, have been gladdened by learning through our columns that *Joseph was still alive*, and that the Lord had

reserved to himself, in this general time of apostacy from primitive faith and order, a remnant according to the election of grace.

Our subscription list now stands at 2,500, and is constantly on the increase. At the close of each Vol. we have uniformly had to drop the names of many subscribers—some by death and some from other causes, have discontinued their subscriptions. At the close of our last Vol. we dropped the names of about 400.

It will be seen that we are in advance of our dates from 4 to 6 weeks, and we shall allow ourselves from the close of this Vol. to the first of January, for moving to Alexandria, D. C., where we expect to locate our press—which will be in the centre of our subscribers, and probably a few weeks before the date of this number. The circumstances in providence which have led us to believe that the Lord has called us to remove to the District of Columbia, we expect at a future period to lay before our readers. It will suffice for the present to say, that we go to supply two Churches, one in the City of Alexandria, and the other in the City of Washington.

N. B. All persons wishing to discontinue their subscriptions, are requested to see that their accounts are duly balanced, and to give us notice by the 1st of January by letter, Post Paid, or by returning the last No. of the Signs, after writing their name, their Post Office, County and State on the margin, and envelope the same in a wrapper directed, Signs of the Times, Alexandria, D. C.

CIRCULAR LETTER.

The Ministers and Messengers of the Scioto Association of Regular Baptists send Christian Salutation.

DEARLY BELOVED BRETHREN:—

To address you through the medium of a Circular Letter, is a custom of long standing among us. The subject we shall now present you with, is one of vast importance. We have no idea we shall be able to set forth all, but only give a hint at the glorious features of the doctrine of discriminating Grace, (of God's Electing and Eternal love.)

To use the words of a late author, Election is the grand link of the golden chain of our salvation, the corner stone in the great scheme of the happiness of the chosen few. And as it is not consistent with the perfections of an infinite God, to act without the highest and noblest design, he purposed and appointed an end worthy of himself, in all he determined to do;—this was his own glory—this was his grand design—in all the various ranks of existence to which his power gave birth. Not a single creature in the scale of dependent beings, but is connected with this as its ultimate end, from the loftiest seraph around the Throne to the meanest insect that crawls in the dust. To deny this,—that the great Creator of all did act for the most worthy purpose, is highly derogatory to his Sovereignty. As fallen man cannot love God, they are unwilling that the Sovereign Ruler of all should act independent of his creatures, but will arrogate to themselves the liberty of legislating for Jehovah,—this will at once show to every enlightened mind the enmity that reigns in the unregenerate heart, and make every true born heir of grace say with the Apostle—"The natural man," &c.—1st Cor.

All that is comprehended in what men call contingent is absolute certainty with him who is perfect in knowledge. Such is that eminent act of God called predestination, or of discriminating Grace, which is now generally rejected by our modern, rational & polite Divines—it is deemed unworthy the serious notice of the learned and philosophic gentlemen of the present age, who say that this kind of preaching is unpopular, and among refined society it will drive hearers from the house of God—thus leave the most sublime part of doctrine behind the curtain, or talk of it in the private circle, and not remembering the charge, "Teaching them all things that I have commanded. It was the substance of Christ's preaching, the very marrow of the Apostles; and Paul declares that he would know nothing but Jesus and him crucified.

The doctrine of the atonement when rightly considered, from the foregoing view, that God is a Sovereign, reflects the highest honor on his divine character. That it, the Atonement, is particular and definite, all the prophets and all the Old Testament saints, in speaking of the coming of Christ—the design of his appearing, was for a definite purpose, which was for the salvation of his people, flock, children, or bride. The angel said His name shall be called Jesus for a special purpose, for he shall save his people from their sins. See the following Scriptures: Romans viii. 29—30; Eph. i. 5, 6, 7, 8, 9, 10, 11; Psalm lxxiv. 2; Acts viii. 20, and xx. 28; Eph. i. 14; 1st Tim. iii. 13; Matt. xx. 26 and xxii. 14; John xv. 16; 2 Thess. ii. 13; 1 Peter ii. 4—9; Rev. xvii. 14; Isa. xli. 9; Matt. xii. 18; John xv. 16, 19; with innumerable others.

Why is it that men are so divided in their minds on this glorious doctrine of Grace, the Atonement, Regeneration, (or the cause of Regeneration,) Faith, Repentance, Justification, and Sanctification, which all of them are the fruits only of the Atonement. The effect produced by an experimental knowledge, and the embracing of this sublime doctrine in the love of it, is of no small importance to the Church of Christ—it produces love, joy, peace and humility in the whole body—and thus it is known and distinguished, as the Vine or Church of God, which he has purchased with his own blood. Then, what is it that mars the peace and breaks the fellowship of those, who are distinguished as the chosen, called, and faithful of the Lord, who profess to be united in the doctrine of Grace.

Is it not error either in principle or practice, or both, that makes division? It certainly is—then, wherever division arises in the body of Christ, it is sure we have left the gospel platform,—and, furthermore, it is evident there is no medium between truth and error, nor is there between light and darkness, so there is not, nor can be, between anti-christ and the kingdom of the Redeemer.—Thus we become corrupted in points of doctrine, we are sure, in no small degree, to be so in practice, for if we embrace Universalism we care not for virtue, truth, and honesty; or, if we embrace Arminianism, moderate or extreme, our works and acts will prove to the world our principles—if we doubt the promise of God and his Sovereignty for to carry on the great scheme of the salvation of his bride, according to his own purpose and grace, then it is that we will bring in human wisdom to aid, and human effort to help the Lord along with his mighty work—and thus it is that we have seen the desolating influence of anti-christ. In our once happy Zion the time was when we were a united people, knowing only the joyful sound,—but it is not so now—lamentations and mourning and groaning is heard in almost all of our happy Zion.

There is then, great reason for us to examine, for the cause we think it easy to discover, if we take a close view of the character of the King of Zion, the laws of his Kingdom in primitive times given in the great Charter, the New Testament, we will there discover that none of the laws or institutions of the Kingdom wants any supplements made to them by the wisdom of this world;—neither is the power of the King deficient, nor his determinate counsel and purpose changed, so that he cannot bring to pass or accomplish the salvation of his people, who were predestinated unto the adoption of sons, from before all worlds. The quickening, calling, regenerating, justifying and sanctifying of them, is only the effect produced in time, to shew forth his power on poor dead sinners;—and that when the song of Eternal Redemption is sung, it shall be not unto us, nor any thing we can, have, or may do: but unto God and the Lamb be honor, &c. The Scriptures tell us to mark them that cause division among us;—from such turn away.

We will now close this address to you, partly in the words of a former Circular, viz:—We beseech you to bear one another's burdens as Christians in the imperfections of the flesh; but we should stand fast in the Lord, and when there is a division in sentiments on doctrine, precept, and example, we ought not to yield, no, not a moment to the most powerful of all men, but as the Apostles and the Church have always done, contend earnestly for the faith once delivered to the saints, in so doing, let our acts be as becometh the children of God, regarding the honor of our blessed Redeemer and the good of his cause, greater riches than all the gold of Peru, or the titles of honor and popularity that the world can give.

May the Spirit of Truth be with you and all of his dear lambs, and the Angel of the Covenant by his presence guide you to the heavenly host. Amen.

WILLIAM BAKER, Moderator.

THOMAS MCNAGHTEN, Clerk.

CORRESPONDING LETTER.

To the Scioto Baptist Association, to the several Associations with whom she corresponds, sendeth Christian Salutation.

DEAR BRETHREN:

At our annual meetings heretofore, we enjoyed the pleasure of a correspondence by your Letters and Messengers, who were always cordially invited to a seat with us. On the present occasion, we are deprived of the pleasure, having changed the time of our meeting. We hope to enjoy the pleasure of a correspondence hereafter, as heretofore, we earnestly solicit. We had a pleasant interview. The preaching has been like the Silver Trumpet, all of a piece. The Letters from the Churches, as if by concert, speak the same language, and breathe the same spirit that is ominous of the dawn of better days to the Church, with respect to her peace and harmony, at least: such days as the Church has enjoyed, in days gone by. There seems still to be a determination in the Churches to regard the Scriptures, and them only, as the man of our counsel in matters of faith and practice, this is as it should be. Why, dear sister Associations, we do not live under Moses' dark, legal dispensation; we are under the covenant of Grace. And under this covenant there is no necessity for the establishment of Literary institutions with Theological departments, expressly for the purpose of teaching the children of men the knowledge of the Lord and the doctrine of the cross. I will write my law on their hearts, imprint in their inward parts, & there shall be no need of neighbor teaching neighbor the knowledge of the Lord, for they shall all know me from the least to the greatest. "They shall all be taught of me, saith the Lord." Why, dear brethren, there is ample provision and fullness in the Gospel of the grace of God for every condition and want of the sons of men. The Gospel is the power of God and the wisdom of God to every one that believeth. The Gospel itself is what poor fallen man, thro' what are called auxiliaries, are trying in vain to help it to.

What is the real state of the case? The Gospel finds the sinner away from God, alienated by sin and wicked works, it brings him nigh—it finds him in darkness, it makes him light in the Lord. It finds him in the horrible pit of sin and iniquity, in the mire and clay—it takes him out and places him on the rock—establishes his goings and puts a new song in his mouth, even praises to the Lord. It finds him blind—it gives him light—deaf—it causes him to hear. It finds him with a hard, stony heart—it gives him a heart of flesh, of feeling and understanding; What more? Why it brings him into the banqueting house and stretches the banner of love over him; and with accents bland and sweet, it says: "Eat, Oh! friends, and drink, yea, drink abundantly, for ye are my beloved." Brethren, nothing can be so well adapted to sinners wants: it contains all and every thing necessary to meet the sinner's case.—None are sunk so low in sin, none so wicked, but the Gospel can relieve and reclaim him; and none are virtuous and pious enough to reach heaven without the blessing it imparts.

This is the superiority of the Gospel over all systems the world ever saw, through its great author it teaches the man a knowledge of himself, and of that God with whom he has to do. It brings with it the necessary blessing and graces, and freely bestows them upon the sinner, without money and without price; if it were not so, grace would not be grace, for what a man labors for, he is entitled to as a compensation for his services.

The Gospel is the power of God and the wisdom of God to every one that believes: but men, depraved men not satisfied with the righteousness of Christ, have always endeavored to establish a righteousness of their own, they seek after wisdom, and like the Athenians, constant in pursuit of some newer thing, but by wisdom know not the Lord. May the Lord bless his people with his presence, grant unto them the spirit of wisdom.

Sister Associations, the present is an important period in the Church of Christ—we should often meet together—keep open a correspondence so that we may properly understand each other; many sounds are in the world—it is lo here, and lo there! divers languages are spoken, that of Ashdod seems the most prevalent. May the Spirit of the Lord be with his people, for before the brightness of his coming, the power of Anti-Christ cannot stand. Let us be vigilant, watchful, and always on the alert, discharging every duty enjoined;

and be mindful of the words of the Apostle: "Quit ye like men—be strong in the Lord."

Farewell for the present.

WM. BAKER, Moderator.

THOMAS MCNAGHTEN, Clerk.

RELIGIOUS MISCELLANY.

THE AGE IN WHICH WE LIVE.

People in this day, instead of complying with the divine requirements, to do justly, to love mercy, and to walk humbly with God, neglect this all important duty, and undertake to be virtuous and pass for good Christians by giving money to support the priesthood, building meeting houses, attending religious meetings, &c.; all of which things may be done and the doers be no better than the Scribes, Pharisees, and hypocrites in our Saviour's time, whose condition, of all people, was the most hopeless, and against whom were delivered the most severe denunciations to be found in the Bible. Christendom indeed is now filled and overrun with just such Scribes, Pharisees, and hypocrites, as existed in our Saviour's time; and they are unbelievers in the truths of christianity by thousands, while at the same time, like the hypocrites of old, they are zealously engaged in endeavouring to promote what they call the cause of religion, and compass sea and land to make one proselyte. Their success, compared with their means and mighty exertions, is but small; and those they proselyte or bring into the pale of an outward profession, are too often like those of the Pharisees, only made worse instead of better. These remarks may be considered severe, but unhappily they are but too true, and future events will confirm their accuracy.

In the time of our Saviour, the zeal of the Jews for their outward temple worship and its services, was such, that they had in the temple, tables for changing money, and also sold oxen, sheep, and doves in the temple for sacrifices. These things were all done professedly for expediency, and to keep up their religious services; but it was profaning the worship of God, and such blending of trading and trafficking with the concerns of religion, that Christ accused them of making the house of God a house of merchandize, and turning the place destined for devotion and solemn prayer, into a den of thieves.

And what better state of things exists at present among professing christians? Not any. There is a great display of outward religious services, for providing support for the priesthood, for missionaries, erecting houses, &c. &c. and the means employed, the schemes resorted to, and the tricks practiced to get money for these various purposes, exceed in depravity and profaneness any thing on record among the Scribes and Pharisees. Christianity is indeed disgraced and dishonored by such proceedings beyond what is to be conceived, for there is more intrigue and duplicity, not to say knavery, among the priests and many high professors, in this day, in carrying on their schemes and endeavoring to obtain money, than can be found perhaps among any class of men now in the universe. An awful description it is true; but a person can have but little acquaintance with passing events, and the works and doings of the clergy, who shall hesitate to admit its correctness. [Reformer.]

PRACTICAL CHRISTIANITY.

Religion is not confined to the ear; nor is it a prisoner to so narrow a compass as to be shut up in a temple. The husbandman whilst he holds his plow, may chaunt forth a hallelujah. They that work with their hands may sing the songs of Zion, and ease their labors, and rouse up their spirits, with this heavenly noise, as the mariners do when they draw up the anchor. Religion will sit with the King on his throne, and with the Judge on the bench; it will accompany the Preacher in his study, and in the pulpit; and will accompany the tradesman both in his shop, and in the church. It is a dangerous error to think, that when we sweat at our trade and calling we do not serve God; and that we are not holy except in the church. Nothing can defile the inward man but an unholy life and conversation. As satan selects his disciples when they are idle, so our Saviour chooses his when they are busy at their trade—either mending their nets or casting them into the sea. Nay, he himself stooped to a trade, and was a carpenter; or, as Justin Martyr tells us, a plough wright; he made "ploughs and yokes." When the Heathen laid it as an imputation on the Christians, that they were idle and unprofitable to the commonwealth, Tertulian replied, that it was an injurious and false accusation. "Look"

said he "into your prisons: you see no Christians there. Or if you do find a Christian there, the fact that could be laid against him could be only this,—that he was a Christian. We have our market places; we have our shambles; we have our shops; we have our fairs. We sail with you; we traffic with you; we go to war with you. If we do not frequent your costly and superstitious ceremonies, yet even then we are men. Nor are we less Christians because we work for our bread, and labor to supply ourselves with food and raiment." [Farindon.]

CHURCH AND STATE.

Though we have seen many articles and heard much clamour upon this subject, we have not until quite lately, supposed that there were of any description of men any considerable number who were mad enough to suppose that the American people could be brought to advocate a system which, in the estimation of Republican Statesmen, has been more revolting than perhaps any other. But we are compelled to change our opinion. It has been stated to us upon authority which we cannot dispute that in many circles in this section of country, there are warm advocates for this union of Church and State. Men of respectable information and judgment have been prevailed on to believe that such a measure is all important for furthering the cause of the gospel. The argument generally used was this: "It is desirable to hasten the millenium day—the attempt to form a union of Church and State will of course produce great commotion, and bring on wars and rumors of wars, and these things must come before the millenium can begin."—Whatever may be said for the cogency of this reasoning it has certainly, so far as our knowledge extends, the recommendation of novelty. Among all the inventions of this inventive age we have seen none equal to this for taking from the Almighty the management of those times and seasons, which we have supposed to be peculiarly in his own power.

The Reform System in New York.—The following extract from the American Baptist, will show something of the onward progress of the modern system of Reform, by means of the popular modern religious institutions for the conversion of the world. Read it!

CRIME IN OUR CITY.—The amount of crime with which our city abounds, is truly alarming. The police reports present a larger catalogue of robberies, thefts and murders, than we have ever known to have been perpetrated in the same period, while their nature seems to increase in aggravation with their number. Many are of such a character as almost to forbid publication. The reign of Jewettism has not yet ceased, and instead of that salutary lesson which that awful deed should have had upon society, it seems to have served only to teach others the path of misery and vice.

Another striking (or kicking) example of the utility of Theological Colleges, for the manufacturing of Clergymen, we extract from the same paper. Surely the Millennium is at hand!

Shocking Occurrence.—At the late commencement at Princeton College, a Presbyterian clergyman of this city, an alumnus of the Theological Seminary at Princeton, was brutally attacked and actually kicked out of the chapel, by the son of a southern slave holder, a member of the junior class in the College! The assault and battery was made in the presence of a large assemblage of the *literati* of the country, and accompanied by the most abusive and violent language. The attack was wholly unprovoked; the clergyman having no previous conversation with the assailant. The community wait to see whether the Faculty of Nassau Hall will suffer this audacious outrage of a student to pass with impunity.—*American.*

RECEIPTS.

Eld. Jas. Osbourn,	Md.	\$1 00
Col. Wm. Patterson,	N. J.	2 00
Dea. Jas. Williams,	Va.	10 00
T. F. Webb,	do	5 00
E. S. Tabor,	Ky.	5 00
Eld. A. B. Goldsmith,	Ct.	3 00
Eld. E. Crocker,	N. Y.	8 00
Jane M. Turner,	do	1 00
Derrick Livingstone,	do	1 00
Mrs. Elizabeth Bojce,	do	1 00
Dea. G. Lee,	do	1 00

Total, \$38 00

Poetry.

AUTUMN.

Now summer has gone, and autumn appears
Borne on by the fast fleeting gale,
Ye lovers of nature, O! lend me your tears,
And weep for the flowers of the vale!
The flowers, that budded and blossom'd so gay,
Have faded—their beauties have vanished away.

The groves that so lately in beauty appear'd,
Where so often the redbreast was near;
By the cold chilling frosts of autumn are sear'd,
And by the rude north wind are stir'd.
The leaves of the trees are scatter'd around;
Their glory and beauty all lies on the ground!

Yet weep not for these, for spring shall return,
When autumn and winter are o'er;
The flowers of the vale shall burst from their urn,
And blossom as gay as before—
Thus man shall decay and sink in the tomb,
Then burst from his sleep, and eternally bloom!

JESUS.

Can I forsake my heart's delight?
Thy end is precious in my sight:—
I conquered death on Calvary,
And from its sting—I will keep thee!
I will be near thy dying bed:
Amid the waves sustain thy head,
In perfect peace I will keep thee!
I am the ark that goes before
To guide the pilgrims safe to shore:
At my rebuke shall Jordan flee,
In life—in death—I WILL KEEP THEE!
Then—then! my sister! then—my spouse!
I shall fulfil my sacred vows;
And thou in bliss my glory see,
When on my throne I've placed THEE!

SOUL.

It is enough:—My Lord! my love!
The hills—the mountains shall remove;
But I shall still unshaken be,
Thy word is pass'd: THOU WILT KEEP ME!

Notice to Correspondents.

Having accepted the invitation of our brethren of the Church at Alexandria, and also of the Shiloh Church in the City of Washington, D. C., we expect to leave this place in the course of a few weeks, and take up our abode in the city of Alexandria. We shall then be much more in the centre of our numerous subscribers, and possess facilities for the prosecution of our editorial labors, far superior to what we now enjoy. It is requested that all Communications for the Signs of the Times, which cannot be mailed to reach us by the 10th day of November, be addressed to us at Alexandria, D. C.; and as in our removal we shall resign our office of Post-Master, and consequently be deprived of the franking privilege, we shall be compelled to request all Correspondents to send their Communications to us **POST PAID**, from and after the 10th day of November.

In consequence of the present arrangement of our business, we shall probably forward several numbers, and perhaps all the succeeding numbers of this volume, to our subscribers, before the period of their date, in order to gain the time which will be requisite for settling our affairs in this place, and removing; as we wish to commence our next Volume early in January next.

Our subscribers, especially those of them who reside in these parts, will do well to make their communications, remittances, &c. before we leave.

MARRIED.

At Suckasunny Plains, N. J. on Friday morning the 28th ult, by the Rev. J. C. Moore, Mr. Henry Exall of Newark, to Miss *Araminta Aletta*, youngest daughter of Col. Wm. Patterson, of the former place.

At Scotchtown, on Thursday evening the 3rd inst., by Eld. G. Beebe, Mr. Wm. Carpenter, Jun, to Miss MARY ANN GODFREY.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. IV.

NEW-VERNON, ORANGE CO. N. Y. FRIDAY, DECEMBER 16, 1836.

NO. 26.

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

Communications.

For the Signs of the Times.

Pocotaligo, Va. October 22, 1836.

DEAR BROTHER BEEBE: Necessity would compel me to abandon the idea of dropping a line to you; but through the alone hope that we are of the same household, I proceed to inform you that I have been a reader of the Signs and also of the Herald for the last year. I must frankly acknowledge that I have never been able to arrive at their faith, (the Herald) unless they are of those who are going about to establish their own righteousness, not having submitted themselves unto the righteousness of God, which speaketh as follows, "Say not in thy heart, who shall ascend into heaven, (that is, to bring Christ down from above) or who shall descend into the deep, (that is, to bring Christ up again from the dead.) But what sayeth it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that the Lord hath raised him from the dead, thou shalt be saved." Rom. 6—9. It is said, My people shall be taught of the Lord, and they shall come unto me, and I will raise them up at the last day. The faithful Simeon said, when beholding our Saviour, "Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation," and the Lord said, "Search the scriptures, for in them ye think ye have eternal life, but they are they that testify of me. Hence there is salvation in none other, for there is none other name given under heaven whereby we can be saved.

I observed in the Herald of the 19th September, an account of a newly formed Association, called, I think, "Burmah." In their very first resolution, we find them recommending to their churches and brethren, the patronage of newspapers—the Biblical Recorder and Herald—and Sunday Schools. To use their own words: 'We believe them to be the means of salvation to the saving of many souls.' Lo! this seems like another name. Again we hear them say, in another, "that they cannot withhold from them (the heathen) the bread of life."—their Tracts! We have an evidence of God's feeding the Israelites in the wilderness upon manna from heaven, but we have no evidence that he or they called it the bread of life; and we hear the Lord

saying, in the 6th of John, "Your fathers did eat manna in the wilderness, and are dead." It seems that Moses was not to be the giver of the bread of eternal life, "for he gave not that bread from heaven, but my Father giveth you the true bread from heaven. I am the living bread which came down from heaven; if any man eat of this bread he shall live forever." To them it was a hard saying; but he said, "Murmur not, no man can come unto me except the father which hath sent me, draw him; and I will raise him up at the last day."

This seems to agree with your poor feeble brother's experience, who, if a recipient of Divine Grace, it was when all his earthly powers and moral energies of mind had ceas'd to act, as a machine whereby he could approach Christ and obtain mercy. Hence it was not for works of righteousness, but in the bonds of iniquity found he us, and he hath led our captivity captive, and gave gifts unto men—a new heart endowed with faith, hope and charity. But to return: O brother, what a heart felt sense of departure from the faith—the faith! No, the truth is this, I bear them record, that they have a zeal of God, but not according to knowledge; and as Job says, "I will teach you by the hand of God; that which is with the Almighty will I not conceal. Behold all ye yourselves have seen it, why then are ye thus altogether vain." We also see them selling tracts, as I have before observed, which they vainly call the bread of life—yea, even the gospel also! Remember the poor widow in Burmah and her 29 pounds sterling. Return again to Job, xxviii. 12—18: "But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me: and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophar, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies." Again, "And unto man he said, Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding." verse 28.

When we see the many witty inventions sent out by them to amalgamate the church and world together, it seems as if Isaiah has pointed at them in chap. xlv. 16 and 17: "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." Then let us contend for the truth, and pray for a further confirmation of these things, and take Him for our great reward. Pray for your unworthy brother in the Lord. Farewell.

EDWARD K. FIFE.

For the Signs of the Times.

N. T. Stephensburgh, Oct. 27, 1836.

DEAR BROTHER BEEBE, who I love in the Lord for the truth's sake, as it is in our blessed Redeemer. My unprofitable life is still continued in the land amongst the living—though some affliction and weakness of body since I saw you last in the pulpit in Winchester, Va.

In your 21st No. of the Signs, received last evening, I noticed your design to remove to Alexandria, in the District of Columbia, where it seems the first Old School Baptist blood has been recently spilt by one of the New School order of Baptists. I have exercised some thoughts on the subject of your removal from back in the woods to the populous District of Columbia, the seat of government of these United States, where iniquity abounds, and the love of many has waxed cold,—and where I anticipate you will stand in need of the whole armour of God; and was it not that He who is for his people, is greater than those who are against them, I should despair of your being able to stand and withstand all the fiery darts of the wicked. With all due deference to your being a good minister of Jesus, and also an elder, I hope God in his kindness, according to his wise arrangement, has, in the dispensation of his providence, opened the way, and given you an understanding what is his will in this matter. I know you are safe in the storm or in the fire, if Jesus is with you—nay, moreso, than if at ease and in affluence and no Jesus there. My dear brother, I feel my heart softened on the subject, and inclining upwards to the Lord—to be to you a refuge—a strong tower—a rock—a help in every time of need. I know he is able and will be a present help to his people in their greatest distress. Well, my brother, go on in the strength of the Most High, and fear not what men or devils can do, for they can do nothing against the truth of Jesus for it is mighty and will prevail.

I hope you know how to look over my weakness in attempting to strengthen your hands, and impute it not to a desire to dictate; but receive it from a poor brother who has a hope in Jesus that cannot be taken away, and it affords me consolation when all around is gloomy, and within are troubles that are not like those of the wicked.

Farewell, my brother; if I never see you again, I hope we shall meet on the right hand of our blessed Lord and Saviour Jesus Christ, and

be among those he shall present to his Father, and say, "Behold I and the children which God hath given me.

I. CHRISMAN.

For the Signs of the Times.

Brother Beebe: When I left your house in June I intended to return soon, but ill health has prevented. I have been reperusing the Signs of the Times, and am much pleased with the corresponding feelings and sentiments of the brethren; for I have had further knowledge, this way, during the past year—which knowledge I was not taught by any mortal—and have experienced some fiery trials, much blackness and darkness, with the sweet dawns of God's good spirit, wisdom and revelation in the knowledge of Jesus Christ, as I hope, and God be praised. That which I have been taught I cannot teach to others; neither do I believe any can teach it to either man, woman or child by any means; for it is the Spirit that quickneth, the flesh profiteth nothing.

I send you a few scriptural passages, and some ideas touching the mystery as it concerns Christ and the Church. The children of promise, individually, are styled members of Christ's body, of his flesh and of his bones; collectively, they are called a chosen generation—a royal priesthood—a holy nation—a peculiar people; and the Church, the bride—the Lamb's wife; and Christ is the head of this people, body or Church; her Maker is her husband—the Lord of Hosts is his name—and her Redeemer is the Holy one of Israel, Isa. liv. 5. Now Christ was made sin and gave himself for the church, that he might redeem her from all iniquity, and present her to himself a glorious church, &c. that she might become dead to her first husband, the Law, and be married to another; even to him who is raised from the dead. Now brethren, the woman which hath a husband, is bound to him by the law as long as he liveth; and that whether it be her first or second husband. If then her first husband be dead, she is released from his laws; but she is certainly bound to be in subjection unto her second husband, the Lord from heaven, to follow his examples, obey his commands, and walk even as he also walked, as the following passages of scripture will prove, viz: "This is my beloved son in whom I am well pleased, hear ye him, Math. x. 9. Teaching them to observe all things whatsoever I have commanded you, Mat. xxviii. 20. If ye love me keep my commandments, John xiv. 15. He that heareth my commandments, and keepeth them, he it is that loveth me, verse 23. And hereby we know that we know him, if we keep his commandments, 1 John ii. 3. The elder unto the elect lady and her children. I rejoiced greatly that I found of thy children walking in the truth, as we received a commandment from the father, John ii. 4. What is truth? Sanctify them through thy truth, thy word is truth. John xvii. 17. Here is the patience of the saints, here are they that keep the commandments of God, and have the faith of Je-

sus." Rev. xiv. 12. These commandments were addressed to the body, and members in particular, by her Maker, her husband, and his inspired apostles. These are not vain words, but right and forcible. There is nothing said in the Husband's Will, that I can discover, like a discretionary power left with the wife to depart from the husband's precepts, or to use any means which she may devise to bring forth the children of the promise. I think the daughter has an instance of this, written for her admonition in Psa. xlv. 10, 11. Says Paul, I suffer not a woman to teach and usurp authority over the man, but to be in silence. 1 Tim. ii. 12. Therefore, as the church is subject unto Christ, so let wives be to their own husbands in every thing. Eph. v. 24. It is given Christ to be head over all things to the Church. But some may say, as was said by those of old, we hold that the church is subject unto Christ as ye do, only that we believe in the use of means. If I had a wife that would treacherously or stealthily depart from my commands, bed and board, and persist in so doing—in gadding about, and trimming her way to seek lovers—following after those philosophised lovers, great of fleshly wisdom—I certainly could not think she was subject unto me; and should she with an impudent face insist on using these means to increase my family, as though her strange children were acceptable to me, I would think she had a wrong idea of things, if she supposed I wished my house filled in this way. If I could give her credit for sincerity, I could not say that she had a zeal according to knowledge. Far be it from me to carry the comparison further than a scriptural sense will admit of; for as the heavens are higher than the earth, so are God's ways higher than man's ways.

Your's, in the furnace of affliction,

AMBROSE HULSE.

Walkill, Nov. 1836.

For the Signs of the Times.

Enfield, Tompkins Co. N. Y. Oct. 6, 1836.

DEAR BROTHER BEEBE, About eighteen years since a few baptized believers were regularly constituted into a Church of Christ in this town, and having been kept by God through grace, continue to walk in the greatest union, with the exception of being disturbed occasionally by some disorderly walker. And whilst the greater part of the churches around us are racked by the introduction of new-light principles, this little Church are maintained in the doctrine of the gospel by the Captain of their salvation, and afford an assylum for the despised followers of Jesus who cannot go into the new measures of the day. For some years past it has been evident that the new-measure men were looking on us with a suspicious eye, while means have been resorted to for the purpose of creating a disunion; but to no purpose. Yet, at last, for the trial of the faith of God's elect, the Lord suffered the enemy to come in like a flood. One year ago last winter, there came a notorious revivalist with his whole train of machinery for-transforming mere world-

lings into carnal professors of religion. A distracted meeting was held in a neighbouring town for about forty days together. Its novelty attracted the multitude from all parts; flesh and blood began to operate powerfully on some of the professed disciples of the Lord Jesus, and there was a cry that Ishmael might live before the Lord. By means of letters the Churches were crowded by the young mocking-birds, who spoke a confused language, although it was mostly Ashdod. We soon began to experience the bad effects of the new state of things, which went on till some of the members began to form themselves into societies, independent of the Church, to the known grief of the brethren. At last, when a union could be no longer maintained in the C'h., several members took the following letter, viz: "The First Baptist Church of Christ in Enfield." After repeating the substance of some of our Articles, we conclude in these words: "This may certify, that brother ———, is a member in good standing with us upon articles of faith, but differing in opinion from us—standing opposed to the Missionary Society, etc. We herein grant him this letter of dismission, with full liberty to enjoy such difference of opinion, with the usual liberty granted in letters, and under no further control of the Church. By order and in behalf of the C'h. August 6, 1836. B. V. Gould, Church Clerk." And further, there was a full understanding that we should be at liberty to become a separate Church, or otherwise maintain the worship of God as we thought fit; yet in the face of all this, those who took letters are returned in the last minutes of the Seneca Association, as excluded members. The brethren and sisters who wish to maintain the ancient order of Christ's house, on the 15th of September last, called a Council, among whom were Elders Reed Burritt and Jas. Reynolds, and brethren John Coddington, Richard Terry, and D. V. Owen, to sit with them. After mature deliberation and examination into our Articles and situation of the Brethren, the Council unanimously agreed to fellowship us, the Old School Baptist Church of Christ at Enfield, as standing on the foundation established by Christ and his Apostles, the Church unanimously voted to request as a favour, that our Old S. brethren who reside at a distance, who might be traveling this way, and to whom we give a hearty welcome, might know our situation, and be informed of the same by your publishing this in the Signs of the Times; as every means are used to destroy us in the estimation of the public generally. Yours, in Christian Love,

CHARLES WOODWARD, Clerk.

For the Signs of the Times.

Bloomfield, Nelson Co. Ky. Oct. 9, 1836.

BRO. BEEBE: My little communication in the 15th No. of the Signs, has had an alarming effect among the New-School folks in this charitable region of human effort; and although it has, and still may fail to produce a cure, yet it has caused a dreadful vomiting—a wonderful throwing up of filth!—not from the stomach, but the

heart; that fountain of filth, out of the abundance of which the mouth speaketh great swelling words of vanity, having men's persons (not their salvation) in admiration because of advantage. These filthy dreamers defile the flesh; this is the extent of their operations; they pretend to possess a great deal of fear for the truth of the gospel; so much, indeed, that they will not preach it at all—i.e. they seem to think it best to keep back that unprofitable doctrine, as they say, the doctrine of personal, particular, unconditional and eternal Election—absolute predestination—eternal and unchangeable love, with all that grace and eternal purpose which was given us, or the Church, in Christ Jesus before the world began; and which justifies us from all things from which we could not be justified by the Law. O! the heart-cheering and soul-comforting doctrine of Election, Predestination, and Eternal Justification!—which is that eternal inheritance of all the redeemed of the Lord, who shall (not may) return unto Zion with songs, and everlasting joy upon their heads; being justified freely by his grace, through the redemption that is in Christ Jesus. And says the Apostle, Paul, Ye are complete in him who is the head, &c. Thus we see that the members were eternally identified with the head. But says the opposers of this glorious truth, if this be so, the members are either uncreated, or the head created. Oh ye blind guides! ye do always err, not knowing the scriptures, nor the power of God. Let me ask, Was it the children who partook of flesh and blood, or was the flesh and blood of which they partook, the children? or, was a part of the same which he, (the Saviour) took, that which constituted him the head over all things to the Church? or, was it the head over all things to the Church, which took part of the same, and therefore is not ashamed to call them (the children that had partaken of flesh and blood) Brethren: saying, "I will declare thy name to my brethren;" and again, "In the midst of the Church will I sing praises unto thee;" again, "Behold I and the children which thou hast given me;" again, "Both he that sanctifieth, and they who are sanctified (or set apart) are all of one." Hence I conclude, because of, and in accordance with the eternal identification of the children to him, their head, and his eternal love for them, he therefore hath redeemed them from amongst all nations, kindreds, and tongues; yea, redeemed them to God by his blood, and that he (Christ) not by the blood of goats, and of calves, but by his own blood—hath entered once into the holy place, having obtained eternal redemption for us.

Oh the depths both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out; for says Paul, "If when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life." Yes, my precious brethren, saved to sin no more; the thought is sweet. Oh that men would praise the Lord for his goodness, and for his

wonderful works to the children of men! Yes, Election—eternal redemption—eternal life—eternal love—unchangeable righteousness—everlasting, and consequently eternal justification is the inheritance of all the children. Then let Ishmael grin, for God's Isaac shall inherit, for he is the son of promise; and hence, my beloved brethren, if ye be Christ's then are you Abraham's seed and heirs according to promise. And the scriptures declare that the children of promise are counted for the seed; for it is said, "And God willing more abundantly to show 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, that we might have strong consolation, who have fled for refuge, to lay hold on the hope set before us. This gospel of the kingdom, however, was not given for a test of our moral obedience; nay, but the result of the counsel of peace which was between them both. Query: Was this counsel a counsel of peace or of condemnation? If of peace, how does it become the condemnation or the damnation of sinners? Or is the salvation of one the condemnation of others? In short, is the condemnation of sinners that of the glorious gospel of the blessed God? And if so, wherein is it to them good news or glad tidings of great joy? Or if the Law was given for a test of our moral obedience, and we have violated it, and thereby fallen under its curse, and subjected ourselves to the curse of the Law, which takes cognizance of all our thoughts, words and actions, and are by it condemned to all intents and purposes—so much so at least that we cannot extricate ourselves from under its curse—why should we desire another test of obedience? Or in other words, why this double dealing?—why this gospel condemnation?—why this double damnation, when the Law condemns to all intents and purposes? Forbid it Lord, that such a God-dishonoring theory should find a welcome lodging in the breast of one true disciple.

Let us, therefore, my precious brethren, try to preach the gospel—the ministration of life and not of death; also the Law, the ministration of death and condemnation not of life; for we must know that if the gospel condemns that the condemnation of the law hath ceased. But to escape this, we are told—I had like to have said by the children of the bond woman—that in order that God might be just, he must make an atonement for all, and offer it to all, and upon their refusal, he could in justice damn them. If this be so, he surely did make it to damn them; for it is a gift of God. In proof of this assertion, read Romans v. 11; and not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the Atonement. Oh consistency! thou art a jewel!

I must now close, not because there is not more to say, but because I may hereby occupy room in your valuable paper that might be devoted to an abler pen. Finally, my brethren, stand fast in the liberty wherewith Christ hath made

you free; ask for the old ways and walk therein; and may the Lord bless you, and keep you from falling. Faithful is he that called you, and who will do it. The grace of our Lord Jesus Christ be with you all. Amen.

Yours, in the best of bonds,

ENOCH S. TABER.

For the Signs of the Times.

Mount Pleasant, Sept. 13, 1836.

BRO. BEEBE: Although I have nothing to send you, for the want of enough to enclose you Five Dollars, which shall be done as soon as I obtain that amount. Yet I must write you, because I promised a new subscriber, as I returned from my Battle Run Meeting, on Monday, that I would write immediately for the Signs of the Times for him, whose address you will find at the bottom of this letter. Your visit among us has displeased some, but has pleased and delighted many of the Old School, and I discover a greater interest manifested in the Signs of the Times by those who had the opportunity of hearing you preach, than there was before they heard you. The members, generally, of the Churches under my pastoral care were delighted with the visit of yourself and our beloved bro. Scott. I have been to the Patterson's Creek Ass'n. since I was at the Columbia—they are a happy people, enjoying the Truth, and freed from those greedy money-hunters, who like the Adversary, are walking (or riding) about seeking whom they may devour. The reason was obvious, why those good people were left to enjoy peace—the land is not rich enough to attract the attention of that class who call gain godliness, or they would soon go up to possess the land. I am persuaded that the Pope of Rome never manifested a greater thirst for gold, nor promised more for it, than do the popular religionists of the present day. If the Church of Rome is Anti-Christ, surely this must be Anti-Christian—if the Pope is the Beast, surely this must be his image. What other can we conclude from the striking likeness? Do they not say, give us money enough and we will evangelize the world? Do they not say to the little boys and girls who give twenty-five or fifty cents for the conversion of the heathen, that by-and-by, when they get to heaven, they will meet some there who will say to those who gave their money, I thank you for that twenty-five or fifty cents you gave, for had it not been for that, you would not see me here; it was that that saved me to this place. What do you call this, my brother? is it not much like her old mother, the mother of Harlots, as much as daughter and mother can be? The good Lord save us from these things.

I have your Bible in possession; I got it at bro. Franklin Turner's, near Flint-Hill, where you breakfasted the day you preached at Battle-Run. I intend to give it to you if I should live to meet you next spring.

Yours, in Christ,

THOMAS BUCK, Jun.

For the Signs of the Times.

Jonesville, M. T. Sept. 29, 1836.

DEAR BROTHER: Through the tender mercies of Him, "who worketh all things after the counsel of his own will," I am permitted to write a few lines to you and my brethren, the "Elect of God," scattered abroad in the land. When I left the State of New York, I did not expect to see my feeble services so soon blest. When I first arrived here, it seemed to me as if every thing else was attended to but the religion of Jesus. There being three of us who are Old School Baptists, and none of the New School, we concluded to have a meeting appointed at this place, and another about five miles distant. Since those meetings have taken place, I have had the pleasure of seeing souls, as I hope and trust, born into the Kingdom; while backsliders are beginning to tremble and to say, "O that it were with me as in months past; O Lord restore unto me the joy of thy salvation, and uphold me by thy free spirit;" and are longing for the Lord to bring back their captive souls from darkness. This makes me tremble and rejoice, and leads me to believe that God is as much a God of the wilderness as of the city, and can as well feed his people in the wilderness by "bush-whackers," as he can with "efficient ministers" from the schools of the learned; and therefore, to use the language of Paul, "of myself I can do nothing, but through Christ strengthening me I can do all things." Yet here we are in the woods, with no church and no administrator; what shall we do? I have tho't, did I know of any ordained Old School ministers in the Territory, I would write to them to come and see us, and if I was found worthy, to set me apart to the work of the Ministry. I wish, should there be any, that you would inform them that I would be pleased to have them write to me at Jonesville, Hillsdale county, M. T., and which will be answered by me.

My Brother, we have no journeymen-preachers here, and I believe the reason is, because "we have not much money or corn." Those who preach here have to either work or starve, for those who will not work shall not eat; and for this reason we shall not be troubled with them until the country becomes settled, and the people have become rich and able to support a learned minister. Then, the poor ministers will be sent away to clear and cultivate another place to be driven off, again. But my dear Brother, why should we be grieved to see the ministers of Christ thus slighted, and the mere place-hunters of the day raised up and fed insomuch that their eyes stand out with fatness, when in times of old it was said that the world was not worthy of a certain sect of people?—Heb. xi, 38. And when Elijah was about to prove who was the true God, he called upon them for bullocks—1 Kings, xviii, 23.—And again, Jesus our great captain said, "foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head;" and "they that wear soft clothing are in king's houses:" hence I conclude that, "blessed

are ye poor, for yours is the kingdom heaven; rejoice and be exceeding glad for great is your reward."

Should these line be tho't worthy of a place in your columns, they are at your service. I remain your unworthy Brother, in hope of eternal life, which God who cannot lie, promised before the world began. JAMES P. HOWELL.

For the Signs of the Times.

BROTHER BEEBE: Being under the necessity of writing to you at present, I will make a statement of some of those things I have witnessed during my journey about 100 miles east of this place.

I set out out in company with Bro. Brown, from Cambridgeport, (Mass.) on Monday Sept. 12 for the town of Whitefield on the east side of the Kennebec river, to attend an annual meeting of the old school Baptists. We reached there on Wednesday morning in time for the meeting.—It held that day, and the day following. There are four churches that unite in this conference; and there are seven ministers belonging to these churches, who separated themselves from the multitude about seven years since, because they could no longer walk with them, as they considered them corrupt both in doctrine and practice. The meeting was truly interesting; the preaching plain and pointed, also highly seasoned, decidedly on the old school ground. It was gratifying to behold their order and steadfastness in faith. They stand firm against the corruptions of the new school, and want a "thus saith the Lord" for all they do. They seemed to rejoice to hear that there were many names yet to be found, that had not bowed to the image, nor received the mark of the beast, &c.

I received subscribers for the Signs while there, and I think you will have more soon. Elder Wilber, of Sidney, and Eld. Baily, of Whitefield, intended sending on as soon as they can obtain a number of subscribers. They appeared rejoiced to find one paper which published the truth in its purity, and native simplicity.

On Friday we accompanied Eld. Macomber, and Bro. Fuller (messengers from the church at Jay,) to Jay, a distance of 40 m's from Whitefield. Jay is a beautiful place, situated on the east side of the river Androscoggin. The brethren there stand fast in the liberty of the gospel, and glad to hear the same preached in its purity. They have many of Eld. Osbourn's books, and are much pleased with them. The Signs of the Times they also receive, and read with satisfaction; and rejoice to hear through them from their brethren who are scattered abroad. This church together with all the churches composing this conference have passed through great trials in separating from those around them. We remained with them over Sunday—preached Saturday evening, and Sunday morning and evening.—Our hearts were gladdened by their warm exhortations and prayers. On Monday we took our leave, and the same day reached Bro. Masons in

Paris—perceeed there that evening, and had a pleasant time. Bro. Mason remains firm and steadfast. Eld. Hooper we were not able to visit, but understood that he remained firm in the truth, and was in usual health. On Tuesday we left Paris, and on Wednesday reached Bro. Foggs, in Standish—preached that evening at his house. Bro. Fogg stands alone; having taken his dismission from Limerick church: he stands firm, and is much pleased with the Signs. May the Lord stand by and support him. On Thursday we left Standish for Ossippee, N. H. We called on Eld. Leavey, in Limington, a worthy brother; one who has for some time past seen the errors abroad, and has been tried with them; but has not yet left the association. O, may he see the necessity of separating from those who walk disorderly.

Friday evening we reached Ossippee. Here the work seems to go on without the noise of the axe or hammer. The Lord is evidently doing a great work there; rending the hearts of sinners, and comforting saints: establishing them in the truth. Some who have wandered, are returning to their Fathers house, being made willing to have their names cast out as evil, choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season. Meetings are truly interesting there; they appear to be hungry for the word of the Lord. It is easy preaching there now; every word goes for a word. O, that there were some one to preach to them constantly, to be with them as an under shepherd. May the Lord send them one in his own time; one that he will delight to bless to them. We attended a conference on Saturday, which was interesting. We preached to them thrice on Sunday; on Monday had a lecture, and baptised one. The season was solemn, and we trust profitable to many: the work seems to be still going on. On Tuesday we arrived at this place, and found my family well. We can say of a truth it was a pleasant journey to us, and we hope profitable to others.

Bro. Beebe, should this communication, or any extracts from it, be imagined worthy of publication—they are at your option.

Yours, in gopel bonds,

PHILANDER HARTWELL.

North Berwick, Me., Oct. 5, 1836.

For the Signs of the Times.

Fairfield, C. H. Ka., Oct. 27, 1836.

BROTHER BEEBE: Having given in my communication an account of the meeting in Culpeper, published in (No. 18, of this Vol. Signs) noticed a letter written by Eld. Broadus, to one of the members of the Goard-vine church. A brother has since furnished me with a copy of that letter, with a request that I would forward it for publication in the Signs, and that Bro. Beebe in his able manner, should give it an exposition. I herein send a copy of the letter, and I wish to accompany with it a few remarks, relative to my former communication above refered to.

1st. I mentioned in that communication, that Eld. B. gives directions in this letter, that the old fashioned Bap's *must be rooted out*. So our brethren understood the import of the letter, that they were to be brought over, or be put down, which amounts to the same. Speaking of the error with which he charges those whom he denominates *ultra-Calvinists*, he says, "It is not to be put down by talking or writing, it will require a powerful effort to get it out of the way: and if it is suffered to remain, it will destroy the influence of the revivals, &c." Again he says, "Much depends on those who have come into the church lately. The old folks are mostly *ultra*, they will have it that sinners are not converted by means," &c. Taking these several quotations together, I think our brethren or the *old folks* were justified in the conclusion that they were to be made to give way to *those who had come into the church lately*; consequently they were either to be trodden down, or mowed down, or else be rooted out, that the others might have full scope to show their growth as the creatures of means. If the former was the idea, I think it no better than the one I suggested, that of being *rooted out*. I therefore, really, see no cause to retract from the idea I conveyed. The expressions I used, I did not give as a quotation. Another remark I would make is, that Eld. George and Ogelvie deny, as I understand, having got up the meeting at Jefferson for the purpose of opposing the meeting at Gourd-vine. I will not say that their statement is not correct; but I will say that the Jefferson meeting being published after the one for Gourd-vine had been published, and must have been generally known in that quarter, and the report being circulated that certain new school preachers were to attend that meeting, together with the great exertions to get persons from the neighborhood of the Gourd-vine to go to Jefferson and attend that meeting, made by the new school party, and the meeting being ultimately attended by the *middle-ground* preachers I named, I still think justified the conclusion that there was an understanding between the new school party and those preachers to oppose the meeting at Gourd-vine, more especially in reference to Elder G., who lived on the ground Eld. Ogelvie living at a distance may have been ignorant of the manoeuvre that had been carried on; if so, I am sorry he should have been found in bad company.

What I say in conclusion, relative to what is to be dreaded from these middle-ground preachers, I see no ground to retract. The Jefferson meeting is a small circumstance in comparison to others. The whole opposition we had to encounter in the late Columbia Ass. as noticed by you in a former number, was from those who professed to be on the middle ground, with the exception, perhaps, of Eld. Stingfellow.

I wish to say nothing unnecessarily harsh concerning them; but it is a fact which every mixed association develops, that if the contest is between old school and new school parties, the middle-grounders are ever ready to lend their aid in support of the new school. If professed new schoolites are not present, these same middle ground persons are forward to take up the cudgel to oppose the old school stand and to defend the new school principles.

The copy of the letter of Eld. Broaddus is as follows.

Dear Bro. Ficklin: I have been confined to my room for eight days; this distresses me, but I try to submit to it. I shall be able in a day or two to go out into the field again. I love to work, especially in sight and hearing of the anti-working people. I have been thinking during my illness a good deal about the state of Zion, and I have come to the conclusion that we are in danger at present, of considerable coldness. Now I am op-

posed to such a state of things; and I have no notion that such a state is unavoidable. I know the *ultra* Calvinists have always tho't that after a revival there must needs be a sifting time, as they call it. But where have they learned that doctrine? Surely not from the Bible. The doctrine of the Bible is, "Rejoice in the Lord always," and "work while it is day." But men are so fond of their own way, that when once they have laid down the proposition they will sometimes violate every good rule in order to sustain it.

However this error is here doing its filthy work among us and around us, and it is not to be put down by a little talking or writing, it will require a powerful effort to get it out of the way, and if it is suffered to remain it will destroy the influence of the revival and carry us back to the deplorable state of *apathy* from which we were aroused a year or two ago. Much depends on those who have come in the church lately. The old folks are generally *ultra*, they will have it that sinners are not converted by means, and that men must wait God's time and so on. I tell you some of them would be glad to see a state of coldness, that they might exultingly ask, where now is your revival influence?

I have formed a plan for the opening of the spring and if I am seconded in it perhaps good may attend it. Get a number of the right sort of preachers to go by twos as the Apostles did, and hold protracted meetings with every church, they will of course turn their attention chiefly to the subject of revivals and stir up a little more enquiry than now exists about the proper connexion between means and end. When I see you which I hope will be at our christmas meeting at Mt. Salem or at F. T. I will talk more about this, in the mean time let me hear from you."

The copy furnished me thus closes without any signature, the original letter was signed Wm. F. Broaddus, and I have seen a certified copy signed.

I subscribe myself yours,
S. TROT.

For the Signs of the Times.

Near Lexington, Ky.

Oct. 27, 1836.

DEAR BROTHER BEEBE:—Within the last ten days I have seen the "Cross & Baptist Journal," and "Baptist Banner"; in each of which is published an extract from that *vehicle* of slander called the "Signs of the Times" Edited by Lawrence Greatrake, in which is contained the most foul and unblushing slanders of me, and of the Licking Association. I confess I am somewhat at a loss to account for Mr. Lynds introducing a witness against me, and the Particular-Baptists, who he knows to be utterly unworthy of credit; a vile and unprincipled calumniator; unless his zeal in the cause of Fullerism and benevolent operations has so blunted his sensibilities as to cause him to forget his professedly "high calling." I cannot persuade myself that he believes one syllable that extract contains. Why then publish it? Because it is designed to injure those who stand aloof from the modern inventions in Religious matters, its circulation must be extended through the columns of the Cross & Journal, "a drowning man will catch at straws." Mr. Lynd has characterized the extract, "Too good to let pass, and yet too bad to print." Where I am personally known, I am as indifferent to the *slang* of Mr. Lynd as to that of Lawrence Greatrake. I have not hitherto, and hope I shall never resort to such means as retailing slanders put out by an individual whom I consider reckless of truth, to gain an advantage of those who differ with me in regard to the principles of revealed truth. Mr. L. is welcome to all the aid his witness

can afford him. Within a few weeks of his first appearance amongst the Particular Baptists, Greatrake developed so much of his baseness, that they became disgusted with him, and would not countenance him as a gospel preacher or gentleman. I became especially an object of his hatred because I could not, and would not approve his course, consequently a large proportion of his filthy columns were appropriated to his venting the basest falsehoods and slander against me, all of which I treated with silent contempt, believing as I did that he was entirely destitute of the characteristics of a gentleman or christian. He tried (it is believed) to provoke me to a controversy with him, but in vain. And yet this is the man Mr. Lynd has summoned as a witness against me. Mr. L. may know that I have written nothing to you, the truth of which I am unwilling should be tested. What I have written I am prepared to substantiate, not however by such a witness as his: but by men whose veracity is unquestioned.

The Editor of the Baptist Banner has given so many evidences of disregard to truth and fair dealing, through his columns, that I confess I am not much surprised at his publishing the extract from his *worthy cotemporary*. I have seen but few numbers of the Banner, and do not recollect to have seen one, in which there are not direct falsehoods, or palpable misrepresentations; some of which I am constrained to believe the Editor knew to be untrue when he published them. With him, it seems "the end sanctifies the means."

I baptized 5 at Elizabeth, (one of the churches I supply) at our last meeting, one of the number a man about 80 years old, does this not look like coming in at the eleventh hour? Several others have recently obtained hope in a precious Redeemer. Prospects for a further ingathering at that church are flattering.

Your Brother and companion in the Kingdom and patience of Jesus Christ.

THO. P. DUDLEY.

P. S. I neglected to say, I have no objection that you suffer me to be put to the proof of any statement made in either of my letters to you which have been published in the "Signs." T. P. D.

For the Signs of the Times.

Henry County, Georgia.

DEAR BROTHER BEEBE:—Some time since I received a letter from a brother, and in the letter was enclosed a small dialogue between Mammon & Satan, he requested me to send the dialogue, and if you tho't it worth a place in your excellent paper, he wished you to publish it; he informed me that it was written ten or twelve years ago, but it seems to suit the times so well now, he wishes it published again.

I saw a publication or two in your paper last year concerning an Old School Baptist Hymn Book, to be set forth by brother A. B. Goldsmith, but I have seen no notice given of it lately, please to drop me a few lines, or give some notice in your paper whether they are yet published or not, as the old school Baptists in this country wish to get them.*

I remain your brother in the gospel of Christ,

ALLEN CLEVELAND.

Oct. 21st, 1836.

A dialogue between Mammon and Satan.—During a long and tiresome night, at a late hour, I became restless, and being unable to sleep until day, took a solitary walk, which led me near a very secreted, dark place, long reputed to be the haunt of devils, and evil spirits; when

*Reply.—We understand that Brother Goldsmith expects to publish his Hymn Book this winter; he has been greatly hindered by sickness. We will give due notice when the long looked for work comes out. Ed.

I overheard a conversation in that dark haunt, which at first, greatly frightened me, but quickly recovering, I found from the discourse, that Mammon and Satan had met here, while men slept, to converse about things pertaining to the kingdom of Hell. Finding they were upon an important subject, I listened so attentively as to collect the sum and substance of their discourse, which is offered to the public in the following words, by the listener.

Mammon. Dread Sovereign! I joyfully return to these dark regions, to inform your Majesty of our wonderful success against Christ's Church on earth in these latter days.

Satan. Ah! my dear Mammon how glad I am to see you! I know by your looks and gestures, you have good news—pray let us hear it.

Mammon. Your Majesty knows mine has been an arduous task. The followers of Immanuel have ever been the most obstinate, and the most persevering of all creatures on the globe. In the days of their infancy many of them submitted themselves to the flames, and every kind of torture, rather than renounce their leader, even in the Romish church, which you know we soon converted to our own use, and brought under my influence. This change, however, caused her to lose many votaries, to prevent which, Crudelis was employed, with all his art, but could not retain them, but exterminated some, while others fled, which to regain, your Majesty suffered every possible concession, in your power to grant, without yielding your authority, by granting them new names, and many new laws, but all this was ineffectual: they so tenaciously regarded their master's orders that they would not return by any means. We thought the pursuit useless, and for a great while only strove to worry and perplex them. Crudelis at length, concluded to withdraw his forces; for every act of cruelty and injustice to them served to strengthen their party and weaken ours. But I have intensely applied myself with various success, to my duty, even until now, without effecting any notable advantages, until just now, I think I have procured an open door for much spoil, to the kingdom of Immanuel.

Sat. Ah! good Mammon, pray tell us how this has been brought about.

Mam. Good Sovereign! Crudelis and myself were actively employed in the days of the Apostles, and kept up a warm persecution: I before them, he behind, as before hinted, until I found it tended to weaken our cause. We then ceased that kind of strife, and had recourse to other stratagems. I undertook to lead them gently on, but they were so suspicious and stubborn, that I could make but little progress, while at the same time I endeavored to quicken their march by our forces under their new names; but all this was of little advantage, save that I got many of their rightful subjects enrolled in their infancy, who remained faithful to my interest until the evening of life, and some to the close. I at length quit almost entirely, all coercive measures, and left them measurably unmolested. Their Prince in this time called on his forces to extend his reign to heathen lands, and insulted your Majesty by laying siege to your Majesty's peaceful subjects in India, and all your Majesty's dominions. I knew by experience, it was in vain to contend with them openly on their own premises, but on yours I kept up an opposing power. But I thought it best to join your forces, who were on their premises to them, and thereby persuade them, that we were about to forsake our old master, and contend in unison with them for Zion's King. They thinking us to be sincere, in a matter they so much desired, easily conceded, and warmly received us: Nay, so artfully did we manage that some of us were put for leaders. By this kind of policy we were enabled to corrupt them; and to magnify villainies into apparent virtues, so that in a little time I could lead many of them to serve me most implicitly: notwithstanding their Prophet and King had plainly told them that they could not serve God and Mammon. Yea, so true are some of them to my interest, that they urge the necessity of my presence at their most solemn feasts, and contend that I form a part of their communion.

Sat. Wonderful! How trouble Mammon! And did not some of those eagle-eyed Baptists discover your intrigue?

Mam. A few indeed, but they were illiterate men, and therefore are unable to contend with me and my train.

Sat. You know Christ first built his church on a few illiterate men, and do you not think such may overthrow you now?

Mam. I presume not, since all the learned are so fond of my influence. You know the nature of lucre is such, that the more they have the more they want.

Sat. But somebody must furnish this gain to the rest, and do you think they will do it long?

Mam. I suspect they will not. But in case they should refuse I think I have such a strong influence, and such learned defenders, that they may be compelled by a tax.

Sat. How did you gain this influence?

Mam. I before told you how we managed to corrupt many of the most learned, and to get in some of us for leaders. This was contrived by persuading those learned heralds, that their talents merited a splendid support from their neighbors; that they not only merited this, but actually needed it: for it was proper that men (and their families,) of such dignity, should be supported in luxury and ease, and that their industrious neighbors, could very well spare that support if they would; and if they would not, in this charitable age, wound their pride a little, by taxing them with circumspection; and their own ambition would pretty generally, make them liberal (however they should dislike the measure;) and very few would retreat, from lack, either of understanding to refute the sophism, or courage to oppose popular charities. Now it is clear and plain, that the coveting disposition is on the side of the craving. Having prevailed with those heralds to listen to my counsels, the matter was easily managed.

Sat. But suppose those on whom this tax should be levied were to rebel, as you know they may with impunity, in the United States of America at least, where they have no ecclesiastical power.

Mam. Why, that event would greatly frustrate my plans, but there are many measures to resort to, to prevent that, for instance, by sophistical arguments many have been brought to engage in our cause, who reap no benefit whatever, except what they feel, in doing what they think to be their duty: and having engaged in and defended the cause, are ashamed now to abandon it; and indeed, having set to their seals that the cause was a good one, are now bound, by something like legal obligations to support it.

Sat. Depend on it, Mammon, though your schemes are deeply laid, you cannot prosper long: for when Immanuel shall visit them, no obligation which he has not put on them will prevail. Remember the golden calf, with the Israelites, how quickly it was destroyed by Moses, (who was only a type of Christ,) at his return.

Mam. I acknowledge your Majesty's superior skill and deep forecast, in those matters—but let the worst come to the worst, I shall at least succeed in effecting a division, and a "house divided against itself cannot stand."

Sat. No, you are mistaken; it is not a house divided against itself, but rather two houses that you have been trying to join in one; but for want of concord will part assunder. Alas! how true was the assertion of Christ, when he said, "upon this rock I build my ch'h, and the gates of hell shall not prevail against it." The true church stands firm and unshaken.

Mam. I had almost forgotten to inform your Majesty of our principal supports; I mean our seminaries of learning now about. Even in the U. S. of America, and among the Baptists, are theological seminaries erected, and others about to be undertaken, which will greatly advance our cause. In these, many of my servants may be taught to preach so nearly Christ's own heralds, as scarcely to be detected, even by the nicest judges, though they have no more acquaintance truly, with the Son of God, than the heathen.

Sat. I tell you Mammon, all your plans will ultimately fail, for the son of God will visit his people, and though you may harass them, it will only make them more closely unite, and more actively engage to defend his cause. I would therefore advise you to leave them in the peaceable enjoyment of their rights and liberties, and soon many of them will destroy themselves by intemperance. But if you rouse them by an infringement of their rights, you touch the apple of the king's eye, and he will assuredly resent it, and pour out his vengeance on our heads.

Mam. Your Majesty, I believe, is right—but we have taken such trouble, and been at such expense to get our schemes in operation, that we cannot now desist, without great injury and disgrace. We shall therefore push our operations and fight like devils, or fall like Lucifer.—So I bid your Majesty good night.

SIGNS OF THE TIMES.

New Vernon, Friday, Dec. 16, 1836.

With the present number we close the fourth volume of our periodical, and notwithstanding the various difficulties we have had to encounter, the attacks we have received from our opponents, the bitter reproaches which have been cast upon us by the Ishimelish multitude of those who fill the ranks of the arminian phalanx, it has been the good pleasure of our gracious Sovereign to support and protect us thus far through our labors.

A retrospect view of our rise and progress will show us 4 years ago, with fearfulness and trembling, girding on the editorial armor, and entering the field against the great, the wealthy, the learned, and the powerful, waging war with the mother arminianism and her entire brood of institutions. No sooner had we announced our intention to vindicate truth, and to expose and oppose error, than the war whoop was sounded throughout the tribes of the uncircumcised. To meet us in our infancy and to crush us at a blow, the whole corps editorial, professing the Baptist name, sallied forth and gave us battle; and we are sure that if it had not been that the Lord was on our side, we could not have stood before our adversaries. Many predictions were made that we would soon come to naught—our enemies exultingly said that our utter failure; for fail, said they, we must, would do what their prayers had hitherto failed to effect for us. Yet such has been the goodness of God to usward, that he has taught our hands to war, and our fingers to fight; he has led us forth to the field, shielded us in the midst of wars dread confusion, and thus far has crowned our labors with success, far, very far beyond our most sanguine expectations. At the commencement of our labors the little cloud of the Lord's witnesses of whom we had any knowledge, were comparatively not larger than a man's hand; but the Lord who is rich in mercy has been pleased to cause our little one to become a thousand, and our small one, a strong nation, and we have been made to rejoice in the assurance that God has made this publication the instrument of bringing to light some thousands of his dear people, who living remote, were ignorant of the existence of each other; while the theme of our joy has proved a matter of deep mortification to our opposers.

That our course has been faultless is what we dare not pretend; the searcher of all hearts is a witness that we feel our own imperfections and nothingness, and we feel humbled in the dust before God, under a sense of his great goodness to usward; while instead of rejoicing that devils are subject to us through his name, we would rejoice rather that our name is written in heaven.

Nor would we hint that our feeble labors has either increased the dominions of Messiah, or diminished the kingdom of Satan, such has not been the case, nor have we looked for any such results. We have been uniform in our faith that the line of demarkation between the kingdoms is immutably, and eternally established by the irrevocable decree of the unchanging Jehovah.

But while we have disclaimed the idea of retarding the onward progress of the troops of Satan, in accomplishing all that is written of them in the scriptures of truth, we have been delighted with the thought that God would make us in any wise instrumental in edifying, comforting or upbuilding his little ones; and of this pleasing truth we have had ample demonstration from the united testimony of the whole household of faith, not merely by our own editorial articles, but more especially by being able to open through our columns a medium of correspondence by which our distant brethren throughout our states have been enabled to converse

freely with each other, as it was in the time of general declension in Israel—"When they that feared the Lord spake often one to another," &c. even so in the present season of apostacy, rebuke and blasphemy. Those who remain in the apostle's doctrine, and in fellowship, do esteem it a privilege to exhort one another, and so much the more as they see the day approaching.

Our subscription list has been continually increasing from the commencement of our publication, and we now have a list of more than 2500 subscribers. With this increase of patronage, our readers must be aware that our increase of expense, in carrying on the work has been very considerable; and by comparing the amount of our receipts as stated in our published acknowledgments of them, with the whole number of our subscribers they must be aware that a considerable amount of our due is yet in the hands of some of our subscribers; and it will not be thought strange if we say that in consequence thereof we are somewhat in debt to our printer, paper maker, &c. We do not, however, doubt the readiness of those who are in arrears to embrace the first opportunity to remit to us all that is due; for while the New School papers are dunning, teasing and fretting to get pay for their papers, we are happy to say, we have honest old school Baptists to deal with, who would be sorry to do us wrong, or who need not to be constantly exposed as are their neighbors of the new order.

Our next Volume we expect to commence in Alexandria, D. C. about the 1st of January next; and those of our subscribers who wish their paper discontinued will please give us notice by, or before that time, as those who give no notice of their design to discontinue until after that time will be considered subscribers to the new Volume. Our terms for the next Volume will be as formerly, and we hope to fill our columns with such matter as old fashioned Baptists will not dislike. The course marked out in our original prospectus, will still be scrupulously adhered to through our future labors.

Rejection of John Bloodgett, D. Bryant, and others, from the Miami Association in Ohio.—From a Communication of Alfred Bennett, (wool gatherer in the Great Valley) through the Cross and Journal, we learn that the Miami Association have at length been able to "cast out the bond woman and her children," to the no small relief of those, who are, as Isaac was, the children of promise. It appears that an account of the unchristian course of John Bloodgett, while living in the Black River country, has followed him to Ohio, which, together with his Arminian doctrines and practice, in his new habitation, have led the Regular Baptists of Miami Ass'n. to reject him. We regret the want of room in this Vol. to review the statements of Alfred Bennett and S. W. Lynd on this subject. We will at as early a period as possible lay this matter open to our readers, and in the mean time heartily congratulate our brethren of the Old School in Ohio, in being enabled to draw the line of demarkation between the seed Royal, and the illegitimates who dwell in Ashdod.

The Christian Index of Sept. 1, quotes as from the Rev. John Angel James, the following language:—

"Have you ambition? Then where will you find an object so deserving it as this?" [Missions.]—"Why an archangel would come from the throne, if he might, and feel himself honored to give up the felicities of heaven for a season, for the toils of a missionarie's life?"

Ambition, then, is inculcated, and enters into the motives for missionary operations. This is what we have before said, and what the Index now acknowledges.—And to elevate that ambition to the highest pitch, Mr. James tells those whom he addresses, an archangel would come from the throne, if he might, &c. But archangels are denied that honor. They cannot come

and be missionaries. This honor is reserved to mortals. What a pity the archangels cannot divide this honor with men. What an inducement this, to cause young men to aspire at the avocation of a missionary. Now to speak plainly, we consider such language as the Index has sanctioned, to exhibit evidence of downright superstition and folly. There is in it no well regulated piety nor sober well tempered zeal. It contains more the appearance of that wild enthusiasm which characterized Peter the hermit and his companions, the crusaders. How do we know what an archangel would do? They know not what themselves would do. We believe, however, that they would attach to missions a high degree of sanctity and angel like temper in order to answer the lucrative object thereof. For testimony we call in the extravagance of the above language. [Primitive Baptist.]

RECEIPTS.

Wm. W. Conklin,	N. Y.	\$4 00
Benj. Drake,	do	1 00
Jas. Finch, Esq.	do	1 00
Asa Edsall,	do	1 00
And. Deuman,	do	2 00
Dani. Williams,	do	1 00
Dea. S. D. Horton,	do	1 00
Mrs. Howell,	do	1 00
Jno. Martin,	do	1 00
Wm. Olmsted,	do	5 00
Dea. Tho. Faulkner,	do	8 00
C. Hogaboom,	do	10 00
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C. West,	do	5 00
J. Johnson,	Mass.	2 00
J. Beers,	N. J.	5 00
Corn's Shons,	N. Y.	5 00
James C. Gray,	do	1 00
G. F. Seybolt,	do	2 00
Total,		\$64 00

MARRIED.

On Saturday evening, Nov. 5, by Eld. G. Beebe, Mr. Smith Barret, to Miss Sally Creamer, all of Mamacating.
On Tuesday evening, Nov. 15th, by Elder G. Beebe, Mr. Victor M. Drake, of Mount-Hope, to Miss Nancy Maria Terry, of Walkkill.

DIED.

In Goshen, on the morning of Thursday the 10th Nov. HANNAH, only daughter of Lebbeus L. Vail, Esq. aged 10 years.
"The dear delights we here enjoy,
And fondly call our own,
Are but short favors borrow'd now,
To be repaid anon."

INDEX TO VOLUME IV.

The Index of the present Volume will be found to be arranged under three distinct heads: 1st, Communications; 2nd, Editorial matter and Extracts; 3rd, Poetry.

The first head will embrace all Original Communications, and by an alphabetical arrangement of the names of authors, the reader is directed to the page he may wish to find.

The second head will embrace all Editorial matter, together with extracts from other publications. As many Extracts are connected with Editorial remarks, we have, for convenience, arranged them together; having taken the most prominent expression of each article indiscriminately, and by an arrangement of these in alphabetical order, we point the reader to the page he may wish to find.

The third head will embrace the Poetry, and by a table of the first lines, alphabetically inserted, will refer to the proper page.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. V.

ALEXANDRIA, D. C., FRIDAY, DECEMBER 30, 1836.

NO. 1.

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

GILBERT BEEBE, Editor.

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

OLD SCHOOL MEETINGS.

Minutes of a Meeting held with the Occoquan Church, Saturday and Lordsday, October 29th, and 30th, 1836, by the Messengers from several of the Churches that had withdrawn from the Columbia Association.

1st. Brother Jno. Clark preached from 2 Thess. iii, 6.

2d. Brother Trott was called to the Chair, and Brother Clark, chosen Clerk.

2d. Communications were received from the following Churches, viz: Hartwood, a verbal communication through Brother Clark; Fryingspan, by her Messengers, S. Trott and Charles Gallatt; Mount Pleasant, by her Messengers, Noah Martin, William Kidwell and William T. Allen; White Oak, by her Messenger, John Clark; Occoquan, by her Messengers George Selecman and James Davis; Fredericksburg, by Letter; Bethlehem, by her Messengers, Francis M. Lewis and Benjamin Pridmore. From which communications it appeared, that those Churches were severally opposed to Associations as at present organized and conducted, and we agreed in the Declaration of Principles, and plan of correspondence, which had been previously presented to their consideration, by a correspondence among the churches.

4th. The Declaration of Principles in which these churches agree, is as follows, viz: That the Scriptures of the Old and New Testaments contain the full and perfect revelation which God has been pleased to make of himself, of man, and of his will concerning man; that nothing in relation either to the predictions, the doctrine, order or practice delivered therein, is to be taken therefrom, or added thereto. That God is One, is a Spirit; self-existent, eternal, without change, and perfect in all his divine attributes his being and his purposes; is the Independent Creator and Sovereign of the universe, in its whole, and in its most minute parts, governing the whole, and every part, with all the sins and corruptions therein, according to his eternal purpose, and so that he causeth the wrath of man to praise him, and worketh all things after the counsel of his own will. That God exists as Father, Word and Holy Ghost; each being truly Jehovah God; God being truly Three, and truly One. That man exists as the creature of God,

is accountable to him for all his actions and thoughts, is under natural and continued obligation to love and obey God, with all the faculties he possesses; that he was originally created in uprightness, but fell in Adam, into a state of condemnation and of death in sin, so that the human family universally, while unregenerated, are in their minds enmity against God, will only what is ultimately evil, and by their acts, whether religion or otherwise, are only procuring to themselves wrath. That the gospel is a revelation of salvation, that salvation which is of God—the salvation, from their sins, of a people given to Christ and chosen in him before the foundation of the world—and which is the result of the purpose and grace of God, the Father, given them in Christ Jesus before the world began—was accomplished by God the Son, who was made under the law and brought in an everlasting righteousness in their behalf, made by his death, a full atonement for their sins, was raised again for their justification, having accomplished their complete redemption in himself, as their Head, and by virtue of their previous union to him, will raise them to live and reign as joint heirs with him in glory; and is witnessed to, and applied by God the Holy Ghost, who by his divine and sovereign energies, infallibly regenerates all who were elected by the Father and redeemed by the Son, reveals Christ in them, dwells in them as the Comforter, and works in them to will and to do of his good pleasure. That the gospel ministry is an institution of Christ, given to the churches; true ministers of Christ receive their gifts and qualifications for the ministry, from him; are specially called to the work by the Holy Ghost, and have their gifts made manifest to their respective churches: hence, those only are to be received as such, who have been sent into the work by a church of Christ, in its fellowship, and according to gospel order, and who minister as standing thus related to a gospel church: their office is to preach the word, administer the ordinances, and feed the flock of Christ. That the invitations and promises of the gospel, being made to peculiar, specified characters, are to be addressed only to such. That a visible church of Christ is a body of baptized believers, who have given themselves to one another, walking together in fellowship, continuing steadfast in the Apostle's doctrine, observing the ordinances and traditions as delivered by the Apostles, maintaining a regular gospel discipline, and keeping themselves, in all their religious transactions separate, as a kingdom not of this world; and that no other religious body or society, as connected with the kingdom of Christ, is known or authorized in the Scriptures. That the officers of a church, to be set apart as

such, are Elders or Bishops, and Deacons. That gospel baptism is an immersion of the subject in water in the "name of the Father, and of the Son, and of the Holy Ghost," the subject having given evidence of faith in Christ, and the administrator, having been regularly ordained as a minister of Christ, having an orderly standing in a church of Christ, and officiating in gospel relation thereto. That the Lord's Supper is an ordinance of Christ, to be observed when the church be come together on the first day of the week, the communicants being baptized believers in regular standing in a church of Christ; the elements being bread and wine, the juice of the grape, and administered according the pattern set. That Christ has committed the administration of his government in Zion, alone, to his churches as distinct organized bodies, but as standing in a relation one to the other, as members of the one body of Christ, and bound to keep the unity of the spirit in the bonds of peace, and to seek the good of the whole. That an opposite religious interest, as foretold in the Scriptures has arisen out of the visible church of Christ, and from a falling away of the members thereof, which the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming; that the coming of this man of sin is after the working of Satan with all power and signs and lying wonders; that Christ has given his word as a standard by which to test his ministers and people, and to mark their distinction from others; that a falling away from his word is an evident manifestation of the man of sin; and that from those who thus fall away, it is our duty, as disciples of Christ, to withdraw ourselves. Finally, that there will be a resurrection, of the bodies both of the righteous and wicked, of the former, to honor and life eternal, of the latter, to a final judgment and everlasting punishment.

5th. A Meeting for Correspondence with Old School or Particular Baptists, will be held (God willing) with the church at Bethlehem, (Prince William county, Va.) commencing on Friday before the 2d Lordsday in Aug., 1837, (11 o'clock, A. M. to be continued until Monday;) agreeable to the plan of correspondence approved by our churches, which is as follows, viz:

That a Meeting for Correspondence be held annually, the time and place of each succeeding meeting to be agreed on by the Messengers at the previous meeting. That each several meeting be composed of the Messengers present from each church, only, as at the time, profess and maintain an adherence to the above Declaration of Principles, and give evidence thereof, in the ministry they support, and in withholding church

fellowship from those churches and persons that encourage any of the religious systems and plans not known in the New Testament as belonging to the kingdom of Christ, and as maintain a correct gospel discipline; also of the Messengers present from Associations, that hold the same principles, in substance with us, and maintain a stand of separation from the devices of men in religion, and carry the same out in this correspondence; together with such visiting, orderly brethren as hold and maintain the same gospel principles and stand with us. That churches and associations, wherever situated, coming within the above specified limits, be, and they hereby are, invited to correspond with us, through these meetings, by Letters or Messengers, or both, as may suit their convenience.

That any difficulties in or between the churches that may interfere in the correspondence, be referred immediately to the churches, or to certain named churches to be by them settled, or in some way disposed of. That no business whatever shall be acted on, or introduced into these meetings, excepting what immediately relates to an orderly conducting of the correspondence.

That in conducting the correspondence, on the part of the meeting, a Moderator and Clerk shall be appointed, the correspondence addressed to the meeting, shall be read, and the verbal communications by brethren coming without letters, and who according to the above limitations and provisions, are entitled to seats with us, be heard, providing such communications be a simple statement of facts relative to the state, standing, or difficulties of their churches: a Circular or Address shall be prepared, embodying such important information as may have been received, and other relative matters; also special letters addressed to the several Associations heard from, and to particular churches, when circumstances require it, to be sent in writing, shall be prepared, and Messengers appointed to bear them, or other means of conveyance be designated. Minutes shall be made by the Clerk, simply of the names of the churches and associations heard from, whether by Letters or Messengers, the names of the Messengers and other brethren composing the Meeting, the order of the business and preaching: which Minutes, together with the Address or Circular, shall be printed. The business to be conducted in a familiar but orderly manner, and so as to produce unanimity as far as practicable, and so arranged as to give as much time for preaching without interfering therewith, as prudence shall dictate.

6th, That our brethren generally, and the public, may be informed of the reasons of our several churches withdrawing from the Columbia Association, it is unanimously agreed by the Messengers present, that a copy of the paper which was formally presented to that body, be published with these Minutes, in the "SIGNS OF THE TIMES."

S. TROTT, Moderator.

JOHN CLARK, Clerk.

DECLARATION OF WITHDRAWAL.

BROTHER MODERATOR:—In behalf and by the authority of our several churches, we beg leave to declare their entire separation from all associational connexion with the remaining churches of this association. In making this declaration, we wish it to be distinctly understood, that we act altogether from principle. When our Messengers voted in 1833, against the reception of Elder Broadus as Corresponding Messenger from the Shiloh Association, we as churches approbated their vote, not from any personal opposition to the said Elder, but because we would not extend fellowship to his religious course, believing it a perversion both of the doctrine and order which we have received as taught in the word of God; and which course we consider as embracing those several plans called *benevolent operations*, as well as the machinery for producing revivals. And as the remaining churches composing this association, have by their letters manifested a disposition to retire from the stand of 1833, and do sanction the extending of fellowship to others, who practice the same schemes, we can but feel a want of confidence in you as regular Baptists, and of fellowship for your course, and therefore, to be honest, we must separate from you.

In addition to the above, we cannot approve of the decision you made as an association relative to the Fredericksburg affair, by which, that which we consider properly the Fredericksburg Baptist Church, was constrained last year, to separate from you; nor of sanctioning the arbitrary decision of your Moderator over the heads of three churches, relative to the Alexandria Church, at your present session.

We in thus withdrawing our fellowship from you, do not believe that we leave no Christians behind; but we do believe it to be our duty to separate from such, so far as they depart from the word of God, leaving them in the hands of God to reclaim them from their errors in his own good time and way. At the same time we would warn such of the chastising rod which awaits them, if they will, with the light of God's word before them, thus continue to sanction the placing of the devices of men on a footing with the institutions of the gospel.

(Signed,)

For Elkrun Church, William Bower; Hartwood, George Honey, James W. Stone; Frypan, S. Trott, Charles Gallatt; Mount Pleasant, William Kidwell, Lloyd Kidwell; White Oak, John Clark, William Fulcher; Occoquan, James Davis, David T. Arrington.

NOTE. Bethlehem Church has since addressed a letter to the Moderator, declaring her withdrawal from the Columbia Association.

BROTHER BEEBE: As the opportunity would not well admit of an Address being prepared and adopted by the Meeting with the Occoquan church, I will trouble you with a few remarks, relative to what was adopted, as a plan of future correspondence.—My first remark, is designed

for those associations, and churches, which have manifested a determination to be separated, from the corrupting schemes of men, in religion; and which do not, like the Columbia Ass'n as expressed in their late corresponding letter, vainly think of promoting the Redeemer's cause, in forwarding the benevolent institutions of the day. To such, I would say, that by a reference to our plan of correspondence, it will be seen, that, although we are not disposed to be any longer connected with associations, as parts of such constituted bodies, yet if our old school brethren, choose to continue under an associational constitution, we by no means wish to make that circumstance a bar to correspondence with them. We have therefore, invited Associations as well as churches, such as have inscribed on their acts *Holiness to the Lord*, in departing from what is not of God's appointing in religion, to correspond with us.—Having done this, we must leave it to their determination whether they will thus sanction our principles and plan, by opening correspondence with us.—

2d. Another class to which I wish to offer a few remarks, is composed of such brethren, as may object to our plan of correspondence, on the ground of its being a departure from the beaten path of churches associating together in organized bodies, as well as on account of its being something new.—To such I would observe, that, although associations have been so long in use as to be considered, by many, an indispensable appendage to the order of gospel churches, yet, they are entirely of too recent a date, to stand as a precedent for old school baptists. I have not the *data* before me, by which to find the period, at which constitutional associations were first formed: According to Benedict, the particular baptists in England first associated together in A. D. 1689, in something like a yearly meeting to consult for the protection and welfare of the churches; it being a time of legal oppression, and persecution. It was not for several years after this that the churches formed themselves into sectional associations. Hence the Baptist Confession of Faith was first put forth, not by Associations, but by congregations (or churches.) Still however, if ours, is a greater departure from New Testament order, than is the associational or constitutional plan, our brethren may well blame us, and New-Schoolists glory over us. If, on the other hand, we have assimilated our plan of correspondence more to New Testament order, then are we but carrying out our old school principles. According to general admission upon the point, it is evident, we have not departed from the scriptures, in laying aside associations, It is equally certain that the churches in the Apostle's days, held intercourse and correspondence with each other; there were also meetings of the brethren and preaching. In promoting these things then, we are not departing from the New Testament. As to the particular form of conducting the meetings of the brethren in their church relations, or the correspondence among the churches, I find no direct pattern given; the *form* in either case ap-

pears to have been left as a thing indifferent, with these exceptions, that in the case of the correspondence, Messengers and Letters were sent from certain churches to others, and on one occasion at least, the *Apostles, elders, and brethren came together to consider of the matter* which was the subject of correspondence; see Acts, xv. 6 compared with verse 23. And in the meetings, the worship of God, preaching the word, the affairs of the church, &c. were attended to. Also that the Apostle has left direction, that *All things be done decently and in order*; and has assured us that *God is not the author of confusion but of peace*. 1 Cor. xiv. 33 & 40. Hence, if in conducting our meetings as churches, either those held on Lord's days, or others, and also the correspondence among the churches, we should adopt an orderly and regular form, and should seek to exclude from them confusion and contentions, and the occasions of them, we shall, I think, not be chargeable with a departure from the word of God as our Rule.

3d. I wish also to say a few things to those brethren, who think it necessary in churches uniting in associations, or in a general intercourse with each other, that their coming together should be guarded by constitutional provisions, and governed by rules of decorum &c., lest one church should have the advantage of another, in debates, votes, &c.; also lest brethren coming from other local combinations, although invited to seats as brethren in fellowship, should be allowed to intermeddle too far with the local concerns of the neighboring churches by voting on subjects. Guards, and prescribed regulations, are necessary in all worldly combinations, and in associations where persons of different religious views come together, each seeking for the mastery. But does the New Testament sanction any such contentious combinations or associations in religion? certainly not. And associations composed of churches and persons of contradictory sentiments and views, have been too long continued among the baptists, for the peace of Zion, or the honor of religion. No person who conscientiously derives his religious principles from the Scriptures of Truth, and who is honest to his principles, can sanction what he believes contradictory thereto. But in these mixed associations, he will often find himself required either to sanction or oppose, what he believes wrong.

If passing resolutions of non-fellowship for those who persevere in upholding those schemes of men, the introduction of which has been the source of so much strife, bitter feelings, and disorder among the baptists, and in carrying out those resolutions, in separations, the Old School baptists had only in view to get rid of those scenes of contest and confusion with which they have been so long burdened, the course they have adopted, would be well worthy of their steadfast adherence. And strange, that when, both for conscience, and peace's sake, we are seeking to be separated from those who prefer practicing the devices of men, in religion, to honoring Christ as

King of Zion, and preserving the peace of the churches, we should be charged with being persecutors! Just as much was Abraham a persecutor of Lot, when he said to him, "Is not the whole land before thee? Separate thyself I pray thee from me," &c. Gen. xiii. 9. It is true, we and our brethren have not, in all cases, pursued this justifiable course, with the same spirit of mildness as did Abraham. But it is equally true that Abraham, as we ought to have done, acted promptly, so soon as he discovered the occasion for strife between him and Lot arising, he, without giving time for bitter feelings to be engendered, proposed a separation.

But to return to the point in hand, if we have correctly separated from contention, shall we meet our brethren with whom we agree in faith and practice, armed, as if to provoke contention, and guarded, as if to show we have no confidence in their religion? If I understand the gospel, both the spirit and letter of it enjoin upon us, to exercise towards our brethren, love, fellowship and confidence—to *love as brethren*; that is so far as they walk according to their profession; and wherein they walk disorderly, the New Testament provides a remedy in its discipline. Hence the directions the Master gives his disciples concerning oaths; "Let your communications be yea, yea, and nay, nay, for whatsoever is more than these, cometh of evil." Matt. vi. 27. As I understand this passage, comparing it with Heb. vi. 13, 16, and Titus iii. 1; the *evil* our Lord here speaks of, is the corruption and falsehood which are in the world, by reason of which men have not full confidence in each others assertions. Hence Magistrates have to require an oath for confirmation; and requiring it of one, they must of all. But the church of Christ is designed to be composed of men who have *escaped the corruption that is in the world through lust* men, whom their heavenly birth has made honest and true; whatever confidence, therefore, or want of confidence, the world may have in the influence of their religion, they knowing the purity of the religion they possess, ought for the honour of that religion, in their simplest assertions, to pay a strict regard for truth, and also to exercise full confidence in the assertions of those they fellowship as brethren; and more especially, in all their religious intercourse ought this confidence in each others assertions to be fully maintained, without requiring oaths for confirmation. If in coming together as brethren, or as churches, we cannot do it in the exercise of brotherly love and confidence, we had better keep apart. It is true we are not to expect, never to be deceived in persons in whom we repose confidence as brethren, otherwise there would be no occasion for the discipline prescribed in the New Testament. But still, to manifest a general distrust of those whom we esteem as christians, and in whom we discover no falling away from the rectitude of the gospel, would be to betray a want of confidence in the christian religion itself. Herein we discover the wisdom of the Great Head of the church, in constituting no other bond

by which churches are to be bound together in their visible standing, than their fellowship for each other, as being of the one body, having manifestly *one Lord, one faith, and one baptism*; knowing, as he did, that the tares would grow with the wheat, that false churches would arise, assuming to be churches of Christ, and for a while maintain the appearance of true churches; and that from other places where true churches have been planted, the *candlestick* would be removed leaving only a *name to live*. Had it been appointed that all visible churches should be bound together in one general, or several smaller bodies, upon similar principles to that of members being constituted into a church; or upon any other general basis, even that upon which the Columbia Ass'n. decided that they were constituted, viz: simply a professing of their Articles of Faith, regardless of the morality or immorality of the churches &c., that is, that they should thus be bound together not to be separated, but by mutual consent or by exclusion, nothing else could reasonably be expected, but differences, hard feelings and strife; so many difficulties would be in the way of using the same caution, which ought to be used in receiving members into the church: and no less obstacles would intervene to prevent a prompt and impartial discipline. But upon gospel principles, where fellowship does not exist to unite churches in a mutual intercourse, or where it has been broken, each is at liberty to go its own way, unclogged by any alliances with others, which wish to pursue different courses.

Strange that such a phrenzy should have possessed the churches of Christ to become the integral parts of other bodies, whether single headed or many headed, and thus, to a certain extent, to give up their independence, and become bound to exercise fellowship according to the will of others.

Where, according to the plan of our Meetings for Correspondence, the fellowship, and the Meetings from time are composed only of those thus drawn together, fellowship and harmony must prevail in the meetings. And so far as fellowship and love ceases to influence them to meet, they have but to remain apart. Here is no galling yoke, like the associational one we have escaped, nor any occasion for guards and armour. In this liberty may all our Old School Churches participate and stand fast.

S. TROTT

Fairfax C. H. Va. Nov. 11th, 1836.

Westville, Champaign Co. Oct. 31st, 1836.

BROTHER BEEBE:—I have just returned from an Old School Meeting, held with the Grasse Point Church, Madison County, Ohio; and truly it was a pleasant interview, while we trust that many were blest with the privilege of sitting together in heavenly places in Christ Jesus: the brethren were of one mind, speaking the same things, their fears and their hopes, their joys and their sorrows the same; their views concerning these things which are highly esteemed among

men, and are an abomination in the sight of God, appeared to be the same. There appears to be a general stir among the churches in these parts, and the children of Zion are beginning to awake to a sense of their duty; and in a short time they will either cast out the children of the bond women, or if this cannot be effected, they will come out from among them and be separate, in obedience to the commands of God.

S. WILLIAMS.

Minutes of a Meeting of Regular Predestinarian Baptists, held with the Grass Point Church, Madison County, Ohio, October the 29th and 30th, 1836.

1st. Introductory discourse by Elder Joseph Morris, from these words, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them; for they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Rom. xvi. 17, 18. After which another discourse was delivered by Elder S. Williams, from Acts 20th chapter and 28th, 29th, and 30th verses.

2d. Elder George Reeves was chosen Moderator, and Elder S. Williams, Clerk.

3d. All Regular Predestinarian Baptists present, invited to a seat with us, to participate fully in all matters that may come before this meeting.

4th. By a request of Paint Creek Church, Fayette County, Ohio, submitted by brother Yeoman, of said church—

Resolved, That a meeting be appointed with said church, to commence on the Saturday before the fourth Lord's-day in December next; appointed Elder J. B. Moore to preach the Introductory Sermon, and brother S. Williams in case of failure.

Also by request of Honey Creek Church; appointed a meeting with said church, to commence on the Saturday immediately preceding the fifth Lord's-day in January next; Elder G. Reeves to preach the Introductory Sermon, and Elder J. Morris in case of failure.

5th. On motion, *Resolved*, That we recommend to the churches who stand opposed to the falsely called benevolent craft of the day, within the former bounds of the Mad River Association, to forward by letter or messengers, their views and feelings respecting the present trying critical situation of Zion to said meeting.

6th. *Resolved*, that the proceedings of this meeting be forwarded to the Editor of the Signs of the Times for publication. [Adjourned.]

GEORGE REEVES, Moderator.

SAMUEL WILLIAMS, Clerk.

The publication of the above Minutes, &c.—have been unavoidably delayed in consequence of not coming to hand in time for our last volume. We are however happy to insert them at this time, as we believe they will be read with peculiar interest by our brethren generally.—Ed.

Communications.

For the Signs of the Times.

[We are again favored with a communication from our worthy and venerable correspondent, Elder JOHN LELAND, whose head is now frosted by more than four score winters. Our last volume, it will be recollected, was opened by a communication from his pen, and we are confident that the following with which we commence the corresponding department of this volume, will be read with interest and profit by our old-fashioned Baptist.—Ed.]

The Bible is in existence, and was written at first either by bad men or good men. As it reprobates every species of vice, (priestcraft among the rest,) it would be absurd to believe that bad men would be at so much labor to torture themselves. It follows, of course, that it was written by good men; if so, it must be true, for a liar is not a good man; and if they spake the truth, they were moved by the Holy Ghost. It must then be DIVINE in all its radical parts.

It is idle to believe, that through the ravages of more than 3,000 years, or even half that time, that the original manuscripts, in the handwriting of the respective authors, are in existence. The most that Jew or Gentile can now possess is a scrupulous transcription or an honest translation of *uninspired* men.

That there are a number of mistakes in names, numbers, dates, and places in the Bible, (even in the Hebrew,) the greatest scholars and best of men confess. Can any remedy be found in this age of the world?

Expressions and sentences are constantly changing. The language that was manly and chaste 60 years ago, is now esteemed vulgar and indecent. Could there be a translation of the xv. of Leviticus and xvi. of Ezekiel, which would make it seemly to read them in families or mixed congregations? The *Euphonies* used in Judges iii. 22, and in Psalms cxxxix, 15, do not offend the delicacy of these times.

The translators of King James found words enough without using Missions, Missionaries, Sovereign, Protracted, Anxious, Accident, Probation, Total, Moral, Depravity, Means of Grace. To-day after so long a time, seal your own damnation; but they are now become common.

The Bible was more than 1600 years in writing: it not only gives a history of the world's duration, (either in narrative or prophecy,) but informs us of some events which took place before the foundation of the world, and of things that will happen after the world is burnt up; and yet the whole of it can be distinctly read over in 60 hours. It contains 66 Books, 1,189 Chapters, 31,114 Verses, 786,683 Words,* and about 3,549,000 Letters. The soul of the Bible is to reveal what God requires of men, and what he has done and will do for them. His eternal

*The number here given is taken from actual counting which took 130 hours. The letters were not counted, but as there are rather more than four letters

power and God-Head are showed unto men from the creation of the world; but reconciliation through a Mediator, and Resurrection to eternal Life, are only made known by Revelation.

Words, sentences, aporisms and customs, that were significant and well understood in the days of King James, are now out of use and obscure; should there be a new translation, according to modern diction, is it not probable that two centuries hence it would be as obscure? And is there any hope of improving more from the Original, when every century removes both Hebrews and Greeks farther off from understanding their respective languages as they were spoken in the days of the inspired Authors?

Would a new translation of the Bible, according to the modern use of word, taken from the most ancient copies of the Old and New Testament, give us certain information, without a doubt, on the question, which has perplexed the Christian world for many centuries, *Whether Christ died for only a part, or for every soul of men?* Or is this a mystery, locked up in the treasures of God, in a book, not to be read in until we go to another state? As the Jews do not allow their children to read the nine last chapters of Ezekiel, and the book of Daniel, until they are 39 years old. But stop and ponder! Would a certain solution of this question make men any better in this world? if not, would it not be beneath the dignity of Jehovah to reveal that to men which would be of no service to them?

Take the Scriptures as they are, they are able to make us wise unto Salvation, through faith that is in Christ Jesus. They are historic, prophetic, poetic, allegoric, preceptive and promissory; containing all the airs of speech. For imagery, see the Book of Job—for sublimity, the xviii. Psalm and xvii. of John—for simplicity, the narrativie of Joseph—for sarcasm, 1 Kings, xviii. 27—for politeness, the Epistle to Philemon, &c. Some parts of it are written in a strain of logical argument; but much more of it like a string of pearls, in which one heavenly sentence follows after another, without any logical connexion.

Could there be a better translation of the Hebrew that would assure us on what part of the globe the Garden of Eden was planted? If, at one of the poles, one entire day was as long as an entire year at Horeb, or among us. Was God six years or only six times twenty-four hours in finishing his work of creation? At the wilderness of sin, which lay between Egypt and Sinai, the day was as it is among us. Here the observance of the Sabbath was first enjoined on the Israelites, which in a few weeks afterwards was incorporated into their code of laws, see Deut. v. 2, 3: *The Lord made not this covenant with our fathers but with us, &c.* The Israelites,

for every word, the number given cannot be far from truth.

N. B. The analysis published in some Bibles, is very far from truth in many of its items.

while travelling through the wilderness, and after their settlement in Canaan, could keep a specific day from evening to evening without any inconvenience; but while they kept 365 Sabbaths, the frigid nations would keep but one from evening to evening; and that one would be a year long. With these known laws of nature, is it supposable, that a Being, infinitely wise and good, would enjoin on *all nations* a strict observance of a specific day, to commemorate creation—the deliverance from Egypt—the resurrection of Christ or any other event, when the observance was impossible; and punish with *certain death* for a neglect?

Would not a new translation of some passages in the New Testament, according to our present dialect and customs be acceptable? In Matt. x. 7, And as ye go, preach, saying, The Kingdom of Heaven is at hand. Read thus—And as ye go, preach to the people, Your money is essential to the salvation of sinners, and therefore form into societies and use all devisable means to collect money for the Lord's treasury: for the millenium is at hand. Mark xvi. 16, He that believeth and is baptized shall be saved. Read—He that has attended Sunday-Schools; had his mind informed by tracts; contributed to support missions; and joined in society to support benevolent institutions, shall be saved; the rest shall be damned. Matt. x. 17, Be ye therefore wise as serpents and harmless as doves. Read—Be ye wise as serpents in your guile to deceive men; keep out of sight that ye have to receive part that you collect for your mendicancy; show great concern for poor benighted heathen, but let your neighbors have none of your prayers, exhortations or alms; but strive to appear harmless as doves; put on gravity and holy awe; make others believe that ye are too devotional to labor for a living, and that they must labor to support you; for if you do not appear uncommonly holy you will not deceive the simple and get their money. Acts iv. 34, 35, And brought the prices of the things that were sold and laid *them* down at the Apostles' feet, and distribution was made to every man according as he had need. This work of receiving and distributing was soon after given to seven men of honest report, full of the Holy Ghost and wisdom. Acts vi. 3. Would it not be better to read, The convention appointed a Board of Directors; any man who would cast into the fund \$100, should be one of them for life, to dispose of the money at discretion, and mark out the destination of the missionaries. Read Acts xiii. 1, 2, 3, 4, and translate it thus, if the Greek will admit of it, Now there was at Antioch a convention of Christians; and among them five directors; and as they fasted and prayed they were moved to select two of them as missionaries; and when they had supplied them with a good fit-out, and promised them liberal supplies, to make Christianity appear honorable among the heathen; they sent them forth with a solemn charge to devise all means in their power to keep the

money market open, and invent employment for thousands that were longing for agencies. Acts xx. 33, 34, 35, I have coveted no man's silver or gold—ye yourselves know that these hands have ministered to my necessities, and to them that were with me—I have showed you all things, how that so laboring ye ought to support the weak, &c. These sentences are so little used, in this day of great light, that a new translation is unnecessary.

In observing the course that Christianity is now taking, it reminds me of past events. At the close of the Apostolic age, and the end of miracles, philosophy was resorted to for a substitute, and every art and science was called into requisition, to make Christianity appear honorable in the eyes of worldly men. Schools and teachers of various descriptions were set on motion to weld cold iron and hot together. The persecutions against Jews and Christians, (for denying the divinity of the pagan god, and the worship of idols,) did not stop the gradual and ruinous assimilation of church and world together.

All things being ready in the beginning of the IVth. century, the union was consummated by CONSTANTINE THE GREAT, who established Christianity for the religion of the Empire, and suffered none but Christians to hold any offices of honor or profit; for whom he made great donations in salaries, temples, &c. At this change the young preachers and professors of Christianity greatly rejoiced, but the aged trembled with fear. From that day until this time, (with partial exceptions,) the Christian Church (so called) has been governed by the laws of men. In all of these Christian establishments by legal force, there has been a great number of non-conformists, but they have been overpowered and reduced to oppression—sometimes to bloody persecutions.

To persecute the greatest fanatics (unless for overt acts) is poor policy, it only inflames their zeal and augments their numbers; but to persecute harmless, peaceable subjects, because they do not believe what they cannot believe; and are so honest that they will not say they believe what they do not; is the work of bloody monsters in the shape of man.

For the Signs of the Times.

BROTHER BEEBE—Please give notice that we the Baptist Church at Schoharie C. H., N. Y. held a meeting on the 23d day of May last, for the purpose of learning the true state of the church, in relation to the new order of things among the Baptists, and on examination find, that the church by a large majority, resolve to renounce all the popular modern institutions of the day; and we do farther resolve, and declare ourselves independent of, and no longer connected with the Rensselaerville Association; and desiring to move forward agreeable to the views entertained by our Old School Brethren throughout the country, and being also destitute of the regular stated ministry of the word, we desire our Old School Brethren to call on us.

WILLIAM BURTON.

For the Signs of the Times.

Philadelphia, December 6, 1836.

My Brother in the Doctrine of Christ;—

Permit me to congratulate you on your prospects of being enabled to issue the *first impression* of your *valuable Christian Gazette from Alexandria* on the commencement of the *coming year!* There are so few of these vehicles of *correct doctrine*, that I cannot but rejoice in your persevering endeavors to check the corrupt tide of the day, and to enlighten, and reform, and elevate, the mind and taste of the rising and risen generation, with respect to the relative duties of this life, and to their interests in the life to come. And may I not cherish the hope, dear brother, that the influence of your paper will be extensively and very effectually felt by the church at large. Will it not soon correct many of the *errors in doctrine*, and banish many of the woful abuses in practice, that have within a few short years, found their way into our American churches? There cannot remain a doubt, but the nearer a church approaches in her doctrine and worship to the institutions of the Lord Jesus, the more solid ground has she to expect and implore his blessing. A complaint has often been made by Christians when drawn into the "*new measures*" of the day, that at these unauthorised and unreasonable scenes, which they have been compelled to witness—a damp has settled on their spirits, and the liberty of God's children alarmingly denied them, whilst they have been there. And the only reason they could assign for this, was, that they could find no warrant for being there, in the word of God. On this point, historical testimony may be confirmed by our own observation and experience, that the power of godliness declines in a church, as the *inventions of ambitious and carnal minded men prevail*. And, that on the contrary, in those churches which are freed from them, the life of religion, and the presence of the Lord, with his preached doctrine and faithfully administered ordinance, are most conspicuous. It demands indeed, no small degree of spiritual mindedness and of reliance on his wisdom and truth, to be satisfied with them, exactly as he has left them. They are so plain, so noiseless, so unlike all carnal notions of importance, that when compared with their destined effects, unsanctified reason stands confounded, and *unless it can alter*, it will turn away with disgust. But we know that the *King of Israel* hath always to work in a manner, and by such means, as shall mortify all human pride, and exalt his *own name forever*. And, therefore, as it is the highest attainment of any Christian society, "*to receive, observe, and keep pure and entire, all such doctrine and ordinances*, (but no more,) as God has presented in his blessed word," I trust with perfect confidence, that it will be one undiverted object of your paper, and of your preaching, *steadily to resist the encroachments upon them, which are made by men of corrupt minds*; and humbly commit the success of all your labors to His faithful hand—and then, at the close of your days, the triumph of the Apostle shall be yours, saying, "*I have fought a good fight—I have finished my course—I have kept the faith—Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only but to all who love his appearing.*" Accept the superadded assurance from *thy brother*, who wishes you and your family, and all your patrons, a

A HAPPY NEW YEAR.

Extract of a Letter from Ohio.

You can hardly imagine my brother, how useful your paper has been to some of the saints among us in these worst of times. To complain of the

Signs as a bad publication is common with all classes of professors of religion; but for an experienced christian to dislike the principles contended for in your paper, is what I have not witnessed; yet I have met with some who seemed *tender-eyed* at the first sight of them, who now hail them as the welcome heralds of good news from a far country.

Yours as ever,
LINUS PARKHURST.

SIGNS OF THE TIMES.

Alexandria, December 30, 1836.

INTRODUCTORY REMARKS TO VOLUME FIFTH.—Agreeably to our expectation we commence our present Volume at our new location, and we are happy in being able to issue our first number at so early a period. The circumstances connected with our removal from New Vernon to this city, have given us irresistible evidence that *the thing proceeded from the Lord*; a minute detail of which would occupy more space in this number than we can well spare. Suffice it, for the present, to say, that having passed about ten years and six months, very pleasantly, in the pastoral charge of the New Vernon Church, we could not, without a sacrifice of feelings, leave our dear brethren with whom we had contracted so pleasant an intimacy—with whom we had taken sweet counsel together, and in whose company we had walked to the house of God—and among whom were numbered, not a few, to whom we had administered the ordinance of Christian Baptism. Although at New Vernon we were occasionally called to drink of the bitter cup of affliction, yet the recollection of pleasant moments among the saints at that place will not be easily erased from our mind. The New Vernon church is decidedly on the Old School platform—and we are happy to add, that as far as our knowledge of them extends, there is not one solitary member in that church unsound or wavering in regard to the general views of the doctrine of the gospel as held by our old fashioned Baptists. When we left, there appeared to be some prospect of our being succeeded in the pastoral care of that church by Brother Thomas Brewer, from Long Island, or Brother Evan J. Williams, from Lewis county, N. Y., who were or had been visiting among them. We do sincerely hope that the good Lord of the harvest will settle one of these faithful and devoted Brethren, or some other Old School Brother among them.

Our call to the churches of Alexandria and Washington, seemed to us to be truly of the Lord. The Brethren at the former city have been called to endure a *great fight of afflictions*, the detail of which is already before the public. These trials have however been signally blessed to their good in connection with the glory of God; for by these afflictions they have been brought to examine, more carefully than ever before, the last will and testament of their Divine Legislator; and as the unavoidable result of such investigation, under such circumstances, they have renounced the new order of things as recently brought into religious requisition by the advocates of new things in our day.

We find the church with whom we have taken up our present abode, to be a very large majority of all the white members who composed the church of Alexandria, prior to their difficulties and ultimate separation—and Brethren who seem truly to be asking for the old paths with a disposition to walk in them.

The church at Washington was raised up, under the ministry of our late beloved Brother, Charles Polkinhorn; for the last two or three years they have had but very little preaching, in consequence of the

illness of Brother P. The members of this church are not numerous, but well accustomed to the sound of the golden bells, and can be satisfied with nothing short of good hard corn. Our time is divided between the above named churches; the distance between these churches is about seven or eight miles, and our present arrangement is to supply them alternately on the Lord's days—and at Alexandria, we have a stated meeting for preaching every Wednesday night.

Our location in this city opens to us facilities for the improvement of our periodical: being now located at the centre of our States, and near the Capitol of our Nation—where the representatives of our states pay their annual visits, and thus furnish a medium of communication to all parts of our land. Our distant subscribers, who have suffered the inconvenience arising from the want of a suitable channel of intercourse with us, can in very many instances make communications, remittances, &c. to us, through their neighbors who are visiting the District on business.

In regard to our future course, we hardly need inform our readers that our flag is still floating at our mast-head, and our desire is to die rather than yield the ground of truth to the enemy. To reproachful epithets and cruel mocking, we have already become inured—and it is but a little while that either the flatteries or frowns of this vain world can gratify or perplex us—we can but set a much higher estimate upon the pleasing reflection of spending and being spent in the defence of truth, and exposure of error, or in suffering afflictions with the people of God, then in enjoying the pleasures of sin for a season. We still are in hopes of having our columns enriched with communications from our Old School brethren throughout the United States and Territories of America. And as opportunity may serve, we intend to give copies of Circular and Corresponding Letters from Associations and Old School Meetings, with the republication of such works as may be of general interest to our readers.

MISSIONARY BOXES, OR ANOTHER TRICK TO ROB THE POOR.—We copy the following development of corrupted human nature, from the "Monthly Paper," published at Philadelphia by the Baptist General Tract Society.

While the inventive genius of so many thousand of our mistaken, deluded and corrupted fellow men is kept upon the rack to find out new schemes of operation in the business of collecting the precious stuff on which they vainly suppose the salvation of souls, and the conversion of the world is predicated, and on which they appear to imagine the Church of God is built, and in which consists the bulwarks of her security, and the ground work of her prosperity, who can wonder that the schemes of the present times are so many, so novel or so corrupt.

In the wonderful march of mind, characteristic of the present day, those who have caught the infection, seem determined to outstrip every thing, that has been known or practiced by the Jews, Pagans or Papists, in making a science of divinity, and a mechanism of the regeneration of souls, and it is worthy of note, that every absurdity has to be palmed on the public by degrees, lest the people in view of the palpable incongruity of the project should say, Is thy servant a dog, that he should do this thing?

The use of *Missionary Boxes*, was found out at an early period of the rage of *Missionism* among the Baptists of America; we distinctly recollect the circumstance, published in an eastern Baptist periodical some eight or ten years ago, of a lady who placed a *Missionary Box* at her door for the purpose of soliciting donations in behalf of the perishing heathen, and in a very few

weeks collected enough money in her box to purchase a splendid Piano Forte; but the circulating of missionary boxes among the poor of our land, to extort from suffering humanity the little comforts which may remain with them, has been reserved for the day in which we live. How truly did the Prophet say of such 'Behold! ye fast for strife and debate, and smite with the fist of wickedness.'

When Sunday schools were first introduced among us, they professed to be for the benefit of the poor, as charitable institutions, intended only for the benefit of the suffering and much neglected class of community but what are they now become? Not only are they now viewed as nurseries to the church, auxiliaries to religion, and indispensable to the political security of our government, but they are used as a connecting link, to unite the church and state, and in the following extracts the reader will see that they are now to be made a source of revenue to their pious originators and conductors. *Missionary Boxes* are to be circulated among the children of Sunday Schools, who are of course supposed to be poor and needy, and for whose aid, thousands of pounds have been annually collected from the public, which the poor children never knew any thing of, or received any benefit from.

To palliate the gross impropriety of thus robbing the poor, the writer of the following note says she has often asked "the dear smiling donors if they had suffered hunger or deprivation in consequence of putting their pennies at the disposal of their blessed Lord!! Is it possible that Mrs. Gillett can be the wife of a professed Baptist minister, and living in the city of Philadelphia, and yet be so stupidly ignorant as to believe that the Lord had not the power to dispose of these pennies until she gulled them from those unsuspecting and misguided children, or that these pennies are more immediately at the disposal of the Blessed Lord now, than when in the hands of the poor children, from whom she has thus clandestinely wrenched them? Or does the lady imagine herself or Ezra Going to be the blessed Lord, of these deluded children, and that putting their money at her or his disposal is placing it at the disposition of the Lord? In either case the inevitable conclusion is the same, and she is left to betray a lamentable want of information in regard to these things. Cakes and candies, Mrs. G. denounces as pernicious for children, especially when they cost pennies which might be put into her hands, for the Lord; hence this scheme to rob them of the means of procuring such pernicious things. Would it not be well for Mrs. G. to get up a Juvenile Anti-cake and candy Society?

Some parents and guardians have made these boxes a kind of *Lord's treasury*, we are told, where in addition to their usual contributions they put their mite! How very ingenious this trick of collecting what *mises* may remain in possession of those who have already contributed all they can afford, and all to teach the children what neither this lady, nor Ezra Going, nor any of their order themselves appear to believe, viz. that it is more blessed to give than to receive; for if they believe the doctrine they wish others to believe, why are they forever begging, and never allowing themselves the blessed luxury of giving?

From the Monthly Paper.

SUNDAY SCHOOL MISSIONARY BOXES.

Philadelphia, Nov. 22d, 1836.

Received of Mrs. A. D. Gillett Fifty Dollars for Pennsylvania Missions, it being half of the money collected in the Sanson street Children's Missionary Boxes up to this date.

EZRA GOING, Agent

for the Pennsylvania Miss. Association.
Mr. Editor,—As a friendly notice was taken in your paper of our juvenile enterprise, I hope you will allow

me room now to thank you, and to say, the above is one half the proceeds of thirty four boxes which have been out about six months only. More than one hundred have been sent out most of which I presume will return in due time as richly laden as these have been.

While some of these funds have been given by the wealthy, yet other some has been gathered among the industrious poor. I have frequently asked the dear smiling donors as they presented me their box anxious to know the value of its contents, if they had suffered hunger or any deprivation in consequence of putting their pennies at the disposal of their blessed Lord, instead of spending them for useless toys and pernicious cakes and candies. "None at all" has been the prompt and sincere reply.

Some parents and guardians have made these boxes a kind of Lord's treasury, where in addition to their usual contributions, they have "put in their mite," and by example taught their children a divine lesson. It is more blessed to give than to receive.

That these little gifts may join and enlarge the tide of Holy benevolence and so increase human joy, is the prayer of yours sincerely,
H. GILLETT.

MINISTERIAL EDUCATION.—A writer in the Rel. Herald, on the subject of Ministerial Education, assumes the position that the apostles were highly educated, having in their onset strong native intellect and good sound common sense, 2d, a thorough knowledge of Greek, and in the third place, they had a three years course of Theological study, during which they were not allowed to preach except occasionally, when they were sent out two and two, that one might correct the mistakes of the other!! What a pity that the modern false apostles have no one with them to correct their mistakes, not to say misrepresentations and palpable falsehoods.

THE CHALLENGE.—It will be recollected that a few months since, we accepted a challenge which had been given to any Old School Baptist, to meet Mr. Waller, (Editor of the Baptist Banner, Ky.) in an argument. We have long waited for that gentleman to arrange his artillery, and give the signal for action, but we have waited hitherto in vain. Since our paper went to press we have received by way of New Vernon, N. Y., Mr. Waller's Banner of the 29th. ult. in which the Editor in concert with "a Reader" has given us a splendid display of the various applications, modifications &c. to which our name may be subjected, and to say the least they are very funny—we will puff their vanity by noticing them again in our next number.

From the Primitive Baptist.

Fairfax C. H., Va., July 5th, 1836.

DEAR BROTHER BENNETT: I received your kind letter of March 29th in due time, and immediately wrote in answer, directing to Tarborough, in which I requested the 'Primitive Baptist' to be sent on to me; but as the paper has never come to hand, I have concluded my letter must have been miscarried. In my former letter I remarked in reference to your paper, that I felt myself peculiarly pledged to support the 'Signs of the Times' according to my ability, from the fact that brother Beebe stepped forward at a time when we much felt the need of some vehicle of inter-communication among the Old School Baptists, and whilst no other one of us, would venture a publication of the kind apprehending that in a pecuniary point of view it would be a losing concern; as also that brother B. had as an Editor, manifested hitherto an undeviating fidelity to the old school stand and cause, and a talent quite equal to our utmost expectation. I further remarked, that I was fearful the expense of a second publication would not be met without depriving the first of a sufficient support. But that as you had ventured the experiment I wished it a fair trial, and was willing to encourage it and extend my feeble support to it, if I found it faithful to the cause of truth and gospel order, so far as I found I could do it without injury to the support of the 'Signs.'

I will in addition to the above remarks assure you, my brother, that if the 'Primitive Baptist' is and remains to be, what, from the information I have of it, I presume it

is, I shall rejoice at its meeting with abundant success in conjunction with the 'Signs.' There is no danger of too much light being disseminated among the churches, whereby the enormity of the abominations which are at this day, palmed upon the public, as *benevolence* and *religious zeal*, may be exposed, and the beautiful simplicity of gospel *truth* and *order*, as contrasted with those corruptions which a resort to human contrivance, instead of reliance on divine revelation and appointment, has introduced; be more fully displayed. Nor can too much talent be employed in exposing these abominations, and drawing this contrast, providing it be talent subdued by divine grace, and humbly exerted under its influence. There is much talent manifested among the religionists of the day, which rushes forward to the contest, secure of victory, from its confidence in its own native strength and in the armor it has borrowed of human science. But God grant, that no old school stripling may be left to go forth to the battle clad in any other armor than *the name of the Lord of hosts*, or with any other weapons than the shepherd's *staff*, and *sling* and *bag* with the *five smooth stones out of the brook*, therein. If it will not be considered as dreaming; I would add, that if for David's *five smooth stones*, we should substitute the epistles of the five apostles, Paul, James, Peter, John and Jude, we shall have in the unadorned New Testament *shepherd's bag*, what the Holy Ghost has been pleased to give us, as amply sufficient to determine all points relative to gospel doctrine, and practice, being the decision of the *twelve judges* whom the Lord himself has seated upon *twelve thrones*, to *judge the twelve tribes of Israel*, spiritual Israel; and by whose judgement thus given will all controversy concerning gospel doctrine, order and practice, be ultimately determined.

In a recent tour to the North, I was for old acquaintance sake, invited, and accepted the invitation to preach in the pulpit of one justly esteemed a Goliath in the *science of religious literature*, (if you can comprehend the idea intended to be conveyed by this phraseology.) In preaching on the occasion I confined myself principally to my text, endeavoring to explain its meaning and illustrate its doctrine and application, without going aside to notice in any way the modern plans of human benevolence. When I had finished my discourse, the Pastor felt himself constrained to address the congregation for a considerable length, and with some warmth of feeling. In his remarks he repeatedly observed that I had preached the truth, but he *labored much*, (whether *in the Lord*, or not, I will not attempt to say,) to clear himself from what he apparently considered an implied reproof in my preaching, for his having adopted new measures in religion since our former acquaintance. Some of my friends afterwards, as I have been informed, speaking of this occurrence, and perhaps rather complaining of the course of their Pastor towards my preaching, seeing that I had not touched any of his favorite plans; a gentleman present justified that course on the ground that I had taken a text which, as he said, I knew would directly cross the path of that preacher. If a smooth stone thus taken from the shepherd's bag, and thrown by my simple *shepherd's sling*, instead of being hurled by the *engines* of human wisdom, should have the effect on this Goliath to induce him to place himself, before his people, in the awkward attitude of acknowledging the truth of what I had preached, and yet manifesting himself much hurt thereby, surely none of us, in *fighting the good fight of faith*, and contending with *principalities and powers*, &c. need seek any, more *efficient weapons*, than the *smooth stones* and *shepherd's sling*.

I commenced this letter as I before remarked under the impression that you had not received my other, and for the simple purpose of wiping away any impression on your mind of my having treated with neglect your kind and sympathetic letter to me, as also to renew the request that you would send me your paper, but having been led to enlarge on certain points touched, if there should be any thing in it which you might think profitable to others, you may give it a place in the Primitive Baptist.

Accept my kind regards,

S. TROTT.

Circular Letter.

Concord C'h., Clark co., Ill., Oct. 3d, 1836.

The Wabash District Association of Regular Baptists now in session, to the several Associations with whom she corresponds, Sendeth Christian Salutation.

DEARLY BELOVED BRETHREN IN THE LORD.

We have, as an Association, enjoyed another pleasing

interview. We have been gratified in hearing from the several churches which compose our body. They appear all to enjoy peace and harmony among themselves, and some of them have experienced seasons highly refreshing. Our correspondence is also of a very cheering character, and truly strengthening and encouraging to us. All the Associations with whom we correspond, appear to enjoy peace; and notwithstanding some of them complain of coldness, yet they all we believe are contending for the faith once delivered to the Saints, and are strictly maintaining the principles on which we as a band of Associations are united. They appear, as yet to see no cause for renouncing the public stand they have taken in opposition to the various errors and delusions that are, and have been desolating the churches wherever they have gained any standing in them. Dear brethren, we are still hearty in those principles. We believe the stand a laudable one, and just such a one as the exigencies of the times loudly called for. One on which God hath certainly stamped the seal of divine approbation. You, dear brethren, still remember, many of you, the wormwood and gall, the churches and associations in this country have had to partake of. The churches were rent, the associations were confused and entangled by the labors and officious interference of those who were professedly engaged to evangelize the world; previous to the appearance of those world evangelizers our churches were in peace, and our associations harmonious bodies, but whenever and wherever these came, anarchy and confusion followed in their train, and notwithstanding the churches and even the public in many places have witnessed so much of their paralyzing influence, the votaries of these systems have the hardihood to still assert that they are doing wonderful things for Zion and for the world. But it is not our purpose at this time to undertake a formal expose of these men and their measures. It is because they have sufficiently exposed themselves, that we with our brethren generally have taken a stand against them and refused to fellowship them, and we think a few more such scenes as have transpired at the Lost River church of Indiana will sufficiently satisfy and disgust the public, especially the virtuous part of them. One preacher, we are told, has been dragged from his pulpit and tied, the meeting house doors nailed up, and the seats and table taken off by those pretended zealots in modern benevolence—all of which go to shew what they will do when they get the power. May the God of Grace deliver us from all such benevolence and such religion. You will, no doubt, dear brethren, cordially join with us in grateful acknowledgments to the Good Lord for his mercy and kindness towards us, now we meet in love and transact our business in peace. Our corresponding brethren from sister associations came to see us, not to perplex and confuse us with divers and strange doctrines, but to edify and confirm us in the Great truths we profess and believe. Our Minutes accompanying this letter will inform you of our proceedings as an association, and also of the state of our churches. Your messengers were thankfully received. Your ministering brethren who have visited us appear to have come in the fulness of the blessing of the Gospel; and although they have come from different sections, yet they all appear to have been taught in one school—and hence the uniformity of Doctrine among them. The preaching we have heard appears to form a complete chain, and may be briefly comprehended in the following positions: 1st. The entire and total depravity of human nature, and 2d. The Eternal purpose of God in the salvation of his people from the condemning, defiling and practical influence of Sin, by Sovereign, Rich and unmerited Grace, Reigning through Righteousness unto Eternal life by Jesus Christ. Our stand on Lord's day was well filled. A large and seemingly attentive congregation was in attendance, and we hope many of them heard to their profit. Brethren, let us mutually try to pray for each other. To reciprocate a correspondence and Christian union with you, we have appointed our beloved brethren as named in our Minutes; receive them as dear brethren in the Lord. And may the bonds of our union be strengthened and perpetuated and still spread and extend to the household of faith. Our next Association will be held, God willing, with the Little Village Church, in Crawford county, Illinois, on Saturday before the 1st. Lord's day in October, 1837, when and where we hope to hear from you again. Till then, dear brethren, farewell in the best of bonds.

N. S. SMITH, Moderator.

R. M. NEWPORT, Clerk.

NEW AGENT.—John Lambe, Jonesboro' N. C

Poetry.

"THY WILL BE DONE."

"THY WILL BE DONE ON EARTH, AS IT IS IN HEAVEN."

When life is like some gentle rill,
Whose waves through blooming meadows run;
While summer breezes o'er it play,
Where'er its sparkling waters stray,
How easy then it is to say—
'Thy will be done!'

When life is like the gentle rill,
While frosty winter rests thereon,
And icy fetters bar its way,
And storms for summer winds have sway,
How very hard it is to say—
'Thy will be done!'

When life is like some lofty tree,
Whose green leaves glisten in the sun,
While from its top the wild bird's lay
As heard throughout the merry day,
How easy then it is to say—
'Thy will be none!'

When life is like that lofty tree,
Whose leaves have fallen, one by one,
Its glories trampled in the clay,
And all its minstrels flown away,
How very hard it is to say—
'Thy will be done!'

When life is full of doubt and care,
And every winning charm is gone,
And all around us is decay,
Nor even hope come to betray,
How very hard it is to say—
'Thy will be done!'

When life's great work is all performed,
And the unfading wreath is won,
How gladly doth the soul obey,
The voice that summons it away,
How easy it is then to say—
'Thy will be done!'

When youth is in its strength and pride,
And life is only just begun,
And friends are beckoning us to stay,
While death will suffer no delay,
Ah, then, how hard it is to say—
'Thy will be done!'

[KNICKERBOCKER.]

PREDESTINATION.

This doctrine has been the occasion of considerable disputes and controversies among divines. On the one side it has been observed, that it is impossible to reconcile it with our ideas of the justice and goodness of God, that it makes God to be the author of sin, destroys moral distinction, and renders all our efforts useless. Predestinarians deny these consequences, and endeavour to prove this doctrine from the consideration of the perfections of the divine nature, and from scripture testimony. If his knowledge, say they, be infinite and unchangeable, he must have known every thing from eternity. If we allow the attribute of *prescience*, the idea of a decree must certainly be believed also, for how can an action that is really to come to pass be foreseen, if it be not determined? God knew every thing from the beginning; but this he could not have known if he had not so determined it. If, also, God be infinitely wise, it cannot be conceived that he would leave things at random, and have no plan. He is a God of order, and this order he observes as strictly in the moral as in the natural world, however confused things may appear to us. To conceive otherwise of God, is to degrade him, and is an insult to his perfections. If he, then, be wise and unchangeable, no new idea or purpose can arise in his mind,

no alteration of his plan can take place, upon condition of his creatures acting in this or that way. To say that this doctrine makes him the author of sin, is not justifiable. We all allow omnipotence to be an attribute of Deity, and that by this attribute he could have prevented sin from entering into the world had he chosen it; yet we see he did not. Now he is no more the author of sin in one case than the other. May we not ask, Why does he suffer those inequalities of Providence? Why permit whole nations to lie in idolatry for ages? Why leave men to the most cruel barbarities? Why punish the sins of the fathers in the children? In a word, Why permit the world at large to be subject to pains, crosses, losses, evils of every kind, and that for so many thousands of years? And, yet, will any dare call the Deity unjust? The fact is, our finite minds know but little of the nature of divine justice, or any other of his attributes. But, supposing there are difficulties in this subject (and what subject is without it?) the Scripture abounds with passages which at once prove the doctrine, Matt. xxv. 34. Rom. viii. 29, 30. Eph. i. 3, 6, 11. 2 Tim. i. 9. 2 Thess. ii. 13. 1 Pet. i. 1, 2. John vi. 37. John xvii. 2 to 24. Rev. xiii. 8. Rev. xvii. 8. Dan. iv. 35. 1 Thess. v. 19. Matt. xi. 26. Exod. iv. 21. Prov. xvi. 4. Acts xiii. 48. The moral uses of this doctrine are these. 1. It hides pride from man. 2. Excludes the idea of chance. 3. Exalts the grace of God. 4. Renders salvation certain. 5. Affords believers great consolation.—*Bucks Theolo. Dic.*

Pandora's Box.—The Prince of Piedmont was not quite seven years old, when his preceptor, Cardinal (then Father) Flandel, explained to him the fable of Pandora's Box. He told him that all evils which afflict the human race were shut up in that fatal box; which Pandora, tempted by curiosity opened, when they immediately flew out and spread themselves over the surface of the earth. 'What, Father,' said the young Prince, 'were all the evils shut up in that box?' 'Yes,' answered the preceptor. 'That cannot be,' replied the Prince, 'since Curiosity tempted Pandora; and that evil, which could not have been in it, was not the least since it was the origin of all.'

DIED.

In the vicinity of the Ebenezer Church, Loudon co. Va., on Tuesday, the 22d ult., Elder Charles Polkinhorn, late Pastor of the Shiloh Baptist Church, in the City of Washington, D. C. In the death of this faithful, able, and devoted Minister of the New Testament, the Shiloh Baptist Church, and the Old School Baptists in general, have experienced a severe and heartfelt affliction from the hand of the Lord.

We intend hereafter to give our readers a short Biography of this eminent servant of our Lord Jesus Christ.

RECEIPTS.

Name	State	Amount
S. Moore,	Va.	\$1 00
Elder M. Monroe,	do	5 00
Elder S. Trott,	do	4 00
Elder Thomas Buck, jun.,	do	10 00
L. Parkhurst,	O.	3 00
William West,	Ala.	10 00
Elder E. Crocker,	N. Y.	10 00
G. Lobdell,	do	10 00
Elder H. Hait,	do	1 00
Elder B. G. Avery,	do	3 00
John Clark,	do	3 00
E. Hawkins,	do	1 00
E. S. Cadwell,	do	4 00
Col. Timothy Godfrey,	do	1 00
Mrs. S. Bailey,	do	1 00
A. Vail, jun.,	do	1 00
G. F. S. Vail,	do	1 00
Thomas West, Esq.,	Mich.	1 00
J. Wells, Esq.,	Mo.	5 00
Elder I. M. Allen,	Pa.	1 00
B. Lyman, Esq.,	do	2 00
B. B. Cary,	do	1 00
William C. Stanton,	Ct.	3 00
J. Borrows, Esq.,	D. C.	4 00
Mrs. Norris,	Md.	1 00
John Westfield,	N. C.	5 00
Total,		\$92 00

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