



A COMPILATION
OF
EDITORIAL ARTICLES

COPIED FROM THE
“SIGNS OF THE TIMES,”
EMBRACING A PERIOD OF THIRTY-FIVE YEARS
IN WHICH IS REFLECTED THE
DOCTRINE AND ORDER OF THE
OLD SCHOOL, OR PRIMITIVE BAPTISTS.

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INTRODUCTORY PREFACE.

FROM the early settlement of our country by the Puritans in New England, and the Church of England in the Southern colonies, whose religious supremacy was established by law in their several localities, the Baptists, and indeed all other dissenting orders, suffered great opposition by prescription and oppression from the dominant parties. The Baptists, perhaps, more than any other, were violently treated, and suffered the most cruel persecution. Disfranchisement as citizens, fines; confiscation of property, incarceration in prisons, and banishment for nonconformity, to which was added corporal punishments, public whippings at the stocks, cropping of ears, boring their tongues through with hot irons, tying their heads and feet together, and torturing them in the most barbarous manner for days and nights, and in many cases they were put to death for their persistent and inflexible adherence to the faith and order of the gospel by which they were distinguished from all other orders. In those days of trial there were no worldly inducements offered to attract the worldly-minded to connect themselves with our churches, and there was harmony of sentiment and uniformity of practice among the Baptist churches throughout the whole breadth of our country.

It is true that in those trying times, the general principles of the doctrine of the gospel were not so clearly and fully preached and understood as at earlier and later periods in the history of Apostolic Baptists. As the bible doctrine and order of baptism held by them was the most objectionable to their adversaries, they were constantly called to defend the truth in relation to that ordinance against the assaults of their opponents. And when the violence of persecution began to abate, and by the interposition of the British Crown, and subsequently by the prevalence of more liberal views which were entertained by the patriots of the Revolution, the powers of the Puritans in the East, and of the Episcopalians in the South were so far curtailed as to prevent farther corporal severities; still for many years after the establishment of our federal and state governments, the Puritans of the New England States were patronized by their state legislatures, and allowed to collect their parish taxes from all within their parish limits. Afterwards dissenters, by procuring certificates from religious denominations to which they belonged, certifying that they were paying to their own respective orders, were released from the burden of the parish taxes, and finally the whole legal distinction in favor of the Puritans was abolished. Under all the trials and persecutions thus far experienced, the Baptists were a humble, meek, loving and harmoniously-united people throughout our country. But as soon as this oppressive yoke was broken, Satan was ready with other elements of discord to bring trouble and divisions into our churches.

No sooner were the Baptists of America relieved from the galling yoke of Puritanic and Episcopalian priestcraft than the doctrines of Andrew Fuller were introduced, with the professed design to raise up the Baptists from the dung-hill, to rank respectably with other religious denominations. All who were inclined to the doctrine of Arminianism, with many others who had been led but sparingly into an understanding of the cardinal doctrine of salvation alone by grace, were ready to embrace the plausible and deceptive views of Fuller, and became at once ambitious for the promised elevation.

At this period, which is still fresh in the recollection of the editor of the "Signs of the Times," there was not known among the Baptists of America a single organized institution in connection with, or under the patronage of the Baptists. Theological seminaries, on a very small scale, then began to be talked of, and a small school of this kind was started in Philadelphia, under the direction of Dr. Staughton, to give some grammar lessons to a few of our illiterate young preachers, and soon a college was founded in Washington City, and another educational and theological institution at Hamilton, N. Y.,

and similar schools began to spring up in various directions. Simultaneously with these, missionary enterprises were set on foot, both domestic and foreign, and Sabbath-schools and Sabbath-school unions, in which various anti-christian denominations were recognized as hand and glove with Baptists in building up these unscriptural *nurseries for the church*, as they were modestly called. Then followed Bible Societies, to give a semblance of piety to the whole system of religious machinery, followed in turn by Tract Societies, Temperance Societies, Mite Societies, Magdaline Societies, Dorcas Societies, and a host of other equally unscriptural institutions under the name of Benevolence and Religion, until, to bring up the rear, the Abolition Society, which had for a time been struggling into life and power under the patronage of a few New England fanatics, was with due ceremony let in and adopted as a pet institution.

While these innovations were being made upon the faith and order of the Baptists, true enough, the Baptists began to rise, according to the prediction of Andrew Fuller, and soon came to be regarded as unsound and as respectable as any other of the worldly churches of this degenerate age. The Baptists were now no longer obliged to pray the Lord of the harvest to furnish preachers; they could supply themselves with a more refined and educated class from their own schools. Converts could now be made to order, and the churches supplied with members from their *nurseries* and other institutions. Their machinery was now so complete that grace was no longer needed to make their members orderly; for they were supplied with societies to keep them sober and benevolent; and if perchance many of them should lose their piety, their machinery was so ingeniously geared that they could be run through again, and re-converted and re-constructed as often as might be thought advisable.

It was during the prevalence of these abominations that the “Signs of the Times” was commenced. The new order of Baptists had many religious newspapers in the field, which without an exception advocated the institutions named in the foregoing, and the general impression was entertained that there were no churches or preachers left that had not enlisted in this new enterprise for worldly popularity and respectability. A few were found here and there, isolated and despised, who sighed and groaned on account of the prevailing abominations. Yet few as we were, and far between, we were denounced violently as illiberal, inert, slothful, behind the spirit of a progressive age, and enemies to the spread of the gospel, and opposed to all that is good.

Feeling deeply the need of a medium of correspondence, and excluded from the columns of the so-called Baptist papers, after much deliberation it was concluded to attempt to make ourselves heard by our brethren scattered abroad, by publishing a paper devoted to the cause of truth, and through which we could enter our solemn protest against all the innovations, new theories and new institutions which, under the name of Baptists, had so greatly prevailed. With these objects in view, in the year 1832, we issued the following prospectus, viz:

Proposals for publishing a semi-monthly paper, to be called the “Signs of the Times,” devoted exclusively to the Baptist cause, maintaining inviolably the following scriptural sentiments:

1. The Existence, Sovereignty, Immutability, Omnipotence and Eternal Perfections of the Great Jehovah – the Revelation which God has given of himself, as Father, Son and Holy Ghost. “These Three are One.” – I John v. 8.
2. The Absolute Predestination of all things.
3. Eternal, Unconditional Election.
4. The Total Depravity and just condemnation of fallen man.
5. That the Atonement and Redemption of Jesus Christ are for the Elect only.

6. The Sovereign, Irresistible, and in all cases, Effectual work of the Holy Spirit, in Regenerating and Quickening the Elect of God.
7. The Final Preservation and Eternal Happiness of all the sons of God, by Grace.
8. The Resurrection of the dead, and Eternal Judgment.
9. 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 divinely authorized Rule of Faith and Practice for the saints of God.
10. That there is no connection between Church and State, and as touching the proposition for a marriage between them, the Hon. R. M. Johnson, in his Report on the Sabbath Question, has expressed our faith.

The “Signs of the Times” will be decidedly opposed to Bible, Tract and Missionary Societies, Theological Seminaries, Sabbath Schools, &c., &c., making War with the Mother, Arminianism, and her entire brood of Institutions.

The violent opposition manifested by the New Order of Baptists, when our Prospectus appeared, was overruled to our advantage. Immediately on its appearing the batteries of our opponents were opened against us, through both the pulpit and the press. The papers of the New School sounded the alarm and warned the people to beware of the forthcoming paper; and in the Minutes of many Associations the churches were warned to withhold their support and countenance from us. In the ardor of their zeal portions of our Prospectus were copied to show that we were hostile to their newly-invented institutions; and by this means, instead of retarding, as they designed, their efforts were of great service in letting those who were imprisoned among them know that such a paper was about to be published. The response to our Prospectus from all directions was liberal, so that we were able to proceed with our work. Thirty-five years have since elapsed, and thirty-five volumes of our paper have been published, and still the publication is sustained, and we are now enabled to greatly enlarge and improve it.

The publisher of the “Signs of the Times” has been, from time to time, charged with vacillation, changing his views, or departing from the principles formerly held. Let the readers compare the articles here re-published with the platform laid in the Prospectus, and judge for themselves, if there has been any departure from the principles first announced.

One important object in the compilation of this book is to present, in as condensed a form as may be, the most important Editorial articles which have been published from the commencement, in 1832, whereby to show what has been sustained by the entire Old School or Primitive order of Baptists for so many years, and incidentally to embody such historical reminiscences as may be useful, not only to the present, but to succeeding generations. Many of the articles which we shall reproduce will necessarily allude to what the Old School Baptists have held, the manner in which they have asserted and defended their faith, and what they have encountered of reproach and persecution, and the divine support by which they have been sustained.

It is not claimed that all the supporters of the “Signs of the Times” are pledged to endorse all the articles which have been published, and are herein re-published, for such is not the fact. Some of the articles may set forth the peculiar views of but a minority of the Baptists of our faith and order, and for whatever of error any of them contain, only the Editor is responsible. But inasmuch as the “Signs of

the Times” was the first periodical paper devoted to the Old School or Primitive Baptist cause, and the only one of some twenty periodicals which have subsequently been started that has been sustained by the Baptists of our order, it must be inferred that it has faithfully reflected the general sentiments of that people, to the support of Whose cause it has been humbly devoted.

We do not propose a reproduction of all that has appeared under the Editorial head of the “Signs of the Times,” for there are many items of a local interest, bearing on What has long ceased to be of general interest. And some articles on the same subjects, which Would appear tautologous and uncalled for. Still it is our intention, so far as possible, to condense, in such cases, the substance of the several articles on the same subject, so as to preserve all that is deemed of sufficient importance to be preserved.

GILBERT BEEBE

OPENING COMMENTS

New Vernon, N.Y., Nov. 28, 1832

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

THE CHURCH OF GOD.

New Vernon, N. Y., Nov. 23, 1832

ABOUT eighteen hundred years ago, a Baptist Church was constituted at Jerusalem, under the immediate superintendence of our Lord Jesus Christ, who according to an ancient prediction was born of a virgin, and came into the world to preside as Head over all things to the church, which is his body and the fullness of him who filleth all in all. Having manifest himself as the Only-begotten of the Father, full of grace and truth, and the only foundation upon which his church could rest securely, he claimed the exclusive privilege of building and of governing his church in his own way; his language is, *“Upon this Rock will I build my church, and the gates of hell shall not prevail against it.”*

After the similitude of *“a stone cut out of the mountain without hands,”* the God of heaven set up a kingdom which shall never be destroyed, nor left to other people; but bearing down all opposition, it shall stand forever. The eternal Father set his King upon his holy hill of Zion, and to his Son he said, *“Thy throne, O God, is forever; a scepter of righteousness is the scepter of thy kingdom:”* and in an audible voice from the third heaven made proclamation, *“This (?) At an early period in the reign of the glorious Messiah, his authority was questioned by the high priests, scribes and Pharisees: “Tell us (said they,) by what authority doest thou these things, and who gave this authority?”*

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

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

We know there are many in our day crying Peace! Peace! And so there were in those times of bitter persecution above mentioned. The present is a time when men will not endure sound doctrine; but after their own lusts they are heaping to themselves teachers having itching ears. Popular creeds are substituted in the place of the faith once delivered to the saints – the commandments of men stead of the gospel of Jesus Christ – human inventions take the place of divine ordinances – the work of the Holy Ghost, in gathering in and quickening the elect of God, is superceded by human contrivances. The holy scriptures are made an article of religious speculation; repentance towards God, and faith in our Lord Jesus Christ, are dispensed with, for a mere excitement of the natural passions, and the peculiar virtues of an anxious seat. Four days, or protracted meetings, got up by men, are received as seasons of Pentecost, while the amount of money given in aid of the inventions of men, is made the standard of orthodoxy and the stepping stone to power. Instead of a strict adherence to the command of Zion’s King, “Render unto Caesar the things that are Caesar’s, and unto God the things that are God’s,” a profession of religion is urged as an indispensable qualifications for civil magistracy. In short, by a general amalgamation of the world and the church, by the onward march of priestcraft, the cloud of persecution is gathering fast, and the impending storm is almost ready to burst with dreadful fury upon this unhappy land, and to stain the American soil with the blood of all such as will not worship the beast or receive his mark. Candid reader, we appeal to you, are things so, or are we deluded? Would to God we were; but alas! awful realities stare us in the face. Ye can discern the face of the sky, and can ye not discern the signs of the times?

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

In conducting this paper we expect to call down upon ourselves the indignation and wrath of those whom we oppose. We shall be greatly disappointed if they do not load us with reproaches and hard names; but it will be to us a privilege rather than a trial to follow our beloved Lord through evil as well as through good report. Our prayer to God is, that we may be governed by the same spirit which

beautified and adorned the life and conversation of our Lord Jesus Christ in the days of his flesh, that when we shall be reviled we may not revile again.

DOCTRINE TO WHICH WE ARE PLEGDED IN OUR PROSPECTUS.

New Vernon, N. Y., January 2, 1833

IN our prospectus. we are pledged to maintain inviolably the several scriptural sentiments embraced in the respective items which were named. We intend to notice them severally in the order in which they were presented.

The first that comes under consideration is “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.” – 1 John v. 8.

That God exists, we need no farther demonstration than what is presented to our view in creation and in providence. In the former “the heavens declare his glory, and the firmament showeth forth his handy work.” In the latter, “Day unto day uttereth speech, and night unto night sheweth knowledge.”

The well established laws of summer and winter, of seed-time and harvest, the waxing and waning of the moon, the revolutions of the earth and the planets, all proclaim the existence of the Great First Cause of all causes – a supernatural power; and we are taught by divine revelation that that first cause, that supernatural power, is God. But as the existence of God is seldom denied, we will pass on, and with the most profound reverence consider some of his perfections. And first,

God is a Sovereign.

By the term sovereign, as it applies to God, we are not to understand an arbitrary or tyrannical being, but quite the reverse; an all-wise disposer of all events, an independent, self-existent, and omniscient God; one who holds the eternal destiny of his creatures in his own almighty grasp, working all things after the counsel of his own will, even as he has ordained all things for his own glory; and being independent of and superior to all beings in heaven or on earth, has an incontestable right to do his pleasure in heaven and among thy inhabitants of the earth; having a right to make one vessel to honor and another to dishonor; to have mercy on whom he will have mercy, and whom he will to harden; to reveal his gospel unto “babes and sucklings,” and to hid the same from the “wise and prudent;” to love Jacob and to hate Esau, to save his people with an everlasting salvation, and to turn the wicked into hell, with all the nations that forget God.

In view of the sublime doctrine of the divine sovereignty, the inspired writer inquires, “Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed unto him the way of understanding?” – Isaiah xl. 13, 14. The full display of this attribute of the Deity would require a development of all his perfections, but particularly that of his independence and omnipotence, of which we shall have something to say hereafter. But first we will consider his right to dispose of all events according to the pleasure of his own will. And who is prepared to dispute this

right? “Shall the thing formed say unto him that formed it, Why hast thou made me thus?” “Wo unto him that striveth with his Maker. Let the potsherd strive with the potsherd of the earth. Shall the clay say unto him that fashioneth it, What maketh thou? or thy work, he hath no hands? Wo unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?” – Isa xlv. 9, 10. If then we admit that it was God’s sovereign right to create a world, we must acknowledge that it was his right to determine what kind of a world to create, and for what end it should be created, or else we must conclude that he was not absolutely independent; and to form such a conclusion would certainly be a great derogation from his divine perfections. If while we gaze with admiration and delight upon the beauties of creation, we should believe that God was bound by some law or power independent of and superior to himself, to create all things in the exact order in which they are and were created, we could no longer enjoy the delightful reflection that our God is the Most High. We must therefore conclude that it is his sovereign and eternal right to do his pleasure in heaven and on earth, or we must say with the fool, “There is no God.” But the more resplendent is the manifestation of the righteousness of God, when we contemplate him in connection with his independence. “He is before all things, and by him all things consist.” Thus, for instance, in imagination, strike from the scale of existence every created object, and what would remain? Nothing but God alone, and inasmuch as he existed before all things, he must have existed independently of all things, and we must deny his immutability, or admit that he continues to be the same independent God now that he was before the highest parts of the habitable world were made. He is self-existent and self-sufficient. He speaks the word and it stands fast, he commands and it is done.

The extent of God’s sovereignty is commensurate with his infinity. It is displayed in all his works of creation, providence and grace. In creation serpents as well as doves were made – some men and some angels – all were not made alike, nor for the same end. In providence, we see the beggar raised from the dung-hill to the throne, and the proud monarch hurled from his royal seat down to the most abject state of wretchedness and misery. To some men God has given riches, and to others poverty, to one sickness, and to another health. “There were many widows in Israel in the days of Elijah,” in the time of severe famine, &c. “But unto none of them was Elijah sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.”

To make known to the king of Babylon this divine sovereignty, the Lord drove him from his palace and from the society of men, to range with the beasts of the field till seven times were passed over, until in providence he should learn that the Lord God Omnipotent reigneth, and as a sovereign giveth the kingdoms of this world unto whomsoever he pleaseth. The display of divine sovereignty in the kingdom of grace is most striking. The election of his people in Christ Jesus before the world began, unmoved by any regard to their virtues or good works. “Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began.” – 2 Tim. ii. 9. And in further testimony of God’s sovereignty we hear an inspired apostle say, “Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.” “Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed.” – 1 Peter ii. 7, 8. “Thou wilt say then unto me, Why doth he yet find fault? who hath resisted his will? Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?”

God is immutable.

“For I am the Lord, I change not; therefore, ye sons of Jacob are not consumed.” – Mal. iii. 6. “But he is in one mind, and who can turn him? and what his soul desireth that he doeth.” – Job xxiii. 13. “Jesus Christ, the same yesterday, and to-day, and forever.” – Heb. xiii. 8. “The Father of Lights, with whom is no variableness, neither shadow of turning.” – James i. 17. Farther testimony to establish the doctrine of God’s immutability seems to be quite unnecessary; were we for a moment to suppose God to be a mutable being, like unto ourselves, we might then say with the fool, “There is no God.” In giving up the immutability of God we would give up all; for if it could be proved that God ever changed it would prove the forfeiture of his truth. He says, “I change not;” and could his truth fail, his holiness could not remain unimpaired, his wisdom would stand impeached, and his glory forever be eclipsed. Again, if God has changed, or ever should change, that change must be either for the better or for the worse; if for the better, he was once imperfect, and if for the worse, he is now imperfect. The awful absurdity and blasphemy of the doctrine is enough to make one tremble.

God is Omnipotent.

By the Omnipotence of Jehovah we understand that universal and almighty power which is essential to his being as God, and that this power is an attribute peculiar to himself. This divine perfection of the Godhead was manifested in the creation of the world. He said, “Let there be light,” and there was light. And also in providence, as exemplified in the entire history of the children of Israel, in their elevation above all other nations under heaven, in their redemption from Egyptian captivity, in their passage through the Red Sea, in the miraculous manner in which they were fed with manna, and supplied with water, and in the signal victories given them over their enemies. Nor is the manifestation of omnipotent power confined to any particular event, or train of events. It shone in dreadful majesty from Sinai’s flaming top, nor with less grandeur from Mount Calvary, when the meridian sun was dressed in sack-cloth, the rocks were rent, the dead were raised, the vail of the temple was rent asunder, and the most holy place exposed to view, while frightened nature, as with a voice of mighty thunder, proclaimed the doctrine of God’s omnipotence. If a further illustration or demonstration of the almighty power of God were necessary, we might advert to the resurrection of our Lord Jesus Christ from the dead, when “God went up with a shout, the Lord with the sound of a trumpet.”

In the economy of salvation, too, God has made ample display of his omnipotence. The fulfillment of the holy law, the perfect satisfaction rendered to divine justice, the opening of the prison doors to them that were bound, and the emancipation of the prisoners, the conquest of our beloved Lord over death, hell and sin, the destruction of death, and him that had the power of death, which is the devil, the regeneration and quickening of his elect, together with their preservation in grace unto eternal glory, the resurrection of their bodies in the likeness of his own glorious body, and the consummation of their everlasting happiness in the world to come. The man must surely be a stranger in Israel who cannot trace the power and Godhead throughout the whole work of salvation, from the foundation to the top stone.

The perfections of God are eternal.

It cannot reasonably be expected of finite beings that they should be able to comprehend the eternity or infinity of God. For it is written, “I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?” We are therefore able only to contemplate the divine perfections of Jehovah, as far as they are revealed to us by his word and Spirit, and if through the abundant revelation made we could vie with the brightest prophets and inspired men

of God in our conceptions of the Holy One, or with the tongues of men or angels, could set forth our views of God, we would be with them constrained to say, “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?” That God is a being of infinite and eternal perfection, but few in our age are bold enough, in so many words, to deny. But yet while many will admit this truth in general terms, they will deny it in all its particular bearings on the redemption and salvation of sinners. Many very zealous professors of religion will form in their own imagination a standard of right and wrong, and then say, if God should vary from their standard he would be unequal, unjust or imperfect. But we know of no higher standard of perfection than God himself, hence all that is done or decreed by him is perfect, because it is done or decreed in accordance with his own mind and will, and must therefore be compatible with his nature. It cannot be the prerogative of creatures of yesterday, whose breath is in their nostrils, to set up a standard of human wisdom by which to scan the perfections of their Maker. If it be admitted then that God is perfect, it needs no more than the admission of his immutability to establish time doctrine of the eternity of his perfections. As far as God has been graciously pleased to reveal himself unto, us, we have been constrained to pray that he would conform us to his will, and by his sovereign grace, which is treasured up in Christ Jesus our Lord, conform us to the image of him who is the “brightness of his Father’s glory, and the express image of his person.” The above brief statement of our views of the “existence, sovereignty, immutability, omnipotence and eternal perfections of the great Jehovah,” &c., are sentiments which we hold dear to our heart, and such as we stand solemnly pledged to inviolably maintain in this paper. The doctrine is neither strange nor new to the Baptists of the school of Christ.

In the revelation of Father, Son, and Holy Ghost. “These three are One.” – 1 John i. 5, 8. On this important point of doctrine our views are happily expressed in the above scripture, quoted from the apostle John, while all human language utterly fails in setting forth the mode of God’s existence. We rejoice that the record which he has been pleased to give of himself in the bible contains all necessary information on the subject; at present we shall for want of room omit giving our views at large on this point; we will only say that we shall cautiously avoid all such doctrines as do either deny or refuse to acknowledge the eternal power and Godhead of the Father, Son and Holy Ghost.

“This God is the God we adore,
Our faithful, unchangeable friend
Whose love is as great as his power,
And knows neither measure nor end.”

JUDSON’S LETTER.

New Vernon, N. Y., January 16, 1833.

WHILE with this Burman Missionary, we disapprove of and protest against the wicked extravagance and waste committed by a portion of the professed followers of the meek and lowly Lamb of God, we cannot with propriety withhold our hearty protest against his proposed plan of reform. He has, it is true, with sonic degree of talent, pointed out the existing evil of pride and vanity; although in this particular he has not gone far enough, for he has left unnoticed much of the “spiritual wickedness of high places.” We would rather begin at the fountain head of pride and vanity, and unmask the hydra monster, and

bring to light the spirit that now worketh in the children of disobedience. We would point out not only the males and females in general, but also the clergy, as they are denominated, who in common with their members bow obsequiously to the sceptre of this monster, who (as Mr. J. says) grins defiance to the prohibitions of apostles, &c.

For the satisfaction of some of our readers we will here insert the following extracts, embracing in our view, the most exceptionable part of Mr. J's letter.

“3. In the posture you have assumed, look up and behold the eye of your benignant Savior ever gazing upon you, with the tenderest love – upon you, his daughters, his spouse, wishing above all things, that you would yield your hearts entirely to him, and become holy, as he is holy, rejoicing when he sees one and another accepting his pressing invitation, and entering the more perfect way; for on that account he will be able to draw such precious souls into a nearer union with himself, and place them at last in the higher spheres, where they will receive and reflect more copious communication of light, from the great fountain of light, the uncreated Sun. * * * * *

4. Surely you can hold out no longer. Thanks be to God, I see you taking off your necklaces and earrings, tearing away your ribbons and ruffles and superfluities of head-dress, and I hear you exclaim, What shall we do next? An important question, deserving serious consideration. The ornaments you are renouncing, though useless, and worse than useless in their present state, can be so disposed of as to feed the hungry, clothe the naked, relieve the sick, enlighten the dark-minded, disseminate the holy scriptures, spread the glorious gospel throughout the world. Little do the inhabitants of a free christian country know of the want and distress endured by the greater part of the inhabitants of the earth. Still less idea can they form of the awful darkness, which rests upon the great mass of mankind, in regard to spiritual things. During the years that you have, been wearing these useless ornaments, how many poor creatures have been pining in want; how many have languished and groaned on beds of abject wretchedness; how many children have been bred up in the blackest ignorance, hardened in all manner of iniquity; how many immortal souls have gone down to hell, with a lie in their right hand, having never heard of the true God and the only Savior. Some of these miseries might have been mitigated; some poor wretch have felt his pain relieved; some widow's heart have been made to sing for joy; some helpless orphans have been rescued from hardened depravity, and trained up for a happy life here and hereafter; some, yea many precious souls might have been redeemed from the quenchless fires of hell, where now they must lie and suffer to all eternity, had you not been afraid of being thought unfashionable, and not like other folks! had you not preferred adorning your persons and cherishing the most seductive feelings of vanity and pride! O, christian sisters, believers in God, in Christ, in an eternal hell! and can you hesitate and ask what you shall do? Bedew these ornaments with the tears of contrition; consecrate them to the cause of charity; hang them on the cross of your dying Lord. Delay not an instant; hasten with all your might, if not to make reparations for the past, at least to prevent a continuance of the evil in the future. And be not content with individual exertion. Remember that union is strength. Take an example from the Temperance Societies, which are rising in their strength, and rescuing a nation from time brink of destruction. unite christian sisters of all denominations, and make an effort to rescue the church of God from the insidious attacks of an enemy, which is devouring her very vitals. As a counterpart to the societies just mentioned, may I respectfully suggest that plain-dress societies be. formed

in every city and village throughout the land, recognizing two fundamental principles – the one based on 1 Tim. ii. 9: – All costly attire to be disused; the other on the law of general benevolence – the avails of such articles, and the saving resulted from time plain dress system, to be devoted to purposes of charity. Some general rules in regard to dress, and some general objects of charity may be easily ascertained and settled. Minor points must, of course, be left to the conscience of each individual, yet free discussion will throw light on many points at first obscure. Be not deterred by the suggestions, that in such discussions you are conversant about small things. Great things depend on small; and in that case, things which appear small to shortsighted man are great in the sight of God. Many there are who praise the principle of self-denial in general, and condemn it in all its particular applications, as too minute and scrupulous and severe. Satan is well aware that if he can secure the minute units, the sum total will be his own. Think not any thing small which may have a bearing upon the kingdom of Christ, and upon the destinies of eternity. How easy to conceive, from many known events, that the single fact of a lady’s divesting herself of a necklace for Christ’s sake, may involve consequences which shall be felt in the remotest parts of the earth, and in all future generations to the end of time; yea, stretch away into boundless eternity, and be a subject of praise millions of ages after this world and all its ornaments are burnt up.”

We consider the foregoing extracts fraught with the most glaring and blasphemous heresy perhaps ever published by any man professing to rely on the finished righteousness and atonement of Christ for salvation.

Can it be possible that Mr. Judson, with his bible before him, can think that the adorable Lamb, who is in the bible emphatically called “The Mighty God, the Everlasting Father,” &c., that he, in whose hands is vested all power in heaven and on earth, that he should give eternal life to as many as the Father hath given him, is so very deficient in power after all as to be dependent on the American females for ability to draw souls into union with himself; or that on their works, good or bad, his rejoicing depends? Be astonished, O heavens! and awfully afraid, O earth! when by the impudence of such men as Mr. Judson the Lord Jesus Christ is set forth robbed of his crown and stripped of his eternal power and Godhead, pressing his invitations, and urging his earnest solicitations upon creatures whose breath is in their nostrils.

But in his fourth item Mr. Judson’s doctrine goes to supercede the work of Jesus Christ entirely, and he ascribes to his “golden calf” not only temporal blessings, such as feeding the hungry, clothing the naked, &c., but also the spreading of the gospel and the salvation of souls.

Instead of saying, with an inspired apostle, “Other foundation can no man lay than that which is laid,” namely, Jesus Christ, “grinning defiance” to the apostles’ doctrine, he says that, “Some, yea many precious souls might have been redeemed from the quenchless fires of hell, had you not been afraid of being thought unfashionable,” &c.

But let us consider how Mr. J’s redemption is to be made. First, Aaron like, he as an high priest, demands that the daughters of Israel shall strip themselves of their ornaments. Secondly, consecrate them to the cause of charity by bedewing them with the tears of contrition, &c. Thirdly, hang them in the Savior’s stead upon the cross; i.e., offer them on the same altar on which the divine sacrifice was offered, and then join with him in the shout, “These be thy gods! O Israel,” &c., and as gods sound their praise millions of ages after this world and all its vanities are consumed.

One object of Mr. Judson cannot well be disguised, namely, that of blending the church and world together in opposition to the express command of God, "Unite christian sisters of all denominations." Christ has established but one denomination of christians on earth; all other denominations are harlots, and he that is joined to an harlot is one flesh. Thus Mr. J. identified himself with all the daughters of the old mother of harlots, and having placed himself at the corner of the streets for the seduction of the simple, in the language of the harlot he says: "Cast in thy lot with us and we will have one purse."

"May I respectfully suggest (says Mr. Judson) that plain dress societies be formed in every city and village throughout the land." We answer yes, if you can bring a precept and example from the word of God. But this he does not attempt. He gives himself as authority, and says, Delay not an instant, and points to the temperance societies for an example. Such precepts and examples may do for those who teach for doctrines the commandments of men. But the followers of the Lamb will never join in such unhallowed connections with anti-christ. They will hear his voice and follow him, but a stranger they will not follow. Many professors of religion, including perhaps nearly all nominal and worldly minded professors, may unite. Pilate and Herod may make friends; the mother of harlots and all her daughters may join in unison. But thus saith the Lord: "Associate yourselves together and ye shall be broken in pieces." And to his children the Lord says: "Say not a confederacy to all to whom this people shall say a confederacy, neither fear ye their fear, nor be afraid."

We cannot suppress our astonishment that even Mr. Judson should imagine that his golden calf will be a subject of praise in the world to come, although we must confess that this theory is consistent with his faith in a plurality of Saviors; for if the single fact of a lady's divesting herself of a useless necklace has a bearing on the eternal destiny, and the united exertions of a plain dress society can save many souls from the quenchless fires of hell, where without these exertions they must lie and suffer to all eternity, it would be perfectly consistent to praise them for their God-like power to save. However beautiful this doctrine may sound in the ears of the gay and fashionable religionists of this day, there is no comeliness in it to those who believe that Jesus is God., and besides him there is no Savior. Such souls as know the Lord, confidently hope, through the blood of their incarnate Lord, to be permitted to join in the song of his redeemed, and in eternal anthems of everlasting worship swell these heavenly notes: "Not unto us, not unto us, but to thy name be the glory. Forasmuch as we know that we are not redeemed with such corruptible things 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, for you, who by him do believe in God," &c.

"Let others trust what names they please,
Their saints and angels boast;
We've no such advocates as these,
Nor trust t' the heavenly host."

We leave the subject. Our soul sickens within us, to think that such awful delusions should be sent from America to Burmah, and from thence reverberated back, through the correspondence of those professed "Teachers in Israel, who know not these things." The apostle Paul says, "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."

"The Editor of a paper printed at New Vernon, Orange Co., N. Y., expects to find opposition from other Editors.

We think and hope he will be disappointed. At any rate, his statements must have more truth and common honesty in them before any one will take notice of them." – *Baptist Repository*.

BE patient, Mr. Crosby, you shall have more truth. The Editor of a paper printed at New Vernon, Orange Co., N. Y., intends to furnish considerable more truth on various subjects; perhaps full as much as the Editor of the “Repository” would like to see in print, as he may probably have as much reason to dread its force as any other man. It is quite possible that the *Repository* may yet be compelled either to fight or ground the weapons of his rebellion at the feet of *more truth*. if the *Repository* is a fair specimen of “common honesty,” we would prefer a kind of honesty that is not so common. We prefer singularity in preference to that kind of common honesty which it has so forcibly illustrated in the following article:

JUDSON’S LETTER – JEWELRY, &C.

“Since this letter to females on useless ornaments was published, we have had our eye on the results, and though we have kept no account, yet we are within bounds in saying that hundreds of articles of jewelry and extravagance have been sent into the treasury of the Lord. By the minutes of the Charleston, S. C., Association, it appears that on reading Dr. Judson’s letter in a public meeting at Columbia, fifty-three articles of jewelry were sacrificed on the spot. This is the kind of nullification we like – pride and extravagance keep the treasury of benevolence poor.”

Lest we should mistake the Editor’s views of “common honesty,” we will just analyze this popular article. And first, we are not to consider it as a random shot, or the production of a momentary excitement of his mind. It is a subject which lie has had in contemplation ever since Judson’s letter was published. We may therefore venture to conclude that it is a fair sample of the editor’s honesty and truth. He says, “Although we have kept no account, yet we are within bounds in saying that hundreds of articles of jewelry and extravagance have been sent in to the treasury of the Lord,” *i. e.*, as the result of the publication of Judson’s letter. Now allowing this to be the truth, the Lord’s treasury is of course the receptacle of jewelry, extravagance, &c., and by means of Judson’s letter the Lord is getting rich, and Lebanon is sufficient for an offering, and the cattle thereof for a burnt offering; and we may come before him with much less than the cattle of a thousand hills, or ten thousand rivers of oil. Nay, we may approach him with useless ornaments of pride and vanity, and contribute to the funds of the Lord, necklaces, beads, &c. But on the whole we are rather inclined to doubt the truth of the statement altogether. We cannot believe that these jewels and extravagances have any of them reached the Lord’s treasury! But there are many Achans in the camp at this day who covet the Babylonish garment and the golden wedge, and are willing to pretend that it is all consecrated to the use of the Lord which is put into their hands. This kind of honesty has become quite common among the money-bottomed professors of our age, and even the editor of the *Repository* would have us believe that fifty-three articles of jewelry put into the hands of these “greedy dogs which can never have enough,” are a sacrifice holy and acceptable unto that God who has said: “But go ye and learn what this meaneth, I will have mercy and not sacrifice” and that “Obedience is better than sacrifice and to harken than the fat of rams.”

Common honesty, then, is that which would scour creation to obtain money in the Lord’s name, without his liberty; it is that which would make mankind believe that the popular priesthood is the Lord’s treasury, and what is given into their hands is given to the Lord; it would make them believe that the omnipotent God was unable to fulfill his purpose of salvation, and that thousands are sinking into the everlasting fire of hell for want of funds in the treasury of the Lord to save them. But how different was the honesty of the apostles. “Thy money perish with thee,” said the apostle Peter to Simon Magos, “for thou hast thought that the gifts of the Holy Ghost might be bought with Monoy.” Apostolic honesty

is not common in our day; it is very rare, yet odd as it may appear we give it our decided preference. More anon.

PREDESTINATION.

New Vernon, N. Y., February 6, 1833.

THE absolute Predestination of all things.

ON this important part of the doctrine of Christ, we wish to be well understood, as we consider it a fundamental part of the faith of the Gospel. In the absence of this doctrine we can have no confidence in the predictions of the word of God. If the prophets spake and wrote of undetermined events, concerning which the Holy One himself had not made up his mind, they must have spoken and written with the utmost uncertainty. If it were possible to banish the doctrine of Predestination from the Holy Scriptures, we should not only lose thereby our interest in the ancient predictions of the Old Testament, but we should find it impossible to believe the testimony of the new. What consolation would the exceedingly great and precious promises of the Gospel afford us, if we had reason to believe that God had not yet determined whether they should ever be verified? Again, what confidence could we have in the veracity of God, if it were certain that his promises were made without any determination on his part to perform them? ~ Indeed there could be no certainty of a future Anal without the predestination of such a state. No heaven, no hell, no resurrection, nor final judgement. Thus we see to what an awful dilemma we should be driven without this doctrine. Predestination is the preset nation of all events that can possibly come to pass, it involves the doctrine of Divine Sovereignty, and exhibits the wisdom and the power of God; the one presents the plan, the other carries out the execution of the things decreed.

Predestination is the result of the counsel of God's own will, originating with himself alone. "With whom took he counsel and who instructed &c. In the doctrine of Predestination all the Attributes of Deity shine forth, in the most dreadful majesty. The entire history of mankind is by Predestination established in the view of God, and the final destiny of all things are held in his almighty hand.

"There's not a sparrow nor a worm,
But's found in his decree;
He sits on no precarious throne,
Now borrows leave to be."

We may consider this doctrine first in the economy of salvation, and then in its more general bearings. First God has chosen, or predestined, his people unto salvation, through sanctification of the spirit and a belief of the truth. – 2 Thes. ii. 13. Agreeable to his own sovereign pleasure as expressed in the above text, he has predestined them to the adoption of children by Jesus Christ unto himself according to the good pleasure of his Will. Eph. i. 5. He has predestined them unto eternal life. "As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." – John xvii. 2. "And as many as were ordained to eternal life believed." – Acts xiii. 48. He has predestined their calling, conformity to the image of Jesus Christ, their justification and glorification. "For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate them he also called, and whom he

called them he also justified, and whom he justified them he also glorified.” – Rom. viii. 29, 30. In short, every thing in relation to his people here and hereafter is so firmly established in the decree of God, that no power can prevail against them. “He rideth upon the heavens in their help and in his excellency on the sky. The eternal God is their refuge, and underneath are the everlasting arms.” – Deut. xxxiii. 26, 7. “Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, What hath God wrought?” – Num. xxiii. 23. “Even the very hairs of your heads are all numbers.” – Math. X. 30, Luke xii. 7.

Predestination is not confined to the adorable purpose of Salvation by Grace, but it has a direct bearing on all things. Not a sparrow can be brought to the ground, nor can the troubled ocean dash her foaming waves one inch beyond the limits of God’s decrees.

If any thing was left upon uncertainties, every thing must have been equally uncertain. If the smallest atom in creation were suffered to fly at random in the full sense of the word, God himself not knowing where, or when it would alight, it would prove what cannot be proved, viz: that God is deficient in knowledge. The Omniscience, and the predestination of God, must stand or fall together; they cannot be separated. We are confident that both exist in glorious harmony in the mind of him who has declared the end from the beginning, saying, My counsel shall stand and I will do all my pleasure. See Isaiah xlvi. 10. The doctrine of Absolute Predestination, when rightly understood, does not involve the idea of man’s acting involuntarily in sin; nor does it exonerate him from accountability; this may be discovered by noticing the following examples. The crucifixion of Christ, the abduction of Joseph, together with many other circumstances recorded in holy writ. “For of a truth against the holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.” – Acts iv. 27. “Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands crucified and slain.” – Acts ii. 23.

The brethren of Joseph had no knowledge of the purpose of God when they sold him to go down to Egypt, they meant it for evil, but God ordained it for good. When the Jews persecuted the disciples of our Lord Jesus into strange cities they knew not that God had ordained this very method of sending his missionaries everywhere preaching the word. And amidst the abounding abominations of the present day, it is our consolation to know that God has ordained “The wrath of man shall praise him, the remainder of that wrath he will restrain.” – Psalms lxxvi. 10. We need only to understand this precious doctrine, and we shall most assuredly love it. The Christian exults in the thought that death and hell can do no more than what our Father please.

We might notice the objections commonly brought against this doctrine, but we shall wait until such objections are presented; and in the mean time earnestly request our brethren to examine the word of God on this important subject. And that the God of all grace may give us light and wisdom from above, that in his light we may see light, is our prayer in Jesus’ name, to whom be glory, power and dominion, now and forever, Amen.



ANTI-CHRISTIAN.

New Vernon, N.Y., February 6, 1833.

WE copy the following article from the N. Y., Baptist Repository, it was copied by them from the S. S. Journal, and appears to be intended by both of those periodicals, as an illustration of the title with which it begins.

“ANTI-CHRISTIAN. – At a meeting of a religious representative body in Crawfordsville, Indiana, a few weeks since, a vote was passed, of seven to two, disapproving of Temperance, Missionary, Bible, and Tract Societies, and Sabbath Schools, and it was determined that the patronage of any of these institutions ought to subject the offenders to ecclesiastical discipline. The argument that carried this point was used in opposition to the introduction of a new vegetable into Scotland not many centuries ago – “Potatoes are not mentioned in the Bible.” – *S. S. Journal.*”

The church of God was early warned of the spirit of anti-christ which was in the world in the apostles' days; and lest they should be deceived by it, its most prominent features were depicted by the apostle John. Let us briefly compare the testimony given by inspiration of the Holy Ghost, with that given in the article above. “And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, and is that spirit of Anti-Christ, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God little children, and have overcome them; because greater is he that is in you, than he that is in the world. They are of the world, therefore speak they of the world, and the world heareth them. We are of God, he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error.” – 1 John iv. 3, 4, 5, 6. The characteristics of anti-christ, according to the apostle, are, first; a failure to acknowledge that Jesus Christ is come in the flesh, i. e. as the head over all things to his Church, which is his body, and the fullness of him that filleth all in all; as God's King, set upon his holy hill Zion, to reign unrivaled as the only wise God, our Savior – as the Mighty God, the Everlasting Father, the Prince of Peace, on whose shoulder is the government of Zion. In short, to acknowledge that Jesus Christ is come in the flesh, embraces all that his name implies, viz: Jesus, “for he shall save his people from their sins.” Christ the anointed of the Father, anointed as Prophet to teach his children, “as never man taught.” Anointed Priest, to bear their sins in his own body on the tree, and “by one offering he hath perfected forever them that are sanctified.” Anointed King, to be their only Law-maker or Law-giver. To deny this, or any part of it, is anti-christian, either directly, by disputing his right to legislate over the church, or indirectly, by attempting to amend his laws, or add to them, even by the introduction (into Zion) of potatoes, or any thing else to feed the flock of God upon, which Jesus the King has not provided. See Nehemiah, xiii. 15, 16. “I testified against them in the day wherein they sold vituals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judab, and in Jerusalem.” Again the apostle further describes the spirit of anti-christ, as being, first, “of the world” “secondly, “they speak of the world” “thirdly, “ they are heard by the world;” fourthly, “they are for the world” and lastly, “they hear not the apostles.”

Such is the description of anti-christ given by the infalible lord of God. Candid reader, where do you find these characteristics? Can you discover them in the conduct of those brethren who refuse to recognize those institutions which are unauthorized by the King's book, and are brought in by the merchants of Tyre? Or are they to be found in those societies which teach for doctrines the commandments of men? Have the brethren complained of in Indiana, denied that Jesus Christ is come

in the flesh, either by refusing to obey what he has commanded, or by consenting to do what he has not commanded? Are they of the world? Do the world hear them? Do they speak the language of the world? Or are they for the world, coveting other men's gold and silver? Or are they denounced for refusing to do this? Ah, here lies the offence of the cross. With such arguments as would prohibit the introduction of potatoes, where they could not be introduced scripturally, "they have passed a vote, disapproving of Temperance, Missionary, Bible and Tract Societies, and Sabbath Schools. Nay more, they have concluded that such departures from the law of king Jesus, ought to subject the offenders to the discipline of' the church." We truly rejoice to learn that God has reserved to himself a remnant, according to the election of grace, in the state of Indiana, who have not bowed to the image of Baal.

ETERNAL, UNCONDITIONAL ELECTION.

New Vernon, N. Y., February 27, 1833

IN the third item of our prospectus, we are pledged to maintain inviolably the doctrine of eternal, unconditional election. Some of our opponents have been kind enough to interpret our prospectus in such a manner as to lay us under the necessity of giving our readers more fully to understand our views. The language in which this article is headed is neither vague nor ambiguous; nor does this subject require a volume to be written, in order to convince the wise what doctrinal ideas we wish to convey. Yet as we have only asserted the sentiment as a matter of faith from which we shall in no case depart, it remains for us to show that this doctrine is scriptural, and in proving it to be so we will give a sufficient reason why we cannot depart from it in conducting this paper. Having already given, in our former numbers, our views of the sovereignty, immutability, &c., of the great Jehovah, our present work will be to prove that he has absolutely, eternally and unconditionally chosen or elected a portion of mankind unto salvation, through Jesus Christ.

With that class of our readers who take the bible as the man of their counsel and the standard of their faith, nothing more will be required of us. at this time, than a fair presentment of the word of God. Neither human language nor human wisdom can set forth the doctrine in a more clear or positive light than that which is left by the Holy Ghost, in the sacred pages of the Old and New Testaments.

Let it be understood that our work is only to state the doctrine, and to prove it to be in accordance with, and founded upon the word and testimony of the God of truth; we do not undertake to make the unregenerate understand or love it; for such a work we freely confess ourself inadequate; nor do we consider it any disparagement for us to own that God alone is able to bestow the knowledge and love of truth upon those who possess it not. We shall attempt to show that First, God has chosen or elected a people unto eternal life; second, that this election took place in eternity, or before the foundation of the world; and third, that this doctrine is not founded on any conditions existing between the elector and the elected.

First, that God has an elect people, we call to witness the following portions of holy writ, viz:

"Blessed is the nation whose God is the Lord, and the people whom he hath *chosen*." – Psalms xxxiii, 12. "And he brought forth his people with joy, and his *chosen* with gladness." – cv. 5. "That I may see the good of thy *chosen*, that I may rejoice in the

goodness of thy nation, that I may glory with thine inheritance.” – cvi. 5. “The beasts of the field shall honor me, the dragons and the owls; because I give waters in the wilderness, and rivers in the desert, to give drink to *my people, my chosen.*” – Isa. xliii. 20. “But for the elect’s sake whom he hath *chosen,*” &c. – Mark xiii. 20. “Go thy way, for he (Saul) is a *chosen* vessel unto me.” – Acts ix. 15. “Salute Rufus, *chosen* in the Lord.” &c. – Rom. xvi. 13. “But ye are a *chosen generation,* a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.” – 1 Peter ii. 9. “These shall make war with the Lamb, and the Lamb shall overcome them; for he is the Lord of lords, and King of kings; and they that are with him are called, and *chosen,* and faithful.” – Rev. xvii. 14. “But for the *elect*’s sake those days shall be shortened. For there shall arise false christs, and false prophets, and shall show great signs and wonders, insomuch, that if it were possible they should deceive the very *elect.* And he shall send his angels with a great sound of a trumpet, and they shall gather together his *elect,* from the four winds, from one end of heaven to the other.” – Matt. xxiv. 22, 24, 31. “And shall not God avenge his own *elect,* which cry day and night unto him.” – Luke, xviii. 7. “Who shall lay anything to the charge of *God’s elect?*” – Rom. viii. 33. “Even so then, at this present time also, there is a remnant according to the *election of grace.* What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it and the rest were blinded. As concerning the gospel, they are enemies for your sakes; but as touching the *election,* they are beloved for the fathers’ sakes.” – Rom. xi. 5, 7, 28.

Second, the eternity of God’s election is set forth in the strongest terms by the apostles, thus, “According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love; having predestinated us unto the adoption of children, by Jesus Christ unto himself; according to the good pleasure of his will, wherein *he hath made us,* accepted in the beloved. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” – Eph. i. 4, 5, 6, 11, also ii. 10. “Peter an apostle, &c.; to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithyna, elect according to the foreknowledge of God the Father,” – I Peter i. 1, 2. “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did *predestinate* them he also called; and whom he called, them he also justified and whom he justified, them he also glorified.” – Rom. viii. 29, 30. “But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath, from the beginning, chosen you to salvation through sanctification of the spirit, and belief of the truth.” – 2 Thes. ii. 13. “And all that dwell upon the earth shall worship him, (the beast) whose names are not written in the book of life, of the Lamb slain from the foundation of the world.” – Rev. xiii. 8. These with many like scriptures, plainly demonstrate the eternity of the election of the people of God unto salvation, through Jesus Christ their Lord. Arminians may well tremble to meet the array of scriptures here employed to refute their cavils against eternal election. But we must show that God’s election is unconditional, as far as it relates to those elected. The weight of this part of our argument may, for the present, rest upon the three following propositions, viz:

First, the fact that the election took place in eternity, precludes the possibility of its resting on conditions to be performed by the people elected. “For the children being not yet born,

neither having done any good nor evil, that the purpose of God according to election might stand, not of works, but of him that calleth,” &c.

Second, there is not the mention of a condition (as resting upon the elect) in the bible; and if this all important doctrine, which involves our eternal destiny in its weight had been suspended upon conditions to be performed by man, we may assuredly believe that God would have made known a fact of such awful moment, in his word.

Third, the scripture expressly forbids the idea of conditions, either in regard to election, or salvation in any form whatever. To establish this point we hear the inspired apostle say, “By grace are ye saved through faith, that not of yourselves; it is the gift of God, not of works lest any man should boast.”

Again, if there be conditions in the election of grace, resting on the creature to perform, we would for the moment inquire what are the conditions? Is it works? No, for if it be of works, it is no more grace, otherwise work is no more work.” Does the doctrine then require that the sinner shall be willing on his part to be saved? No, it is not of him that willeth nor of him that runneth, but of God that showeth mercy. But did not the choice of God embrace the best kind of sinners, such as are not so vile, polluted and depraved as the rest of mankind? No, “It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am the chief.” But did not God choose unto salvation such as would be born of pious parents – parents who would dedicate them by infant or adult sprinkling and train them up to religion? No, “Though Noah, Daniel and Job were in it, as I live saith the Lord God, they shall deliver neither son nor daughter.”

“Cursed is man that trusteth in man, or that maketh flesh his arm.” But were they elected on condition that they should use what is in the present day denominated “The means of grace,” viz: to give their property to charitable societies, and so fill up the “Lord’s treasury?” No, for “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 nothing.” “What shall a man give in exchange for his soul?” Now we inquire if election or salvation be conditional, on what condition does it rest? Let the Arminian answer if he can.

But to the everlasting exclusion of all such heart-sickening, God dishonoring, soul-revolting, devil-pleasing delusion, Thus saith the Lord God, whose word endureth forever, “Behold O my people, I will open your graves, and cause you to come up out of your graves,” &c. Thus saith the Lord God, unto these bones, “Behold, I will cause breath to enter in you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin and put breath in you and ye shall live; and ye shall know that I am the Lord. And I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea I will be their God, and they shall be my people.” – Ezekiel xxxiii., see also Heb. viii, 10, 11, 12. “For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest: for I will be merciful to their unrighteousness, and their iniquities will I remember no more.” Here, from the uncorrupted fountain breaks forth a refulgent torrent of light and truth, sweeping away all refuges of lies, and reiterating Jehovah’s declarations. “I will, and they shall,” while each redeemed soul quickened and made alive by the Holy Ghost, and taught by the Father, joins in the heavenly melody to sing:

“Sons we are through God’s election,
Who in Jesus Christ believe;
By eternal destination,
Sovereign grace we here receive.
Lord, thy mercy
Does both grace and glory give.
Pause, my soul! adore and wonder!
Ask, O why such love to me?
Grace has put me in the number,
Of my Savior’s family.
Hallelujah!
Thanks, eternal thank to thee.
Since that love had no beginning,
And shall never, never cease;
Keep, O keep me, Lord, from sinning!
Guide me in the way of peace!
Make me walk in
All the paths of holiness.
When that blessed habitation,
Which my God has foreordained;
When in glory’s full possession,
I with saints and angels stand;
Free grace only
Shall resound from God’s right hand.”

“THE WAY TO MAKE ERROR THRIVE.”

New Vernon, N. Y., March 13, 1833.

“CAMPBELLISM and Anti-Mission Baptists increase by opposition, and the *Religious Herald* very justly observes that the best course is to let them alone. The best defence of those christians who are engaged in the great works of benevolence is to point to the results of their labors in the four quarters of the world. How many missionaries have the Hickory and Infidel Baptists sent forth to preach their own iron-bound system?” – *Baptist Repository*.

On as much of the above article as relates to *Anti-Mission*, *Hickory* and *Infidel* Baptists, together with their *iron-bound system*, we have somewhat to remark, leaving Mr. Campbell or his followers to defend their own cause in their own way, as we know of no connection between Campbellism and that class of Baptists which Mr. Crosby in the exuberance of his modesty has denominated *Anti-Mission*, *Hickory* and *Infidel*.

In prosecuting our present object we shall in the first place attempt an explanation of the terms brought into requisition by the learned editors of the *Religious Herald* and the *Baptist Repository* to designate that class of Baptists to which they allude.

Second. We shall notice their best method of treating those Baptists, and why the proposed course is the best.

Third. We shall answer as much of their inquiry as relates to us.

First we attempt an explanation of the terms used. We only promise an attempt; we may fail; the fact must not be disguised; our information is too limited fully to explain the etymology of these terms in such a manner as to harmonize with the use to which the learned editors have applied. them. Anti-mission, according to the modern use of the term, may be used to designate that sect, which have been, and still are, everywhere spoken against; that cold-hearted set of Baptists, a regular succession of whom from the days of John the Baptist have been upon the earth, and who are so bigoted, or *iron bound*, as to be opposed to the popular scheme of making and employing missionaries. For the better illustration of the subject, we will give some account of this wicked sect.

The Anti-Mission Baptists, as they are now called, made their first appearance in the land of Judah about eighteen hundred years ago; their appearing made a great disturbance among the pious missionary pharisees, who were at that time making powerful efforts in their missionary cause, “compassing sea and land, to make proselytes; for this sect declared that there was another King, one Jesus; and they were forbidden to preach in any other place or manner than that he directed; and they chose rather to obey their Lord and Master than to follow the more popular schemes of men; for, strange as it may seem at this day of religious enterprize, they verily believed that it was their duty to obey God rather than men. it must be confessed, there was one member in this community who was not so anti-mission as the rest. We allude to the one who carried the *bag*. He was very much concerned about the Lord’s treasury, and was very much hurt to see the waste of a box of ointment on the person of his professed Master – he thought it might have been sold, and the money put into the bag, (*for he was a thief*) Our readers will recollect that this distinguished individual went on a mission, (without divine authority,) to the high priests, to collect funds, &c., and he was too zealous in his calling to leave an opportunity unimproved, when he could collect thirty pieces of silver, though it was the price of his Master. But Judas was an exception; the rest of them were Anti-Mission Baptists. It was not uncommon in those by-gone times for Baptist preachers to be found without a sixpence in their pockets, as witness the case of Peter and John, “at the beautiful gate.” “Silver and gold we have none.” Witness also, when it was necessary for Jesus and Peter to pay tribute; and when the disciples were sent out to preach they were charged to provide “neither gold nor silver, nor brass in their purses.” It is true, this sect were not only anti-missionary, but they were also anti-popular, and they rejoiced in this; and were exceeding glad when they were persecuted; yea, they thanked God when they were accounted worthy to suffer shame and reproach for his name’s sake; his sect were so *iron-bound* in their views, of the necessity of their obedience to Jesus as their only King, that nothing could break the bands. The tongue of slander, the whip, the prison, and death itself; were all employed (by those who were not anti-missionary) to rend these *iron bands*, but all these experiments failed – they could not be prevailed on to give up their unpopular notions. for the more popular doctrines of Judaism, or Paganism. They were even so obstinate as peremptorily to refuse to sell any of the gifts of the Holy Ghost for money. They had no idea that souls could be redeemed with such corruptible things as silver and gold, nor was it discovered that money had any such power until the days of his holiness, the Pope; the apostle Paul, with all his erudition, was so far from this secret that he even said that the love of money was the root of all evil;

the craftsmen of Ephesus, however, were not of Paul's opinion on this subject; they believed in gold and silver, for it was by that they had their wealth. The term "Anti-Mission Baptist" has been applied to the Elders and brethren who met last fall at Black Rock, and to all others. who refuse to join in the new order of things, such as forming Missionary Societies, uniting the church and the world together, selling memberships, directorships, &c., for money to put into the missionary *bag*, with a view of helping God. If we are to understand the words in their simple signification, *i. e.*, *anti* against *mission*, commission or legation; Missionary, one sent of God to preach the gospel; the terms anti-mission or anti-missionary will not apply to us. it is only in the modern use, or rather abuse, of the words that they can apply to the church of Christ. Our constant supplication has been unto the "Lord of the harvest," to raise up, qualify and send forth faithful laborers; and when it has been his pleasure to grant our petitions we have ever been ready to communicate to them of our earthly substance. According to the simple meaning of the terms, the conductors of the *Herald* and *Repository* are a fair specimen of the anti-missionary spirit, as the whole drift of their publications are devoted to the promotion of the various popular institutions of men, which in our judgment are hostile to the mission instituted by our Lord Jesus Christ, and practiced lay the apostles.

The next *New School* word to be noticed is *Hickory*. This word is the name of a particular species of wood. It has been used by politicians in reference to the Chief Magistrate of the United States. But the precise meaning of the word, in its application to religious concerns, we have yet to learn we presume, however, it has been brought into requisition by way of reproach. For further particulars concerning the term we would refer to the letter of our "Correspondent Obscuratus," published on our 102d page.

The word *Infidel* has been in use from the apostolic age, and the meaning of it has been definitely fixed. It was used to denote all those who denied the faith once delivered to the saints, whether Jew or Pagan, Pharisee or Workmonger, of that age; nor does it apply with less force at the present day, to all such as deny the faith of God's elect, either directly, like Thomas Payne, in his "Age of Reason," or indirectly, by setting aside the only rule of faith and practice God has ever given to the saints, and substituting in the stead thereof the clumsy contrivances of *men*, who teach for doctrines the commandments of *men*, making void the law of God by the traditions of *men*, after the manner of certain editors in the city of New York, and elsewhere. But this term cannot apply to that *iron-bound* sect who would sooner die than to depart from the gospel rule of faith and practice.

The infidel is certainly a very bad character, yet there is a worse spoken of in the New Testament, viz: "He that will not provide for his own, especially they of his own household," &c. In this latter class may be numbered the following: Those paupers who are supported in idleness at the Theological Seminaries. Those who give to the various institutions of priestcraft that which should be applied to the payment of their debts, or laid out for the comfort of their families. And such as are slothful in business, and do not discharge that obligation to their families, which many infidels do to theirs. Such principles of *worse than infidelity* are advocated by the editor of the *Repository*. As Mr. Crosby has insinuated that to be an anti-missionary is to be an infidel, he is challenged to support his insinuation, and show in what particular that class of Baptists have departed from, or denied the faith of the bible.

But second, we will notice their proposed method of treating that class of Baptists who are called, by way of reproach, "*Anti-Mission, Hickory, Infidel,*" &c. Mr. Crosby and the editor of the *Religious Herald* are of opinion "that the best course is to let them alone." Truly we honor their judgment in this particular; various experiments have been tried upon them, at sundry times, and in divers places, but their enemies have uniformly found that the best course after all was *to let them alone*. When Pharaoh, with his magicians and counselors, thought to prevent the increase of the Hebrew's seed, they

oppressed them, but this only made them the more fruitful, and their increase the more abundant. Their next experiment was to slay all the male children of the Hebrews, but this only brought Moses into the king's house. Again, they determined not to let them go out of Egypt; but in this, they also failed, and brought upon themselves the judgments of God, until Pharaoh was of the opinion, too, "*that his best course was to let them alone.*" The Philistines, after taking captive the ark of the Lord, were presently forced to the same opinion expressed by the *Herald* and *Repository*; they sent back the ark, and concluded to *let Israel alone*. Goliath of Gath came in contact with the stripling David; he soon found that *his better course would have been to let David alone*. And when the prophets of Baal came in collision with a prophet of the Lord, better had it been for them to *let the Lord's prophets alone*. Haman also found, after attempting the destruction of the Jews, that it would have been *better to have let them alone*. The Scribes, Pharisees, Saducees, lawyers, doctors and priests found that it was not a light matter for them to exterminate the disciples of Christ from among them. When they thought by persecution to prevent Christ's ministers preaching the gospel, they found that *the better course was to let them alone*; for they were scattered by persecution, and being scattered, went everywhere preaching the word. The old mother of abominations has witnessed that God could raise from the ashes, as it were, of his martyred servants two for one, to stand in the testimony of the truth, so their best course is *to let them alone*.

The mortified Arminians, Unitarians, Socinians, Arians and Pedo-Baptists, in general, when vanquished from the field of combat, by the sword of the Spirit, which is the word of God, have always been, at such times, of opinion *that their best course was to let this sect alone*. And finally the advocates of the mongrel systems of church and world policy, after raging blasphemy, and heaping on those who stand fast in the apostles' doctrine, all the calumny, abuse, and ridicule they are capable of, (which is considerable), have at last concluded, with their ancient predecessors, that their best course is to let them alone.

Third, why is this the best course? The reasons are as obvious as the sun in the heavens. Almost six thousand years the enemies of God and truth have been engaged in warfare against the cause and people of God, but in, what single instance have they ever been victorious? Not one! Hence the gloomy prospects of the *Herald* and *Repository* presents one good reason for their adopting this course. "Every one that (beth truth cometh to the light, that his deeds may be made manifest that they are wrought in God," so instead of the saints being discouraged or daunted by the tumult of their enemies, they court, and even challenge, investigation. This, then, is another good reason why Mr. Crosby & Co. should withdraw from the field.

Last, but not least, the bulwark of the popular system being darkness, they can bear anything else rather than the light of truth. They can confidently appeal to depraved human reason; and they will tell us plainly that their "*best defence*" is to point to the results of their labors in the four quarters of the world, where we are informed the fool's eyes are. Let it be remembered that this is *their best defence*; but we thank God, Christians have a much better defence than this; their place of defence is the invincible munition of rocks. The God of Jeshurun rideth upon the heavens in their help, and in his excellency on the sky. The eternal God is their refuge, and underneath them are his everlasting arms. Hence it is wisdom in these editors to let this *iron-bound sect alone*.

In closing our protracted remarks, let us attend a moment to the exulting interrogatory with which our extract concludes. "How many missionaries have the Hickory and Infidel Baptists sent forth to preach their own *iron-bound system*?" Receiving, as we do, these scurrilous names as the dying groans of exhausted argument, of course the inquiry relates to us. We answer. It is not our method of defence to

point to the world for testimony. If we were of the world, the world would hear us, and the world would give testimony in our behalf; but this is not the case. We look for nothing in this world but what our divine Master has taught us to expect from it. His words are, “In the world ye shall have tribulation,” &c. We ask not for the witness of the world. No, sirs, we scorn the armor of which you make your boast, as we do the system for which you contend, and instead of looking or pointing to the world as our defence, we make our appeal to the word of God which liveth and abideth forever. The world, and the fulness thereof, is to pass away, the elements to melt with fervent heat, and then, gentlemen, your witness will be no more. But then, even then, amidst “the wreck of nature, and the crash of worlds,” will the saints with joy lift up their heads and rejoice, for their Eternal Rock abideth. Yes, sirs,” Walk round Zion, tell her towers, consider her palaces, mark well her bulwarks,” and forever remember that God will appoint salvation for her walls and bulwarks. *These are our best, our only defence.* What think ye of such fortifications? Do ye ask, “How many missionaries we have sent forth to preach our *iron-bound system?*” We answer, “The Lord gave the word; great was the company of them that published it.” We do not arrogate to ourselves the right to make and employ missionaries. The king, in whose service we delight, has ever attended to that department of his government himself. He has directed us to pray him to send more laborers into the harvest, and we obey him; the system of the gospel may in some respects be figuratively considered an “*iron-bound system*” on account of its superior strength and security, and of the impossibility of uniting it with clay, or the muddy systems which are set forth in the columns of the *Herald, Repository*, &c. Yet as the term is not bible, we feel inclined to let our opponents have the exclusive use of it.

And now a word to the editor of the Repository. You, sir, commenced your attack on our publication, even before it came into being. You told your readers that it was an anti-gospel publication but, as soon as you discovered that your scurrilous attempts to injure us were turned to our advantage, you concluded that your best way would be to let us alone. You will recollect that we requested you in our first number to point out any error you might have discovered in our publication; but this you have not done. We now call on you, as a professed christian, Baptist, minister of the gospel, or even as a gentleman, to come to the light with your insinuations, and make a fair exposure of such errors as you have discovered. If you have no regard for us to prompt you to this measure, consider the hundreds who are receiving our publication as truth, and show them wherein they err. We assure you that it is not our intention to advance or support error. We are, however, a fallible creature, and liable to err, but we stand open to conviction, and when you will bring from the book of God a “Thus saith the Lord,” to convict us, we promise, as soon as we shall be so convicted, to retract what we have stated amiss.

Think not to secure yourself in ambush to deal out your bitterness against the truth. Come boldly to the light of truth, or else have the honesty to tell your readers that you dread the contest; that yours is a system of darkness, and that it will not bear the light. But if; after all, you still continue to throw out your wicked insinuations, and then in a cowardly manner retreat to your best course, be assured we will not follow you example, but we will continue to circumambulate your battlements, and disturb your repose, as with the sound of “ram’s horns.” You will find it quite too late to pretend that we are unworthy of your notice, for you have already noticed us, you have already put on the armor and boasted, therefore, for your own credit’s sake, let the public know that you have not boasted in vain.



THE OBJECT OF OUR PAPER.

New Vernon. N. Y., March 27, 1833.

OUR brethren of the Old School of Christ will bear in mind that this humble sheet is devoted to the Baptist cause, as we believe the Baptist cause to be the cause of God, and that its columns are designed to be used as a medium for the circulation of bible doctrine and general information.

The dear people of God who remain steadfast and unshaken in the apostles' doctrine are at this day greatly scattered through the country, and in many instances where one or more of them are found they are supposed to be the only ones remaining of the same faith and order. Indeed, they are often themselves driven to the conclusion of Eliah: "They have digged down thine altars and killed thy prophets, and I am left alone, and they seek my life." In their scattered situation it affords them peculiar pleasure to hear from one another. "As cold waters to a thirsty soul, so is good news from a far country." – Prov. xxv. 25.

It is certainly good news to the scattered pilgrims to hear of the numbers in different parts of the land who still adhere to the doctrine and practice of the primitive church. In days of old, "they that feared the Lord spake often one to another;" and the exhortation of the apostle is, that we "exhort one another, and so much the more as we see the day approaching."

HOLY ALLIANCE

New Vernon, N. Y., April 10, 1833.

UNDER the above head, the editor of the Repository has informed his readers that there exists an alliance between God and his people, and that God has laid aside that power which works without means, and has devolved upon his people a course of duty, &c. This doctrine of "Holy Alliance" has been preached before. But that God has laid aside his divine omnipotence, or "that power which works without means," and has substituted in the room thereof the duty of his people or allies, is truly astonishing; but we are told that this change in the immutable God is intended for a glorious and magnificent purpose – nothing less than the conversion of the world. How astonishing! that the immutable God should at this late hour undertake the conversion of the whole world, when a portion of them are already suffering the vengeance of eternal fire; and still more strange, that just as he was about to commence this new enterprise he should dispense with his omnipotence, immutability and truth, laying aside the former, and violating the two latter, in order to give the mighty creature man an opportunity to help his God. This doctrine is as new as it is strange, and as strange as it is false and blasphemous. He farther tells us, that God has said to his people, "Occupy till I come; Go preach the gospel to every creature; I send you not alone, you are an ally, and lo, I am with you always; and while you are preaching and praying, my grace shall be sufficient to sustain you, and my Spirit shall give efficacy to the word of salvation." In what part of the bible, or by what manner of revelation he has collected his authority for this doctrine, he has not informed us.

The words, "occupy till I come," are a part of one of our Lord's parables. But this scripture no more implies the doctrine of "Holy Alliance," than the commission given to the apostles by our Lord Jesus

Christ,” Go preach the gospel, &c.,” applies to all the people of God indiscriminately. The words, “You are an ally,” and while you work, I will work, are not recorded in the volume of truth; but they have been added to the words of the prophecy of God’s holy book, in all probability by him of whom it is written, God will add unto him the plagues that are written in the book. – Rev. xxii 18.

To give the appearance of proof to his theory, Mr. C. refers to a passage in the song of Deborah and Barak: “Curse ye Meroz; curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.” From this passage our expositor concludes that God wanted the help of Meroz; yea, that he declared plainly that he wanted their help. Now we confess: it does not appear to us quite so plain; indeed we see nothing that looks like it. True, if we were to adopt the views of Mr. C., and could persuade ourselves that God had laid aside his power, &c., we might see some propriety in his calling on man for help. Nothing can be more palpable than the perversion of this text. God has said, “Vain is the help of man.” – Psa. lx. 2. And would God call for a vain thing? Again he has said, “Cursed is the man that trusteth in man, or maketh flesh his arm.” And will God make a cursed thing his arm?

Let us consider the circumstances which led to the adoption of these words in the song of Deborah. The children of Israel had got into trouble in consequence of substituting the help of the gods of the nations around them in the place of the help of the God who had brought them up out of Egypt. They had joined themselves to the nations around them in an unlawful affinity, and had bowed themselves to strange gods, &c., but now they were in trouble; God sold them into the hand of Jaban, king of Canaan, the captain of whose host was Sisera. This king had nine hundred chariots of iron, and twenty years he mightily oppressed them; and they cried to the Lord for help, not to assist him, as the learned Mr. C. translates it, and the Lord heard their cry, and informed them through Deborah, that he would help them, and deliver Sisera into their hands. A wide difference between this and a plain declaration that he wanted their help. If he were hungry he would not tell them, for the world is his and the fullness thereof. – Psa. 1. 12. No, reader, it was not God who was in want of help. Israel was in distress; Israel called upon the Lord, and the Lord helped them. God appointed to help them near Mount Tabor, and commanded that ten thousand men of the children of Kaplitali and Zebulun should draw near, not to help him, but to receive his help; for he said he would deliver their enemies into their hands. At length the time appointed arrives, the troops of Jabin appear, a formidable host in battle array: “And Deborah said unto Barak, Up, for this is the day in which the Lord hath delivered Sisera into thine hand. Is not the Lord gone out before thee? &c. And the Lord discomfitted Sisera, and all his chariots, and all his hosts. So God subdued on that day Jabin, the king of Canaan, before the children of Israel. Thus God helped Israel on that day. “The stars in their courses fought against Sisera.” While Naphtali and Zebulun went to the help of God, i. e., to receive the help of the Lord against the mighty, according to the command, there were some who dwelt in Meroz who despised the command of God; they went not up to participate in the help of the Lord; and from the bitter cursing which was heaped upon them they may well represent our New School neighbors. From a variety of considerations we might show the analogy.

That Moses personifies the law, is evident; compare John v. 45. with 2 Cor. iii. 15. Joshua, who succeeded Moses in the government of Israel, was a bright figure of our Lord. Jesus Christ, who has emancipated his children from the dominion of the law, and led them triumphantly through the Jordan of christian Baptism into the gospel church, to be governed by the law of grace, and not by the law of works. When God called Joshua home to glory, he raised up judges, not to legislate, but to administer the government of Israel according to the laws already provided. Even so when Jesus our Lord ascended, when “*God went up with a shout, the Lord with the sound of a trumpet*,” he seated judges

upon twelve thrones, to judge the twelve tribes of spiritual Israel. After the (heath of Joshua, the children of Israel did evil in the sight of the Lord, and hearkened not to the voice of the judges; yea, they forsook the God of their fathers, who brought them up out of Egypt. “Nevertheless the Lord raised them up judges, which delivered them out of the hand of those that spoiled them; and yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord, but they did not so; *they ceased not from their own doings, nor from their stubborn way.*” – Judges ii. 16-19. And who will dare deny that a corresponding course of rebellion and idolatry has marked the history of the New School Baptists of the present age? Do. they not bow down to gods which their fathers never knew? And do they not ascribe the power of saving souls to men, to money, to Theological and to Sabbath Schools, Tract, Mission and other Societies, which their fathers, the Old School, never-knew? And are not these the gods of the nations around about them? Are they not new gods in Israel, which came newly up? And do not the New School teach their pupils to go down to Egypt for help, instead of coming to the help of the Lord, which is already provided? Do they not teach that *vain is the help of God, and mighty and efficient is the help of man?* We answer, Yes, God has laid help (the help of God,) on one that is mighty, – on his dear Son. God has devolved on Jesus the work of saving his people from their sins, of calling them by his Spirit, of uniting them as members of his body, of supplying them with pastors after his own heart, of qualifying his ministers to preach, his elect to hear, and of building up his church on that Rock against which the gates of hell cannot prevail. Yet the New School teach that all this is in vain, unless the mighty creature man gives it the finishing stroke; that the atoning blood of Jesus will not save the heathen without we send out our missionaries, tracts, agents, – that the help of God in supplying Zion’s walls with ministers, is worth nothing, – they are an inefficient, ignorant set, – we cannot have an efficient ministry without a golden calf to prepare them; but give us your gold, silver, brass, or even paper, and we will rear colleges and seminaries, in which we will prepare pious young men for the ministry, which will answer the purpose. The New School teach men to believe that they have power to make preachers, make converts, to save a shaking world, – to usher in the millennium, or to keep it back, at pleasure, and that God wants, yea, calls for and expects the aid of man. Had the inhabitants of Meroz understood this subject as Mr. C. does, they would have turned out to a man; there is nothing that pleases the proud heart of the unregenerate so much as the idea of helping God; he cannot bear the thought that God shall be supreme; an independent, self-sufficient, sovereign God they hate; but such a God as Mr C. describes, they love. There is perhaps not less than one hundred instances recorded in the bible, where God is set forth as the help of his people; but if there is one solitary instance recorded in the volume of truth, of God’s calling for or receiving the help of man, we have never discovered it. From the many, we will mention a few of these passages, for the consideration of those who love bible doctrine. Moses saith, “The God of my fathers was mine help.”

“And this is the blessing of Judah: Hear, Lord, the voice of Judah, and be thou an help unto him from his enemies.” – Deut. xxxiii. 7. “There is none like unto the God of Jeshurun, who rideth upon the heavens in thy help, and in his excellency on the sky.” – Verse 26. “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.” – Verse 29. “And Judah gathered themselves together, to ask help of the Lord.” – 2 Chron. xx. 4. “If God will not withdraw his anger, the proud helpers do stoop under him.” – Job ix. 13. (Pray take notice of that last clause.) “*Many there be which say of my soul, there is no help for him in God.*” – Psa. iii. 2. “The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee. Send the *help* from the sanctuary and strengthen

thee out of Zion.” – Psa. xx. 1,2. “thou hast been my *help*, O god of my salvation.” – Psa. xxvii. 9. “Our soul waiteth for the Lord, he is our *help* and our shield.” – Psa. xxxiii. 20. “Plead my cause, O Lord, take hold of shield and buckler, stand up for my *help*.” – Psa. xxxv. 1,2. “Arise for our *help*, and redeem us.” – Psa. xlv. 26. “God is our refuge and strength, a very pleasant *help* in trouble.” – Psa. xlvi. 1. “Give us *help* from trouble, for vain is the *help* of man.” – Psa. lx. 11. “O my God, make haste for my *help*.” – Psa. lxxi. 12. Then thou spakest in vision to thy Holy One and saidest, I have laid *help* on one that is mighty, I have exalted one chosen out of the people.” – Psa. lxxxix. 19. “Unless the Lord had been my *help*, my soul had almost dwelt in silence.” – Psa. xciv. 17. “O Israel, trust in the Lord, he is thy *help* and thy shield.” – Psa. cxv. 9,10. “I will lift up mine eyes unto the hills from whence cometh my *help*; my help cometh from the Lord which made heaven and earth.” – Psa. cxxi. 1,2. “Our *help* is in the name of the Lord who made heaven and earth.” – Psa. cxxiv. 8. “Put not your trust in princes, nor in the sons of men, in whom there is no *help*.” – Psa. cslvi. 3. “They were all ashamed of a people that could not profit them, nor be an *help*, nor profit, but a shame and also a reproach.” Isa. xxx. 5. “Woe to them that go down to Egypt for *help*.” – Isa. xxxi. 1. “O Israel, thou hast destroyed thyself; but in me is thy *help*.” – Hosea xiii. 9. See also 2 Chron. xiv. 11, xxv. 8, Psa. xii. 1, xxii. 19, xxxviii. 22, xl. 13, lxx. 1, xxxviii. 40, xlvi. 5, lix. 4, lxxix. 9, cix. 26, Isa. xxx. 7. All these scriptures, with many others equally in point, encourage us to “come boldly to the throne of grace, that we may obtain mercy, and find grace to *help* us in time of need.” – Heb. iv. 16.

How gross must be the darkness that pervades the mind of any man who can, in the face of the above scriptures, say that God wants the help of man. If God had any confidence in the help of man, would he have cursed man for trusting in man? Would he have declared once and again, “Vain is the help of man,” and then call for a vain thing? We can conceive of nothing more absurd or ridiculous; unless it be contained in the concluding paragraph of Mr. C.’s statement; “God wants the hearts, prayers and labors of his allies, or friends.” It is very strange that God should be in want of the hearts of his people, to say nothing of his allies. If Mr. C. means the old heart of stone, with all its pollutions, it must be strange that he should be in need of such corrupt and detestable things; but if he means the new heart, or heart of flesh, he has yet to be informed that God has all such hearts in his possession already, and therefore cannot be in want of them. And as to God’s being in want of prayers, we have never learned from our experience, or from the bible, that our prayers added any thing to God. We had been in the habit of believing that prayer was instituted for the special benefit of the children of God; and that for this end God pours out upon his chosen ones (not allies,) the spirit of grace and supplication; and the Spirit helpeth their infirmities, and maketh intercession for them with groanings which cannot be uttered. Hence God cannot be in want of our prayers; we are in want of God’s protection, and his constant care; and it is our privilege, if we are his children, to pray unto him for it, None but a Pharisee would suppose that our prayers are supplying the wants of God.



TOTAL DEPRAVITY

NEW VERNON, N. Y., April 24, 1833.

WE have proposed to give our readers a more enlarged view of our sentiments, which were briefly presented in our prospectus. The next item in order is, “the total depravity and just condemnation of fallen man.”

According to our engagement, we call the attention of our readers to the testimony which first from the word of God, and then from such collateral testimony as we can find existing among the human family, we intend on this occasion to present. The work before us is to prove that man in his fallen state, is totally depraved; and secondly, that he is justly condemned by law of God.

On this important subject mankind appears to be very generally in the dark; and from an ignorance of this subject many errors and extravagances have gained in the world as we shall notice in the conclusion of this article. We cannot expect that the proud heart of man will fall in love with the doctrine about to be presented, as it strikes a death blow at all personal righteousness or human excellence, as a ground for acceptance before the sovereign Judge of quick and dead. Painful as the awful truth may be, it should not be concealed that “Man in his best estate is altogether vanity.” But as you are at this time called to contemplate man in his lost, depraved and condemned estate, you would have just cause to accuse us of “handling the word of God deceitfully,” and of “giving flattering titles to men,” should we fail to present him as he is presented in the record which the God of all truth has given us.

Of the numerous passages of divine truth, which prove that mankind are depraved, we give the following: “God hath made man upright; but they have sought out many inventions.” – Eccl. vii 29. “Wherefore as by one man, sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.” – Rom. v. 12. “Their throat is an open sepulchre, with their tongues they have used deceit; the poison of asps is under their lips, whose mouth is full of cursing and bitterness. Their feet are swift to shed blood, destruction and misery are in their ways, and the way of peace have they not known; their is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them that are under the law; that every mouth may be stopped and the whole world may become guilty before God. For all have sinned and come short of the glory of God.” – Rom. iii. 13-20 and 23. “The whole head is sick, and the whole heart is faint, from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores,” &c. – Isa. i. 5, 6. “What is man, that he should be clean? And he which is born of a woman, that he should be righteous?” – Job xv. 14. “Who can bring a clean thing out of an unclean? Not one.” – Job xiv. 4. “Behold I was shapen in iniquity; and in sin did my mother conceive me.” – Psalms li 5. “Corrupt are they, and have done abominable iniquity; there is none that doeth good. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy; there is none that doeth good, no, not one.” – Psalms liii. 1-3. What then? Are we any better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. As it is written “There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after.”

“The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent, they are like the deaf adder, that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely.” – Psalms lviii. 3-5. The above are a few of the many passages of holy writ, which prove the total depravity of all mankind in their fallen

condition. Here in this volume, according to which God will judge the world, the whole mass of mankind are presented on one general level; *all have sinned*; death has passed upon all; hence there is no class of our race exempt from this state of wretchedness and depravity, *conceived in sin*, estranged from the womb, going astray, and speaking lies, as soon as they are born.

But as we conceive the doctrine of *total depravity* involves as a consequence, *total inability*, i. e. not as natural creatures, to perform natural things, but as depraved beings to perform anything which is good and acceptable in the sight of God. Of man in his alienation from God, it is written, “The thoughts of his heart are evil, and that continually.” “He cannot see the kingdom of God.” – John iii. 3. “He cannot discern the things of the Spirit.” 1 Cor. ii. 14. “He cannot receive the spirit of truth.” – John xiv. 17. “He cannot do good.” – Jeremiah viii. 23. “He cannot cease from sin.” – 2 Peter ii. 14. “He cannot repent.” -Acts v. 31. “Cannot believe (savingly) in Christ.” – John vi .29; – Acts xiii. 41.

Man is not only a depraved and helpless creature, as a fallen sinner, but he is also a condemned criminal, having sinned and come short of the glory of God, as we have shown. And the wrath of God is revealed from heaven against all unrighteousness. He is not, as many suppose, (a probationer) in a state of trial, to see whether he will, or will not deserve eventually to be condemned; for the law has already uttered its thundering sentence: “The soul that sinneth it shall die.” Nor again, as others have contended, that the sinner as a free moral agent, is endowed with natural ability to repent, believe the gospel, and be saved; and, in the words of A. Fuller, “Comanded to believe, on Pain of damnation.”

“For they arc condemned already.” Math. iii. 18. Hence, “It is not of him that willeth, nor of him that runneth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.” – Rom. ix. 16, 18. That the condemnation of fallen sinners is grounded on strict justice, but few will have the hardihood, in so many words, to deny. If it be admitted that the law of God is “Holy, just and good,” and that a just and holy law has said, “The soul that sinneth it shall die;” and that the sovereign Judge has declared that there is none that doeth good, all have sinned and come short of the glory of God; the point is established forever.

It does not belong to the discussion of this subject to present a remedy, a way of salvation, or to pursue the popular course even of those of our day who contend for the scriptural doctrine of Total Depravity as strenuously as we do, and after establishing the point by the word and testimony of God, still conclude their subject by exhorting those whom they have proven to be dead in trespasses and in sin, to be up and working for life. No, this does not belong to our statement at all; we have not so been taught. We find the fallen sinner condemned already, and under the wrath of God. The sentence is passed, irrevocably passed; God who cannot lie has said, that all have sinned, and that he will turn the wicked into hell with all the nations that forget him.

Thus the polluted sinner goes,
Laden with guilt and heavy woes,
Down to the regions of the dead,
With endless curses on his head.

Dead in sin, enmity against God, in love with sin, drinking down iniquity, as the ox drinketh water, raging and blaspheming, condemned and under the curse of a righteous, just and inflexible law, we find the human race. Dreadful as their situation is, here we must leave them.

In a subsequent number we shall treat upon the only possible way of salvation for any of the miserable sons of men which is brought to light through the atonement of our Lord Jesus Christ, which is, as we shall prove by the scriptures, special and particular.

REMARKS ON MINISTERIAL SUPPORT

New Vernon, N. Y., May 3, 1833.

WE cordially welcome the communication of brother Van Duzer, on the subject of ministerial support. “For there are many unruly and vain talkers and deceivers, specially they of the circumcision, teaching things which they ought not, for filthy lucre’s sake, whose mouths must be stopped.” So writes the apostle Paul, and how applicable are his words to the anti-christian preachers whose name is Legions, while Jesus has informed us that his servants are few. The legions are unruly, inasmuch as they are governed by no law or rule given by our Lord Jesus Christ. The few are “Called, and chosen, and faithful.” – Rev. xii. 14. The many are vain, but the few know that their labor is not vain in the Lord. The many are *talkers*, being men of human ability, talent and influence, able to communicate and promulgate vain things; but the few are frequently like Moses, slow of speech, of stammering lips, unpolished and uncomely in the eyes of the world, who, instead of being talkers or readers, without divine rule, are made able ministers of the New Testament – sons of thunder to the unruly, and sons of consolation to the saints. The former are mostly of the circumcision, being generally legalists or Arminian work-mongers; but the latter are of that circumcision which is made without hands, whose praise is not of men, but of God. The former teach things which they ought not, but the latter speak as the Spirit gives them utterance, and they speak the truth in soberness. Those teach for filthy lucre’s sake, but these because the word of the Lord is like fire shut up in their bones; and there is to them a wo, if they preach not the gospel of Christ. Of those it is written, “Their mouths must be stopped;” but of these it is written, “Touch not mine anointed and do my prophets no harm; for he that toucheth them, toucheth the apple of mine eye.”

But how are their mouths to be stopped? We are not left altogether in the dark as to the mode. As they teach for filthy lucre, just remove the cause, and the effect will cease. Nothing is more apparent than that the prevailing system of contracting with preachers to preach by the day, or year, for a stipulated amount of lucre, presents a charm which allures thousands from the bar, and from other pursuits, into the ministry, whom God has not called to preach his gospel. It is this greediness of lucre which leads to making merchandise of the gospel – to the establishment of Theological Seminaries, Mission Societies, and that fills our pulpits with dandies and fops, who being unable to feed the flock of God, employ their position in ridiculing the aged fathers in the ministry, who have labored successfully in the gospel ministry, and that, too, in many cases, without receiving as much remuneration as the Indian’s salary of forty shillings a year. A specimen of the manner in which they allude to our aged ministers is given by one of the American Baptist Missionary Society’s hirelings, in writing to the Editor of the *Repository*, in which he calls them *wind-broken* and *distanced*. To satisfy their greedy appetites with lucre they have married their churches to their respective congregations, especially in the Eastern States, where a subscription is circulated with the understanding that all who subscribe are thereby constituted members of the congregation, subject, of course, to the general taxation; but as an equivalent are entitled to the privilege of voting in the calling and settling of pastors, and in the regulation of what passes with them for sacred music. All these evils naturally grow out of the systems of the day.

We are fully aware that Christ has, through his apostles, enjoined the duty and privilege on his people, of communicating of their worldly substance, as God has blessed them, to the support of those whom he has called into the ministry. The ministers of Christ are stewards of the word, as the saints who are benefitted by their labors are stewards of their carnal things. It is the work of the minister to preach the

word faithfully, and it is the work and duty of his brethren to see that he is made comfortable in regard to temporal things. We see nothing improper in the ancient practice of our Baptist churches, when having chosen a pastor, without consulting the world, herself judging of his gifts and qualifications, and having settled him, to make the necessary arrangements for his support. If the church thinks proper to open a subscription book in which every one who feels willing may annex to his name the amount he intends to give, by doing which the burden becomes more equal among the members; and such non-professing friends as feel so disposed may throw in their aid and thus reduce the burden of the church, we see no wrong in it. But the system of selling memberships in congregations or societies, or the privilege of voting, or of conducting any part of devotion, or any right to interfere in any other business of the church for money, is in my estimation as sacrilegious and unscriptural as the popish practice of selling indulgences to sin, or passport through purgatory.

A minister of Jesus should never be above laboring with his hands, and we are persuaded that Christ's ministers are not; still when it is in the power of a church to relieve their minister from the cares of the world, that he may devote his time principally or wholly to the work, it is right they should do so. We know that the liberality of the churches in the support of the ministers of the gospel of Christ has not been extravagantly large. The excess and extravagance of their appropriations have been to those who teach for filthy lucre's sake; of this latter class we have known some, who while receiving their thousands by contract for preaching, are at the same time setting on foot every conceivable device for swelling their income, by preaching what they call Missionary sermons, Education, Tract, Temperance or other kinds of sermons; any kind except gospel sermons; not of a ready mind, but for filthy lucre's sake, thus enabling them to roll in luxury and extravagance, while in many cases there are members of their own churches living on public expense at the common poor houses. These things, brethren, ought not to be.

REDEMPTION

New Vernon, N. Y., May 22, 1833.

The editor of the *N. Y. Baptist Repository* has made an effort to relieve the doctrine of Redemption from all obscurity, and to lay the subject open. How he has succeeded may be learned by the following extracts from his article on the subject. He tells us that "On this point it is easy to be wise above what is written, and it is easy to understand all that mortals can know on the subject; because all that is known is revealed in the bible."

That it is easy for him to be wise above what is written, he has practically proven in the fourth item of his essay, in which he says:

"Redemption does not of itself alone secure the salvation of any individual in the world; but it lays a broad and solid foundation for human happiness, by declaring the fact, (not explaining how,) that by the death of Christ, God can be just and yet save the guilty believers. By sending forth the Holy Spirit, it *creates the sinner anew* in Christ Jesus; by proclaiming the gospel, it awakens the anxieties of the careless and stupid; by the efforts of believers, it turns men from the error of their ways to the wisdom of the just. Therefore

salvation is not the result of Redemption alone, but of a multitude of other causes combined with it, to bring them that were afar off nigh by the blood of the covenant.”

Thus it appears Mr. Crosby has at length got out of his shell. It has hitherto been more than a Herculean task for him to harmonize the general character of his paper with the Particular Redemption principles it was pledged to maintain. Consequently he had to labor under great embarrassments, in which he found it “hard for him to kick against the pricks.” For him to admit that salvation is wholly of God, by grace, through the redemption which is in Christ Jesus, and at the same time tell his readers that “many precious souls are suffering the vengeance of eternal fire, who might have been saved if we had made such exertions as we might,” involves perplexing opposites which he found hard to reconcile and bring together. To allow the atonement of Christ to be any thing more than a cypher in connection with his do and live system, would be so obviously absurd as to seriously jeopardize his whole theory of Missionary, Tract, Sabbath School, and other like contrivances for converting the heathen and evangelizing the world. But now *Human Redemption*, he says, was completed when Jesus cried on the cross, It is finished. But alas! “Redemption does not secure the salvation of any individual in the world.” Then, should the apostle demand, “Why shall lay anything to the charge of God’s elect, we may reply, Mr. Crosby of the N. Y. Baptist Repository; for he denies that redemption by the blood and death of Christ secures the salvation of any, that the blood of Christ alone can cleanse a sinner from his sins, that any sinner is freely justified through the redemption that is in Christ Jesus. Would not the holy apostle rebuke the man of the Repository, in words like these? “Nay, but who art thou, O man, that repliest against God?” Or, “O full of all subtlety and all guile, thou child of the devil, how long wilt thou not cease to pervert the right way of the Lord.” The testimony of the apostles is, that Christ was delivered for our offences, and raised again for our justification. He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. – Tit. ii. 14. “But, (says Mr. Crosby,) it lays a foundation for human happiness,” O, is that all that the redemption of Christ has done? We had hoped and believed that the Lamb that was slain had redeemed us unto God, with his blood, out of every kindred tongue and people on earth, and that we should reign with our blessed Savior forever, in spiritual and eternal happiness. But we are now told that he has only laid the foundation for human happiness! If so, then it remains for us to build up our human happiness on the redemption of Christ; for even human happiness is not secured, only a foundation for it. And what is human happiness? None can tell since Adam fell asleep, for since his day no mortal has ever realized human happiness in its perfection; nor ever will. If this was the object of Christ’s death, it has proved an utter failure. But we fearlessly deny that the death of Christ was intended for that object. He died as the Surety of his people, to bring them nigh by the blood of the cross; to redeem them from all iniquity, and to secure their salvation, and to make sure and certain their (not human, but) spiritual and eternal happiness. “By his stripes we are healed.” And “by one offering he has perfected forever them that are sanctified.”

But says Mr. C., “By declaring that fact, (not explaining how,) that by the death of Christ, God can be just and yet save the guilty believer.”

Will Mr. C. inform us where in the bible he finds that fact recorded? We have never learned from that sacred book that God intended to save guilty believers. We have read, “His name shall be called Jesus, for he shall save his people from their sins.” Now as unbelief is a sin, Jesus is engaged to save his people from unbelief, and from all other sins, and to present them to himself, holy and without blame before him in love. That secures super-human happiness to his people; but guilty believers must, we judge, be those who believe a lie, that they may be damned; and not those whom he has from the beginning chosen to salvation through sanctification of the Spirit and belief of the truth.

In what part of the bible does Mr. C. find that the Holy Spirit is sent to create sinners anew in Christ Jesus? Such doctrine cannot be found in the bible. We read that God has called, chosen, saved, preserved and blessed his people in Christ Jesus before the world began. And in Eph. ii. we read that the saints, not sinners as such, are God's workmanship, created (not anew,) in Christ Jesus unto good works, which God has before ordained that we should walk in them.

Says Mr. C., "By proclaiming the gospel, it awakens the anxieties of the careless and stupid." What contradiction of terms. The careless and stupid have no anxieties to awaken. "By the efforts of believers." Guilty believers, we presume he means; for only guilty believers, who believe a lie, employ means to give efficacy to the redemption, which is in Christ Jesus. "It turns men from the error of their ways to the wisdom of the just."

On this new theory the Redemption of Christ is only a cypher; human efforts are figures, which men are to set at the left of the cypher and raise it to any amount they please. And Mr. Crosby concludes, and deduces from his own new theory that salvation is not the result of redemption alone, but of a multitude of other causes combined with it, to bring them that were afar off, nigh by the blood of the covenant; and a multitude of other causes, to be according to his theory.

THE PRESENT AND PAST

NEW VERNON, N. Y., July 17, 1833.

“It is written, My Father’s house is the house of prayer; but ye have made it a den of thieves.” – Luke xix. 46.

Perhaps in the annals of the gospel dispensation a period of deeper interest, or fraught with graver events than the present, cannot be found. In reviewing the history of the church from the days of John the Baptist, a parallel with the present can hardly be found. In her infancy she was bitterly persecuted, her members were few and scattered; but even then, amidst the savage rage of her inveterate foes, she presented to the enemy an unbroken front, and the shout of her King was heard in her midst. In her passage down the channel of time, she was immersed in seas of blood, and enveloped in flames of papal persecution. The most horrid engines of cruelty that demons could invent were used for torturing and destroying the saints. But even then, amidst the rage of pontiffs, bishops, kings and priests, the church of God maintained her virgin purity. At the peril of mortal life, her sons contended earnestly for the faith which was once delivered to the saints; nor could the chains of despots, the pains of bloody persecution, nor death in its most terrible forms, cause the sons of Zion to abandon or deny their faith, or any part of it, or in any measure to countenance any of the new schemes, plans, ordinances or doctrines sought to be enforced by their enemies. Passing through seas of their own blood, or evaporating in flames, their spirits crowned with victory through the Lamb, went home to their God and Savior, whom they so dearly loved, and in whom alone they trusted and triumphed.

But now, alas! “How is the gold become dim, and the most fine gold changed.” Where are now the champions for the primitive order of the church, whose hands have been taught to war, and their fingers to fight? Where shall we find the undaunted sons of Zion who are prepared to meet the torrent of opposition, who bearing a fearless breast can submit to stripes, tortures, or death, rather than give up one of their Lord’s commands, or submit to anything unauthorized by him? Do they all slumber in death? Have they indeed all finished their course and gone home to glory? No. It cannot be. The hour has not yet come in which the Lord’s Two Witnesses must be slain and trodden under foot in the streets of the great city which is spiritually called Sodom and Egypt. We yet see here and there a witness of the Lord, clothed in sackcloth, and prophesying under the most discouraging circumstances; but they are few, comparatively very few. Truly we may adopt the language used in former times. “Except the Lord had left us a very small remnant, we should have been as Sodom, and like unto Gomorrah,” or like all the religious denominations around us, given over to idolatry; whose end is to be burned.

But while we contrast the present with the former state of the church, let us inquire what has caused the difference. When Zion dwelt alone she dwelt in safety. God has said, “When Israel was a child, then I loved him, and called my son out of Egypt.” Also, “When Ephriam spake tremblingly, he exalted himself in Israel; but when he offended in Baal, he died.” Even so, when the church was under the lash of persecution, she spake tremblingly, with holy fear and sacred reverence for God and for his word; she then asked counsel of God, and turned neither to the right hand nor to the left without instruction from the Lord.

Another reason why it is not now with Zion as in times that are past is this: When the saints were persecuted unto strange cities, cast out of the synagogues, whipped, thrown into prisons and dungeons,

or into boiling oil, banished to desolate islands, or when they were dragged before courts of inquisitors, stretched on torturing racks, dispossessed of all their worldly substance, driven from their homes and families, and their names cast out as evil; yea, when even on the shores of New England, in more modern times, the tongues of dissenters from Puritanic abominations, were bored through with hot irons, and many were put to death for their faith; when such was the standing and persecution of the Baptist church, she was able to offer no inducements to carnal men to intermingle with her sons and daughters. Consequently hypocrites and nominal professors were deterred from entering her ranks. They had no mind to share the tribulations of the saints of the Most High.

But now that a profession of piety has become the road to popularity, fame and opulence; now that even the once poor, persecuted and down-trodden Baptists have many of them waxed fat and kicked, and have heaped to themselves teachers, having itching ears; have erected for themselves Theological Schools, like the nations around them, for supplying themselves with a learned ministry, and for coining titles, as Doctors of Divinity, and have formed unhallowed and forbidden alliances with the world, and with their former persecutors, in Bible, Education, Sunday School, Missionary, and many other unscriptural, and therefore forbidden, institutions, she now can and does hold out strong inducements to the world, and to anti-christ, saying to them, "Cast in thy lot with us, and let us all have one purse."

Under such inducements the children of this world flock over to her in multitudes, saying, "We will eat our own bread, and wear our own apparel, only let us be called by thy name, (christian), to take away our reproach," (infidel.) Instead of the denomination, as such, rending their garments, and sitting in dust and ashes, they allow leading characters of their name and number to boast of the multitudes gained by these departures from the truth as evidence that their plans are owned and approved of God. Such are the present signs of the times.

TITUs' DREAM

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spoke unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God, with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in; so shalt thou put the evil away from the midst of thee.

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou nor thy fathers; namely, of the gods of the people which are round about thee, or far off from thee, from the one end of the earth even

unto the other end of the earth. Thou shalt not consent unto him, nor hearken unto him; neither shalt thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones that he die; because he has sought to thrust thee away from the Lord thy God,” &c. – Deut xiii. 1-10. Read also to the end of the chapter.

(From the Cross and Baptist Banner.)

“The following we presume is intended as an allegory. Its moral is appropriate.

A DREAM! A DREAM!

Brother Chambers: – On Lord’s day last I was closely engaged reading religious newspapers. The accounts of the progress of divine truth in the world operated upon me as cold water to the thirsty soul. But when I cast around me, and reflected on the condition of our own land, I felt pained on account of the moral desolations by which I was surrounded. Alas! said I, the people of Hickman, Kentucky, are as sheep scattered abroad having no shepherd. Then I cried, O thou great shepherd of the flock, have compassion on the people and teach them. Wherefore I laid me down and slept.

I dreamed of traveling into a distant and beautiful country, and approaching a delectable mountain. I saw thereon a building, the most beautiful and splendid my eyes ever beheld. I felt an irresistible inclination to visit and inspect the building and its inhabitants. But approaching the house on the outside, my attention was arrested by a beautiful limpid stream issuing from under the threshold of the house. I was perplexed in my mind, not knowing what to make of the building, the stream, and various other circumjacent scenes. I sat down to muse and reflect upon the strange and beautiful appearances with which I was surrounded. I recollected the account of the vision of Ezekiel, in the 47th chapter of his prophecy, and was struck with the identity of the things I saw with those he described. At this moment a man approached me, and with an air of benignity said, Arise sleeper! let us pursue the course of the stream, and make observations thereon. I rose and followed him. He had a measuring line in his hand. He measured 1,000 cubits and brought me through the waters. The waters were to the ankles. I observed just below where we crossed two clear beautiful streams, one on each side entering the stream we were measuring; and I could plainly see that these two streams added considerable volume and impetus to the main stream. Here my conductor paused and said, Son of man, knowest thou what these two streams mean? I said, Nay, I cannot understand. Then said he I will teach you. The God of heaven, in infinite wisdom, caused these waters, issuing from under the threshold of his temple, for many ages to run shallow. But when the set time to favor Zion was come, he abridged the power of the beast and false prophet by putting it into the hearts of his people to establish Bible and Missionary Societies. These two streams represent those two societies. The natural effects of their contributions are to produce peace on earth and good will towards men. Observing a number of persons on the banks of the streams, running to and fro, as if engaged in some great object on which life depended, I felt curiosity to inspect their doings. Drawing near, I was surprised to see the groups (who called themselves the servants of the living God) casting sticks, straws and dirt into the two streams, with the view, as they said, of preventing their waters from running into and polluting the river which issued from under the threshold of the temple of God. I inquired why they wished to stop these two streams, which were evidently gladdening the hearts of millions of human beings who sat in the region and shadow of death, but just before these healing waters visited them? The arguments advanced were various and discordant. Some said they would be the means of uniting church and state. But the greatest portion said; indeed all concurred in the sentiment, that Bible and Missionary societies were catch-penny or

speculating schemes. They therefore wished to stop the waters flowing from such polluted fountains. I observed that occasionally the sticks, straws and dirt thrown into the streams made occasional lodgments against snags which stood upright therein, and produced a partial or temporary obstruction to the free course of the streams. But the waters thus obstructed would soon rise and bear away, by their impetuous currents, those filthy lodgments, together with the snags which had stood in the streams; whereupon the waters quickly assumed as clear, limpid and beautiful appearance as ever. My conductor asked me if I understood what I saw? I replied, Nay, sir. Then, said he, the snags in the midst of the streams represent the unfaithful agents who have been employed by the friends of Emmanuel, who betrayed their trust, and instead of serving their Lord, Judas-like, have served themselves. The sticks, straws and dirt which lodged against those snags represent the flimsy and filthy arguments made use of by the enemies of the bible and missionary cause, to obstruct the course of the streams which are running into the living waters, flowing from under the threshold of the temple of God. Then, said I, is it not strange that those who have enlisted under the banner of the King should make such unceasing efforts to put a stop to that which constitutes, in a good degree, the glory of his kingdom? My guide replied: To those whose mental powers are obstructed by a clog of flesh, the problem is of difficult solution. You, however, recollect that it is written, “For this cause God shall send them strong delusions, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.”

At this moment I looked towards the west, and lo! a he goat made his appearance upon the plains or prairies. He was rather mean and meagre in his person; he was dressed like a man, but his garments were much tattered and torn, by which his beastly form was occasionally seen. Though nothing but a mere goat, he was as bold as a lion, and spake great swelling words against the Most High – declaring that the devil was co-eternal with Jehovah; that he was self-existent and independent, and that he had indeed created all the non-elect, &c. His words greatly pleased those who were endeavoring to stop the course of the two streams; and they said, It is the voice of a god and not of a man. They rallied around and erected a platform of wood for the goat to stand upon; who, mounting thereon, cried aloud, My faithful brethren, our labors have been joint and unceasing for the space of thirty years, to stop these two streams, as well as many others, from flowing into the river which makes glad the city of God, but we have not prevailed; for the streams have increased in width and depth up to this time. Now my counsel and advice is, that we leave those places where the streams run wide and deep, and where the advocates are many and strong, and retire more westwardly, where the population is sparse, and the advocates few and weak. There we shall prevail to stop the small rivulets near their heads or fountains. Whereupon he offered a kind of something, called “fool’s cap,” for the defence of the heads of each and all of his faithful adherents. The warp of the caps was composed of a kind of rough hemp called “self-sufficiency,” and the woof of a kind of coarse tow called “evil surmising.” I was struck with the singular evenness of sentiment produced by the address of the goat; for those who received the caps as one man all cried out, (sticking their fingers in their ears,) running to the posts assigned them, “We will never read anything published by or in defence of bible, missionary, or any other society of the present day. We, however, will read opposition publications, and propogate all kinds of slanders and falsehoods against those institutions, for we believe with the Romanists, that ‘the end will justify the means.’”

Then, said my conductor, it is time we should prosecute our work. Continuing down the course of the stream, he measured one thousand cubits, and again took me through the waters. The waters were to the knees. Observing two tributary streams putting in, one on each side, below where we where, I asked him, What do these mean? He replied, These two streams represent Sunday School and Temperance-Societies. I here saw many persons engaged in trying to stop the streams as above described, using the

same or similar means. But the streams quickly pursued their course, greatly augmenting the width and depth of the river. My conductor then measured one thousand cubits, and took me through the waters; the waters were to the loins. Just below, as above described, two streams put in, adding much in width, depth and rapidity to the main stream.

One of these streams, said my conductor, represents Tract Societies; the other Agriculture, manufactures and commerce. I answered, I could perhaps form some adequate conception of the subserviency of Tract Societies to the propagation and extension of divine truth; but how can agriculture, manufactures and commerce be made to subserve those high spiritual objects? My conductor replied, Agriculture, manufactures and commerce are twin sisters; all addressing themselves to the pride, avarice and ambition of men, producing a series of quick and perpetual intercourse between the different nations of the earth. This intercourse becomes auxiliary to the cause of God and truth, affording facilities for sending men and means for enlightening the dark places of the earth. And again he measured one thousand cubits, and the stream had become a considerable river, which could not be crossed without swimming. I discovered that the water of the river produced new life in every being whithersoever it came. On the banks of the river were many trees of perpetual verdure., whose fruit possessed not only medical virtues, but also affording meat and sustenance for those who had been healed by the waters.

At this moment reflections of a painful nature crowded upon my mind, which caused me to weep. My conductor asked me why I wept in the midst of so much beauty and excellence. I replied, The folly, blindness, obstinacy, (and I may say wickedness,) of those whom we have seen by the way, endeavoring to stop those streams, which are tributary to this noble river, bring to my recollection an unpleasant occurrence in my own country. I had delivered a lecture at-, with the view of organizing a Temperance Society. But Dr. N. opposed the project with all his power, and did the cause much harm, the Lord rewarded him according to his works. The Doctor contended that uniting with non-professors in the establishment of a Temperance Society amounted to receiving the wicked to the fellowship of the saints, and broke down the wall of partition erected by God between the righteous and the wicked. In refutation I answered that I denied the propriety of the Doctor's conclusion – that no one friendly to Temperance Societies ever thought of calling it a religious institution. I endeavored to clear this point by stating several propositions and conclusions.

First. Capital is various in its nature, employment and objects, to wit: physical, pecuniary and moral.

Second. Physical capital or power is employed by the righteous and wicked in conjunction to expel an invading foe, no one suspecting that thereby the wall of partition is broken down, and sinners converted into saints, by thus making common cause in opposition to a common enemy.

Third. Moral power is capital employed by the righteous and wicked in conjunction to stop the ravages of a domestic foe, whose poison is more deadly than the pestilential Upas of Java, viz: Intemperance. Does the employment of common stock or capital of the moral kind necessarily break down the wall of partition between the righteous and the wicked? I presume it does not. In the expulsion of this domestic array is it not clear that "unity is strength" which insures success? Then why should the friends of benevolence be deterred from united and untiring exertions to rid our land of the sore plague of intemperance?

Fourth. Pecuniary capital is power employed jointly by the righteous and wicked, in firms or co-partnerships, to accelerate and insure success to agricultural, manufacturing or commercial projects. Does this make them one in a religious point of view? No one would risk such decision. But when this kind of capital is thus jointly employed to send the bible or a missionary to the destitute, then those

folks with the caps are all alive to suspicion that godliness is in a tottering condition. Does the bible or the missionary lose their value to those who sit in the region and shadow of death, because the money employed to carry them to the heathen was partly contributed by those who have not experienced regeneration ? Surely none can answer in the affirmative except such as have the caps on their heads. Upon this I awoke, and be told it was a dream.” – TITUS

REMARKS.

New Vernon, N. Y., July 31, 1933.

THAT Titus, after spending the day in reading religious newspapers, should be carried so far into the regions of fancy, and that his imaginations in their delusive flight should circumambulate the dark mountains of error to so great an extent as to give birth to this singular dream, is not to us very surprising; for Solomon has said, “A dream cometh through the multitude of business.” – Eccl. v. 3. “For in the multitude of dreams, and many words, there are also divers vanities.” – Eccl. v. 7. But what does seem very remarkable is, that in a vision of thin air so complete a portrait of the New School’s doctrinal and practical views could be so correctly and minutely sketched. Well might the editor of the Cross and Banner say, the “moral is appropriate.” The reader will discover that the dreamer and his guide understand the water in their vision to represent salvation, and the waters from the temple, of course, are to show what proportion of the work of salvation belongs to God, independently of Bible, Missionary, Sunday School, Temperance and Tract Societies, Agriculture, Manufactures and Commerce; but a very shallow stream only at the best, up to the ancles of Titus, until it gains volume and impetus from the tributary streams of the above named human inventions. But as soon as the mighty energies of man were exerted in the use of Bible and Missionary Societies, the stream arose from the ancles to the knees. Astonishing! How effectual the purpose and promise of God become as soon as they are endorsed by man! Now suppose this figure to be a just representation of the plan of salvation, the proportion of the whole work of salvation depending on God would be one-fifth part, leaving the balance – four fifths – dependent on man, whose breath is in his nostrils, and to be effected by these two mammoth national institutions, viz: Bible and Missionary Societies; would this. state of things satisfy the ambition of these “filthy dreamers?” The balance of the dream will show that one-fifth part of the work is by far more than they are willing to leave in the hands of God to direct in his own sovereign way. Hence the inventive genius of man must go on the rack again, for if man can do any part of the work of salvation he can surely do it all. And so the dreamer saw two other streams of human origin pouring into this composition of grace and works already described. These were Sunday Schools and Temperance Societies, farther adulterating they original stream which issues from the Temple, by swelling man’s proportion of the work to the loins, throwing nine tenths of the whole into the hands of men, and leaving but one-tenth part of the work with him who “came from Edom, with dyed garments from Bozrah,” glorious in his apparel who hath said, “I looked and there was none to help. Therefore mine own arm brought salvation unto me; and my fury, it upheld me.”

But alas for man! proud man! He is not yet satisfied that God should have even one-tenth part of the work to perform. The dreamer goes on and discovers yet another set of streams (Tract Societies the one, Agriculture, Manufactures and Commerce the other,) pouring in their mighty energies and swelling the stream into a mighty river. What arrogance! thus blasphemously to represent the efforts of mortals, who in their best estate are altogether vanity, as outstripping the counsels of eternity, overreaching the power of omnipotence, and the wisdom of an all-wise God, in the economy of salvation.

Our object in these remarks is to show from their own mouths their views of the plan of salvation; if indeed they admit that there is any plan in existence except their own, and to show that theirs is not the gospel of Christ.

From the moral of this dream, which Mr. Chambers says is appropriate, we should be led to believe that in the momentous work of salvation God has but very little to do, and while he held the management of it in his own sovereign grasp, the waters were very shallow. Only to the ankles! and even now, since man has taken the business in hand, that God's part of the work amounts to no more in quantity than before. That was, in their view, but an ankle deep concern which set up a Savior before the highest parts of the habitable world were made, and but a very shallow stream that brought the great decree to pass. Yes, even that which broke the silence of a slumbering world, with vocal notes from angel voices, loud proclaiming, "Glory to God in the highest." When the rock was smitten in Horeb, when Christ expired on Calvary, when he arose triumphant from the tomb, when God went up with a shout, the Lord with the sound of a trumpet – when he led captivity captive and received gifts for men, when the Holy Ghost was sent down on the day of Pentecost, and three thousand souls were added to the church, yea, when in dreadful combat with the enemy Michael, the Arch-angel, was victorious over the dragon and his angels, and even down to the time which gave birth to such powerful things as Bible Societies, Missionary, Sunday School, Temperance, Tract Societies, &c., these waters were suffered to run shallow.

But now, with all these facilities, men are widening and deepening the channel, and increasing the amount of good performed, by adding waters from other fountains than that from whence issued that pure river of water of life, clear as crystal, which John saw proceeding out of the throne of God and the Lamb. – Rev. xxii. 1; or that which Ezekiel saw coming out of the threshold of the holy temple of the living God, which stream, however the young disciple may view it, as to its depth in the morning of his discipleship, when the measuring line of long experience has been stretched out, in which the pathway shines brighter and brighter, he is led to discover greater and still greater depth in the sublime mysteries of the gospel of salvation by grace, until his enraptured soul is with the most ecstatic joy, wonder and delight, led with the apostle to exclaim, O the depth! But while the christian is taught these heavenly mysteries by the Spirit of truth, whom the world cannot receive, (John xiv. 17,) and while here he bathes his weary soul in the waters of the fountain opened for the house of David, and for the inhabitants of Jerusalem, he would shudder at the blasphemous suggestions contained in this delusive dream. Christians are taught by the Holy Spirit that God is the only fountain of living water." – Jeremiah ii. 12, 13. "Be astonished, O ye heavens, at this, and be horribly afraid; 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." They are taught that Jesus Christ their Lord is the consecrated channel through which these waters of life are ordained to flow." – Isa. xxxiii. 21. "But there glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby." They are also fully satisfied that the pure river of life, flowing from the throne of God and the Lamb, can never be increased by waters from the reservoirs of human wit or prudence. Hence they must and do esteem every stream set forth in the vision of Titus, the dreamer, as well as every other stream which flows through any other channel than Christ, who is the way, as issuing from the dragon's mouth, and tributary to the great Euphrates, which waters Babylon, and identified with the "waters on which the whore sitteth."

We are informed in Rev. xvi, that the vials of the wrath of God shall be poured out upon those rivers and fountains of waters, and they should become blood. And also in the pouring out of the sixth vial upon the great river Euphrates, her waters should be dried up, and three unclean spirits, like frogs,

which are the spirits of devils, should be seen coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

But passing by many things which might be noticed, we come to remark on those characters which Titus saw in his dream, employed in trying to arrest the course of these artificial streams. Although totally unacquainted with Titus' "he goat," we have some knowledge of those who are opposed to the present system of Bible, Mission, Tract, &c., Societies, and who are conscientiously protesting against an amalgamation of the waters from these stagnant pools with that pure river which makes glad the city of God; because they know that if it were possible to unite productions of these human fountains with that which flows down from the throne of God and the Lamb, the corrupt would adulterate the pure water, and so the whole would become impure together. We say, if it were possible. But we rejoice that they will no more unite together than iron will with clay. This fact has been demonstrated in all ages by those who have been under one pretence or other preaching up a system of grace and works; they have invariably found their materials were discordant and heterogeneous; and as in the present case, so it has always been necessary to lug in such quantities of error as to completely conceal all the truth which they profess to admit. We see the proportion set forth in the dream, say of grace to a man's ankles, of works to the crown of his head; or of truth very shallow; of error a vast river. Who could find so small a quantity of truth when mixed with so much error? Those who are engaged in throwing what Titus and his guide calls "sticks, straws and dirt" into these rivers of human effort, are too well accustomed to the ridicule of these mocking Ishmaels and self-important dreamers to feel injured by the imputation of wearing "fool's caps," for they know full well that the things of the Spirit of God are foolishness to the natural man. Hence, if they have for a helmet the hope of salvation, and that hope founded exclusively on Jesus Christ, they consider it no marvel that these fifty dreamers should pronounce such an hope a "fool's cap," and the divine author of it, an "He Goat." "The warp," Titus says, "Is self-sufficiency, and the woof is evil surmising." It is strange that this marvelous dreamer should have been alarmed at the thought of self-sufficiency, when he, in his dream, has been taught that man can do so much more in the salvation of sinners than God; that those who have undertaken to convert the heathen and evangelize the world, should discover any of this sort of rough hemp attached to those who dare not go with them beyond the word of the Lord, it is passing strange. But by self-sufficiency we presume he means that the old fashioned ministers of the cross are satisfied with old fashioned divinity, and are willing to preach with such ability as God giveth, and will not, at the sound of the harp, flute, sack-but, &c., prostrate themselves before the institutions which men have set up; and such individuals and churches as are satisfied with the sure mercies of David, had much rather look to God to revive his work than to undertake to revive it for him. By the woof, (evil surmising,) is meant a disposition manifested to distrust those systems of men, and to expose them.

When Titus has occasion to dream again, we would advise him, if possible, for his own credit, to reconcile this pointed contradiction in his dream, or he may find some difficulty in making even his own party believe that his dream was divinely inspired. In one part of his vision, his guide informed him that Temperance Societies and Sunday Schools increased the waters of the river of life from the knees to the loins; but in his controversy with Dr. N., he says, "No friend to Temperance Societies ever thought of calling it a religious institution."

We shall now let Titus the dreamer pass. As for his guide, he has been a conspicuous character in all ages of the world He made an early visit to our mother Eve, and waited on her in his official capacity until he had guided her into difficulty. He also acted officially in the person of one Judas, who was guide to those who took our Lord; and once, if we mistake not, he guided an herd of swine in a great hurry down a very steep place. But the latest account we have of him in his official character, (as

guide,) was when he led Titus into the doctrine of the day. We do not, however, believe that he is self-existent, nor half as independent as many of his followers consider themselves to be.

Having followed Titus through some of the serpentine windings of his dream, we shall dismiss him for the present. He says, "he awoke, and behold it was a dream." May God who is rich in mercy awaken him, and then he will be prepared to say, And I awoke, and behold it was a delusion. We shall here add a few declarations of scripture on the subject of dreams, and submit the whole to the candid consideration of our readers, and pray that God may save his children from the influence of these filthy dreamers.

"I have not sent these prophets, yet they run. I have not spoken to them, yet they prophesied. I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the Prophets that prophesy lies? Yea, they are prophets of the deceit of their own hearts, which think to cause my people to forget my name by their dreams, which they tell every man to his neighbor, as their fathers have forgotten my name for Baal. The prophet that hath a dream let him tell a dream; and he that hath my word let him speak my word faithfully. What is the chaff of the wheat? saith the Lord. Behold I am against the prophets, saith the Lord, that use their tongues and say, He saith, Behold I am against them that prophesy false dreams, saith the Lord, and tell them to cause my people to err, by their lies," &c. – Jeremiah xxiii. "Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers," &c. – Jer. xxvii. 9. "For thus saith the Lord of Hosts, the God of Israel, Let not your prophets and your diviners that are in the midst of you deceive you, neither hearken to your dreams which ye cause to be dreamed." – Jer. xxix. 8, 9. "For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams, they comfort in vain," &c. – Zach. x. 2. "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." – 2 Peter i. 19-21. "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." – Rev. xxii. 18.

GREAT SWELLING WORDS OF VANITY

New Vernon, N. Y., August 14, 1833.

ONE of the missionaries acting under a commission given him by the authority of the President, Directors & Co. of the A. B. H. Mission Society, writes thus:

"I have selected Fayette, together with some of the adjoining counties of Tennessee, as the field of my future labors. Should heaven prosper my efforts, I hope to be the means of raising and promoting the Baptist cause in this region; and churches raised in this intelligent and wealthy section of the country will be a great accession to our cause."

These are indeed great calculations. M. J. G. Hall has selected the field of his labors – God's ministers are to feed the flock over which the Holy Ghost has placed them. But these are to select the field of

their labors. But why select this favorite spot? Is it in order that the poor, in whose name thousands of dollars have recently been collected by his employers, may have the gospel preached to them; and that the ignorant, (according to the statements of the missionary agents, who are scouring our land in search of gold,) for lack of vision, may be instructed? Quite the reverse. Mr. Hall has something of greater importance to the interest of our cause, in his eye. “The people in this section of Tennessee (he says,) are wealthy and intelligent.” If, then, the people of that country are *wealthy*, why must the poor of this land be taxed with the support of their missionaries? If they are so remarkable for their intelligence, whence these numerous fables concerning the situation of the great valley of the Mississippi? But why should a wealthy and intelligent people be the best among whom to raise our cause? Why are they the choice of the modern missionary? Is it because our Lord has chosen “the poor of this world, rich in faith,” &c., and the illiterate, yea., and base things of this world, or because he has said by his apostle, “Not many noble, not many mighty, &c., are called?” Is it for the express purpose of showing that they consider their wisdom superior to that displayed in the choice and calling of the poor? We think not. The grand secret appears to be this: from a wealthy people a greater revenue may be expected; and that which they so emphatically call *our cause*, depends much on revenue; besides, these appear to be the shepherds spoken of by the prophet Ezekiel, xxxiv: “Wo be to the shepherds that do feed themselves. Should not the shepherds feed the flocks? Ye eat the fat and ye clothe ye with the wool, &c. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? And to have drunk of the deep waters, but ye must foul the residue with your feet.”

The publishing committee of that society says: “The letters of Rev. J. G. Hall presents interesting information respecting the state of things in Tennessee. The committee have appointed him their (not the Lord’s,) missionary, to be located in Fayette and its vicinity. It is probable that another will soon be appointed (by the board, of course, not by the Lord,) for the middle district; but there should be *forthwith* a good man for East Tennessee. Where is he? And still more important question, Where are the FUNDS to sustain them? It is proposed to the friends of Home Missions, *whether the committee shall cease making additional appointments*. This they must do, though frequently called on to send missionaries into regions as greatly needing help, and as promising as Tennessee, unless pecuniary aid is afforded.”

How plain the above language. A good man is wanted, – but stop, that is not the most important; “A still more important question is, where are the FUNDS?” &c. Let the people contribute the *funds*, and the society will find the *good* men, who will take the charge of this business, of a ready mind, but for filthy lucre’s sake.

ANTI-CHRIST EXPOSED

New Vernon, N. Y., August 14, 1833.

“So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved.” – Isaiah xli. 7.

WE extract, as a practical illustration of the above text, the following from an article published in the Baptist Repository, signed "Observer."

"It is desirable, (he says,) therefore, that christians should be excited to liberal and hitherto unexampled efforts to do good." To which we heartily respond, Amen! only let the good book be the rule for doing good. But this does not seem to be his plan; for he continues: –

"And their efforts must be directed [by the word of God? Oh no.] with intelligence and prudence, to the attainment of the greatest amount of good in the least possible time. Now, how is this to be done?"

Poor man, he seems to be a discerner of the face of the sky, and not an *observer* of the *signs of the times*; for he finds no rule in the good old book; but he says, "Plainly some of the friends of God must study to arrange plans for its accomplishment; and others must bring these plans before the public; and by an exhibition of *facts* and *arguments*, (not *word* and *testimony*,) persuade good men to cooperate in their executions."

Here we find some of the several sorts of mechanics set forth in the text at the head of this review, encouraging each other; first, the friends of God to contrive plans; these plans must pass over from the carpenters to the goldsmiths, and from him that smootheth with the hammer to him that smiteth the anvil, and good men must be persuaded to cooperate in their executions.

Had the writer of the article in question been an observer of the word of God, he would have discovered the extreme folly (not to say blasphemy,) of supposing that God was dependent on his friends for wisdom to study to arrange plans for him; as he has from everlasting established his plan of operations, to wit lie "*worketh all things after the counsel of his own will.*"

But as some may think us rather severe, and suppose that Observer means that the friends of God are to study to learn God's plan, and then to walk accordingly, we will give him another hearing: he explains himself thus: –

"In other words, societies must be formed to combine the wisdom of the church, that of (with these newly contrived societies, of course,) in plans of operation, and agents (not the Holy Spirit,) must be employed to awaken interest and secure" – What? The approbation of God? On no. What then? Why, "Contributions." Ah yes, contributions, that's all.

THE ATONEMENT

New Vernon, N. Y., August 28, 1833.

PERHAPS among all the rich displays of the adorable God-head which shine forth with refulgent brightness in the works of creation, providence and grace, none can be found to outshine in splendor, or outweigh in importance, that which develops the purpose and grace of God in causing his sword to awake against the Man that is his Fellow, and which sets forth the atonement made by our Lord Jesus Christ for his people. No human talent can express, nor human wisdom comprehend, the fulness of this delightful doctrine; in the contemplation of which, the rich association of considerations. flowing into the mind of the saints, are such as to absorb the mind in wondor and admiration. In our feeble efforts to

declare what we have been taught by the word and Spirit of God on this subject, we know not where to begin, how to pursue, or where to leave off. The atonement has God for its author, Jesus Christ for its victim, or sacrifice, the salvation of the elect of God for its object, eternal truth for its security, and almighty power for its execution. In the atonement all the attributes of Deity are displayed glowing with inexpressible beauty and grandeur.

In the eleventh number of this volume, we gave a summary view of the doctrine of the total depravity and just condemnation of fallen man, in which we traced his history from his primeval rectitude and innocence, through his unhappy fall, and by an application of divine truth showed that he, in his fallen state, is “dead in trespasses and sins,” justly condemned by the righteous and inflexible law of God, and under its tremendous curse; without an eye to pity, or an arm to administer relief. There we left him, promising that in the present article we would treat upon the only possible way of salvation, brought to light through the atonement of our Lord Jesus Christ, which we promised to prove by the scriptures to be special and particular.

Notwithstanding the frequent occurrence of the word atonement in the Old Testament, we find it used but once in the New Testament, viz: Romans v., where it is brought forward by the apostle as the ground of the justification of the church of God, and of reconciliation to God. “But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if while 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. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” In the light of this scripture we clearly discover that the atonement of our Lord Jesus Christ was definite. Definite first, in reference to the purpose of God. The specific objects ascribed to God by the apostle are the commendation of his love toward those who are with himself included in the pronoun *us*, and in connection with this divine exhibition, their justification by his blood, and ultimate salvation through him. Second, the characters for whom the atonement was made are definitely pointed out, viz: they are those who do eventually rejoice in God, through Christ Jesus, and by him receive the atonement.

Third, the vicarious nature of the atonement is definitely expressed in the connection, “Who was delivered for our offences, (agreeing with the prophet Daniel, that Messiah should be cut off, but not for himself,) and raised again for our justification.” For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die. But God commended his love, &c, in that, while we were yet sinners, Christ died for us. Here we discover that the people for whom Christ was made an offering were sinners, without strength, &c., and as sinners they were condemned and under sentence of death by the law. “The soul that sinneth it shall die.” The irrevokable decree has passed! Heaven and earth should pass away, but not one jot or tittle of the law should fail until it should be completely fulfilled. But while this was our deplorable situation, “in due time Christ died for us.” But how for us? Most certainly in our room. For if he had not borne the curse for us, we certainly must have borne it, and sunk down forever under its weight. We cannot conceive how this substitution can destroy the relation which Christ as a spiritual Head bears to his church, but rather, in Gin’ view of the subject, it opens the way to make a fair display of that unity and oneness which has ever existed between them in a spiritual sense. “And he is the head of the body, the church, &c., and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things in earth or things in heaven.” “And you, that were some time alienated, and enemies in your mind by wicked works, yet now hath he reconciled.” – Col. i. 18-21.

When in the contemplation of the atonement and redemption of our Lord Jesus Christ, the “man in Christ” is caught up to the third heaven, and is there made acquainted with those divine mysteries which cannot be expressed by human tongues; and amidst the glorious scenery of that bright world, his eye is fixed on one who was as “A Lamb slain from the foundation of the world,” he is led to inquire, “Wherefore art thou red in thine apparel, and thy garments like him that treadeth the wine-fat?” “Surely he hath borne our griefs, and carried our sorrows; he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.” – Isaiah liii.

The design of the atonement was that he might redeem us from all iniquity, and purify unto himself “a peculiar people, zealous of good works.” – Titus ii. 14.

The extent of the atonement is *to all the elect*. “Who shall lay anything to the charge of God’s elect? It is God that justifieth – who is he that condemneth? It is Christ that died,” &c. – Rom. viii. 33, 34. “I am the good Shepherd. The good shepherd layeth down his life for the sheep.” – John x. 11. To all the seed of our Lord. “When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death, and he was numbered with the transgressors, and he bore the sins of many, and made intercession for the transgressors.” – Isaiah liii. 10-12.

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself,” &c. – Eph. v. 24-27.

“Who his own self bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness.” – 1 Peter ii. 24. “This is my blood in the New Testament, which is shed for many, for the remission of sins.” – Matt. xxvi. 28. “I live by the faith of the Son of God, who loved me and gave himself for me.” – Gal. ii. 20. By the above, together with many other portions of the word of God, it is evident that God had a specific object in view in the pouring out of the soul of his Son unto death, which special object was the redemption and ultimate salvation of his elect.

The efficacy of the atonement. “By one offering he has forever perfected them that are sanctified.” Heb. x. 14. – “Therefore the redeemed of the Lord shall (not may) return, and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and mourning shall flee away.” – Isaiah li. 11; xxxv. 10. “And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their head; they shall obtain joy and gladness, and sorrow and sighing shall flee away.” And the voice of the Father is heard in Zion proclaiming, “As for thee, also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water.” – Zech. ix. 11. “For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” – Rom. v. 10. “By his knowledge shall my righteous servant justify many, for he shall bear their iniquity.” – Isa. liii. 11. “By his own blood he entered in once into the holy place, having obtained eternal redemption for us.” – Heb. ix. 12. “In whom we have redemption through his blood, even the forgiveness of sins.” – Col. 1. 14. “Feed the church of God, which he hath purchased with his own blood.” – Acts xx. 28. “Thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.” – Rev. v. 9.

We have not room here to meet and rebut the arguments generally adduced in favor of a general or universal atonement; we shall however resume the subject at our earliest leisure. We intend in our next number to present our views on the doctrine embraced in the sixth item of our prospectus,. viz: the sovereign, irresistible, and in all cases effectual work of the Holy Ghost, in quickening the elect of God.

ELD. DAVIS DIMOCK’S LETTER

NEW VERNON, N. Y., August 28, 1833.

“YE have taken away my gods which I made, and the priest, and ye are gone away; and what have I more? And what is this that ye say unto me, What aileth thee?” – Judges xviii. 24.

FROM THE “WORLD.”

Extracts of a letter from Davis Dimock, Esq., one of the Vice-Presidents of the Baptist Missionary Association of Pennsylvania, dated:

MONTROSE, Pa., July 16, 1833.

“You requested me to give you all the information in my power, which I am Willing to do. You ask, What are the churches able to do for missions, &c? I answer, more than they have done; but they need to be made acquainted more fully with the necessity and importance of giving. The churches, however, are poor, in comparison to those in older settlements. A paper called the “Signs of the Times,” opposed to every benevolent exertion or christian effort is circulating in some of our churches, greatly to their injury. A few only, however, are distracted by it, and I am happy to say that most of our churches are awaking to a sense of their duty to send the gospel to the destitute. Taking the whole northern part of Pennsylvania, with a few exceptions, it may be compared to a wilderness before the new settlers – they must clear the ground, sow the seed, and wait patiently one year for a harvest. So must the Missionary Societies do in relation to pecuniary motions. But their missionaries have not been obliged to wait a year for a harvest of souls. They seem to resemble the tree that yields her fruit every month.

You ask, How many missionaries are wanted? If I were to answer according to my best judgment, I should say not less than eight for four counties – Luzerne, Bradford, Susquehanna, and Wayne. But one for each are much needed, in addition to those already in the field. There needs at least two in the Wyoming Valley – where Elders Morton and Brown are now laboring, under the direction of the New York State Convention, for three months. Brother Morton can be continued at Wilksbarre, if the two Boards of the New York State Convention, and the Baptist Missionary Association of Pennsylvania, agree in his support, as a settled minister; and I am confident he is a suitable man for that station. I hope measures will be immediately taken to continue him there. I do not know but brother Brown could be persuaded to continue, but fear not. I spent two weeks in the Valley, assisting them, by an appointment from the New York Board, and find them excellent men, well qualified for the work.”

* * * * *

“The missionary tide seems to roll from every quarter of our country toward the Mississippi Valley, but I believe we are almost as destitute as that desolate region.”

REMARKS.

It is remarkable to witness the frequent acknowledgments made by the advocates of the modern enterprises for evangelizing the world, that their entire faith and knowledge of religion consists in, and is composed of, these schemes and human inventions.

The editor of the *Christian Secretary*, in an article which we copied into the last number of the “Signs of the Times,” speaking of the address of the Old School brethren, says that “It is not within our immediate knowledge that any other christian community but our own is put to shame before the saints of all the world, by a combination of men, bearing their own name, making war upon the entire whole of their labors and sufferings and sacrifices” &c. Elder Dimock, in the above letter, says: “A paper called the “Signs of the Times”, opposed to every benevolent exertion or christian effort, is circulating in some of our churches, greatly to their injury. A few only, however, are distracted by it.”

We feel no spirit of resentment excited by their unfriendly allusions to our humble sheet; but we do feel bound to pity the spiritual blindness of all such learned novices (they must pardon the term, as our language affords none more suitable to convey our meaning) as can discover no other benevolence in the gospel of a blessed Savior than that which has been ushered into existence within these last thirty years, and if the editor of the *Secretary* can point out to us any passage in either of the two addresses published in our sixteenth number which can be righteously construed into an opposition to any system of benevolence of an earlier date, we shall feel obliged; or if the Hon. Judge Dimock of Pennsylvania can prove his assertion true, we will confess our errors on the house-top.

We acknowledge ourself not a little surprised at the unqualified assertion that the “Signs of the Times” “is opposed to *every exertion or christian effort*” from the pen of one on whose name concentrates so many dignified titles. Having been duly appointed one of the Judges of a county in Pennsylvania, and having also been duly set apart by ordination to the ministry of *general atonement and offered salvation*, in the year 1803, by a community of united brethren, who were subsequently formed into what is called the “Susquehanna Baptist Association,” holding the doctrine that “Christ died for the sins of the whole world, and that the Holy Ghost moves irresistibly upon the mind of every man until they are convinced of sin, and brought to that liberty of choice which was lost in their head, by the which they may repent of their sins, and believe on the Lord Jesus Christ. and be made free indeed,” &c. (See their Articles of Faith, Sec. 6th and 7th.) We know not but he is in good standing with that association to this day; but we discover by the announcement of the receipt of his letter in the *World* he is dubbed Vice-President of the Baptist Mission Association of Pennsylvania. We say we were not prepared to receive even from so distinguished an individual a statement so destitute of truth. Let it be understood distinctly we do most unequivocally deny the charge, and call on Eld. Dimock to prove that the “Signs of the Times” is opposed to every benevolent exertion, or to any christian effort. We readily admit our opposition to the present system of Bible Societies as religious institutions for the conversion of the world; but we are so far from being opposed to the gratuitous circulation of the bible, (without note or comment), that in a preceding number we have offered to supply a whole country at our own expense. We are opposed to Tract Societies, and we are ready to give the reason of our opposition; but we are not opposed to the circulation of bible truth in pamphlet, tract, newspapers, or any other form, gratuitously or otherwise.

We oppose such Mission Societies as are independent of the church of God, which we hold to be the only divinely authorized religious society upon earth; but we have, through the columns of a former number of this paper, offered to support the Lord's ministers or missionaries to the utmost of our ability, even to the dividing of our last loaf with such of them as go out without purse or scrip, relying upon the sure mercies of David, without waiting to get the Lord's promises endorsed by a Mission Board. We feel disposed to let such as have hired themselves out to Missionary Boards stand or fall to their own master, knowing that "his servants they are, to whom they yield themselves servants to obey." We consider all that a kind Providence has put into our possession belongs to the Lord, and as his steward we are ready to deal it out to his servants according to his word.

If it be gospel benevolence to feed the hungry, clothe the naked, visit the widow and the fatherless, and to preach the gospel to the poor, without fee or reward, then let our accusers, Messrs. Canfield and Dimock, point out the instances where we have been delinquent, or have opposed others in the pursuit of these christian duties. We would call on Elder Dimock once more to seriously reflect on the subject, examine all the back numbers of the "Signs of the Times," and then say if there is no benevolent exertion or christian effort but what the "Signs of the Times" is opposed to, and if upon reflection he should find that he has been premature in making the assertion, he will act his own pleasure about acknowledging such conviction. If he can reconcile his conscience to his conduct, we envy him not.

With Mr. Canfield's "*Worldly saints*," or "*saints of all the world*," we have but little more to do. than to expose them. They are not the saints of God, for "God's kingdom is not of this world." – John xviii. 36. Christ disowns them, consequently they must belong to some other kingdom; and we read of but two kingdoms on the earth, (as spiritual kingdoms.) The one has for its monarch the "Wonderful Counsellor, Mighty God, the Everlasting Father, the Prince of Peace," and the government is on his shoulder. But the other has "the prince of the power of the air, the spirit that now worketh in the children of disobedience." The former is distinguished as the kingdom of God; the latter is the kingdom of Satan. The one is of heaven, and owns none as its subjects but such as are born of the water and of the Spirit; the other is of this world, and embraces all those communities spoken of by Mr. Canfield as saints of all the world.

Our war with the "Mother Arminianism, and her brood of institutions," is considered by Messrs. Canfield and Dimock as making war upon the entire whole of their labors, and sufferings, and sacrifices, and opposing every benevolent exertion and christian effort embraced in their system. Their language is plain, and we shall only add in the words of Moses, (Deut. xxxii. 31,) "Their rock is not as our rock, even our enemies themselves being judges."

THE NEW BIRTH

New Vernon, N. Y., September 11, 1833.

"Except a man be born again he cannot see the kingdom of God." – John iii. 3.

"It is the Spirit that quickeneth; the flesh profiteth nothing." – John vi. 63.

HAVING in our preceding numbers briefly touched upon those subjects which are calculated to show the necessity of a radical change being wrought in those *totally* depraved beings who are, and were,

“ordained to eternal life,” in order to prepare them for the knowledge, love and enjoyment of spiritual things, we have now to treat upon the sovereign, irresistible, and, in all cases, effectual work of the Holy Ghost in quickening the elect of God.

The absolute necessity of the new-birth is established by the declaration of our Lord Jesus Christ which we have placed at the head of this article. “Except a man be born again he cannot see the kingdom of God.” “Marvel not (said the Master,) that I said unto thee, Ye must be born again.” The very laws of our existence, as well as the analogy of the figure of a birth, employed to shew the nature of this radical change, forbids the idea of its being wrought by the subject on whom it is wrought. There is nothing in nature that possesses power of itself to produce any radical change in itself; hence, although man is a changable being in many respects, yet he remains *man* still. The thoughts of his heart are evil, and that continually; therefore he is not subject to the law of God, neither indeed can be; but even if this were not the case universally in nature, yet it must be admitted that if the elect were their own agents in this spiritual birth, then this work could not possibly bear the least analogy to the natural birth, from which the figure is taken, and in which the child which is born has not the least agency, but is altogether passive. But could the analogy of our Lord’s figure (birth,) be preserved, and yet the sinner be an active agent in his own regeneration and quickening, this would be no radical change, nor would it give to him a place among the sons of God; it would constitute him his own son, and of course an heir to the inheritance of his own corrupt, degenerate nature, and to all his estate of sin and misery. It would constitute him his own father, and give him a place in the generation next succeeding; but being begotten by himself he must of necessity be begotten in his own image and likeness, &c. But we find all these arminians absurdities concerning the agency of the creature in regeneration put to silence by the word and testimony of God. “It is the Spirit that quickeneth; the flesh profiteth nothing.” On this divine authority we ground our evidence that the regeneration and quickening of the elect of God is the work of the Holy Ghost. We will now consider that in the work of quickening the elect of God,

The Holy Ghost is Sovereign.

The sovereignty of the Holy Ghost in the regeneration and spiritual birth of the elect is abundantly shown by our Lord in these words: “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit.” By the figure here employed, the subject is reduced to the capacity of the weakest child of God. Where does the wind blow? where it listeth; and it is even so with the Spirit. If the Holy Ghost has (as many pretend to believe and say.) listed or engaged in the quickening conversion, or regeneration of all mankind, it follows by the immutable truth of God that there it will blow; *i.e.*, be effectual; then it follows that all mankind will assuredly be saved; the atonement of our Lord Jesus Christ would then be nullified, inasmuch as sinners uninterested in that atonement can and will be quickened by the Holy Ghost, and the word falsified, which declares that the wicked shall be cast into hell with all the nations that forget God. How shocking would be the consequence; yea, what a terrible tornado would be the result, should the mighty rushing wind list anti blow at the same time from every point of the compass; yet not so shocking as the chaotic situation into which the scriptures of truth would be thrown, if it could be proved that the Holy Ghost was otherwise than sovereign in its operation on the heart, in the new birth, or by proving that he had undertaken the regeneration of all mankind. When the fierce north wind, blowing all before it, bends its course onward to the south, what human means can be employed to change the direction of its course, and cause it to blow from south to north? Surely no rational intelligence can be so stupid as to undertake the task. “The wind bloweth where it listeth,” in spite of all the exertions of a means-using generation; it is sovereign in its course; none can change it, nor

effectually resist it. Who will dare to say that the natural wind is more powerful or more sovereign than the Holy Ghost? The Holy Ghost has listed in the work of quickening all the elect of God. “It is the Spirit that quickeneth,” &c. Not all the powers that can be, can alter the course of the divine Spirit from the elect of God to the reprobate part of mankind. As it has listed, so it does, and so it will continue to quicken every one that is born of the Spirit, even as many as the Lord our God shall call.

Again, the Spirit in this work is sovereign, as it relates to the individual on whom it operates. He speaks the word, and it stands fast; he commands, and it is done. Not as some would blasphemously represent the Spirit, in the attitude of a beggar, or a supplicant before the sinner’s heart, wooing, beseeching, and striving to get the sinner’s consent, and in many, or any cases, getting discouraged and abandoning the undertaking. Would this be blowing where it listed? Surely not. They can possess no adequate idea of the Spirit, or of its work, who suppose that the number of the quickened shall be in proportion to the amount of means employed by mankind, or that protracted meetings, anxious benches, submission chairs, benevolent religious societies, (so called,) or any other human inventions, can change the sovereign course of the Eternal Spirit from any of those on whom it has listed, or engaged to apply the atoning blood of Jesus experimentally, or add one to the number of those originally “ordained to eternal life.” “Predestinated to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will.” If, then, we admit the sovereignty of the work of the Holy Ghost in the new birth, why talk about the use of means to produce it? If it depends on the performance of conditions, or the use of means on our part, then the Holy Ghost ceases to be a sovereign in the work, and all must turn at last upon the pivot of works, and our bible must be forced to read, *It is of him that willeth, and of him that runneth, and not of God that sheweth mercy.* Could any thing be more absurd? Away with these yea and nay systems of the present day, which, like the *Baptist Repository*, will on one page tell us that regeneration is the sovereign work of the Omnipotent God, and anon, insert upon the other that souls may be rescued from a burning hell by the efforts of men and the use of money, but –

The Holy Ghost is Irresistible.

Can any thing be more preposterous than to say that the Holy Ghost is God, Omnipotent, &c., and yet that he may be so resisted or opposed in his work, as to fail in the accomplishment of his designs? If so, the term omnipotent has lost its meaning.

By the Spirit’s irresistible work, we would not be understood to mean that it works in unison with the feelings and disposition of the human heart; no, “the natural mind is enmity against God,” says the apostle; hence all the powers of human nature are arrayed in opposition to the Spirit’s work, in vain attempts to resist the Holy Ghost. The strong man armed, keeps the palace until a stronger comes; he then becomes subdued, and his goods are spoiled. Saul’s last breath was slaughter against the saints, and persecution against Christ. Paul’s first breath was prayer, and submission to the irresistible power by which at mid-day he was brought to the ground. But by the term, we mean that it shall accomplish all that it has undertaken, and that there is no power in heaven, earth or hell, that can effectually resist the Holy Ghost. For example, while Arminians, Deists and devils, by all their united efforts stand in opposition to the method of God’s saving grace, and the work of the adorable Spirit, he that sitteth in the heavens shall laugh, God will have them in derision. He will still move on his undisturbed purpose and grace; none shall let, none shall hinder; “the wrath of man shall praise him, and the remainder of wrath he will restrain.” That the Spirit is irresistible in this work, we call to witness the experience of (not those mushroom converts, of human means,) but all such as have passed from death unto life, and know the Lord Jesus, and the power of his resurrection. The child of God will tell us, I was an enemy to God by wick-ed works; I was in love with sin, an enemy to holiness; there was no fear of God before

my eyes. In short, I was dead in trespasses and sins; but about midday, O king, a light shone around me, and I heard a voice saying unto me, Saul, Saul, why persecutest thou me? Yes, says the poor soul, I was suddenly arrested, an awful trembling shook my frame, I felt myself undone, my sins in all their magnitude rushed in order before my afrighted eyes; loud peals of thunder from Mount Sinai caused me to tremble exceedingly, and quake, while vivid flashes of divine wrath taught me the dreadful reality, I am a sinner. There is a hell, a burning lake; I feel it this moment in my very soul. Whither, O whither shall I flee from the wrath of God? If up to heaven I direct my course, God is there. I dread to meet him. O ye rocks and mountains, shew pity and fall upon me; hide, O hide me from the face of him that sitteth upon the throne, and from the wrath of the Lamb. In this condition, the poor wretch will not require knives or lancets, anxious benches nor arminian task-masters, to persuade him to “agonize.” We risk nothing when we say that such a soul will testify that the Spirit’s work upon the heart is irresistible. The Spirit having thus quickened the man, the vital principle implanted is manifested by a struggle for deliverance, for light, for freedom; but all in vain he prays; the heavens are as brass, the earth is as the dust; his prayers are shut out. He flies to the law, but

“Justice cries with frowning face,
This mountain is no hiding place;
He reads; the promise meets his eye,
But cannot reach his case.”

Thus burdened with guilt, and pressed down with wo, he sinks, despairs and dies. Here let us leave him one moment, (for we cannot help him; his case is desperate; no eye can pity, no arm can relieve him,) while we enquire, Dear reader, if the quickened sinner be thus helpless, thus destitute of power, if he that is made alive by the quickening power of the Holy Ghost, and slain by the law, can do nothing, what canst thou do? What can that poor soul do who has never been quickened, nor made to feel one spark of any thing more than totally depraved human nature? Now let us look back, and enquire what has become of that poor soul we left in the valley of death. Behold he is raised from the dead! The same irresistible Spirit which brought Jesus again from the dead, has raised him up. He is a new creature; old things are done away. He is no longer an arminian, no longer a work-monger; he is stripped of his filthy rags; he is clothed, and in his right mind. Lo, he sits at Jesus’ feet: his feet are placed upon a rock, his goings are established, and a new song is in his month. He no longer sings, Do, do, do, but he sings, It is done, it is finished. “The Lord has taken me out of an horrible pit,” &c. But whence this glorious change? He that brought to the birth, gave strength to bring forth. Hence the soul was, and is delivered; the Spirit applied the cleansing blood of the Lamb; and he is washed and made clean; the Spirit gave him eyes, and he saw Jesus; the Spirit gave him faith, and he embraced him as his Savior, his Lord and his God.

The work of the Spirit is, in all cases, effectual.

If this position be not correct, there must be some case or cases where the work of the Spirit has proved ineffectual. We call for such a case to be produced. Where has the Spirit ever wrought ineffectually in any case? Such an example, we bless God, cannot be found; and if there could, it would make all heaven shudder; for the very instant that the Holy Ghost fails to accomplish any thing which it has undertaken to do, that moment he ceases to be God, ceases to be omnipotent, immutable and perfect. If there is any thing which the Holy Ghost cannot effectually perform, we speak with reverence, he cannot be omnipotent. But he was omnipotent once, when he spake the world into existence; hence there must have been a change, and he is no longer immutable. That change must be for the better or for the worse; if for the better, he was once imperfect; for nothing can be perfect if it can admit of

improvement; and if by an improvement he is proved once to have been imperfect, then his truth falls prostrate at once; for he has declared that he is the Lord that changeth not. But if the change be for the worse, (since for the better it cannot be,) then it amounts to the same thing. Hence we say that if one single instance can be produced in which it can be established that the Holy Ghost has worked ineffectually in attempting the quickening of a soul, i. e., failed to effect its design, this would make all heaven shudder.

Again, let us admit what has been proved, and what we cannot deny, viz., that it is the Spirit that quickeneth, the flesh profiteth nothing; and then if we prove that the Spirit's work has been ineffectual in any one case, the same arguments will also prove the Spirit's work ineffectual in every case; for human nature is in all cases precisely the same; all are on a level as to moral holiness, or unholiness; all are alike depraved and sold under sin; all are alike without strength in themselves. The unavoidable consequence then is, if the Spirit's exertion fails in one case, it fails in all; for the same cause under the same circumstances must invariably produce the same effects. How dreadful then would be the reflection that one poor soul for whom Christ died, and in whose heart the Eternal Spirit had wrought a work of grace, had failed to realize those blessings which was by the Spirit intended, seeing by this awful catastrophe the whole plan of salvation must inevitably fall through, and not a soul be saved. But once more; if it can be established that the work of the Spirit has been effectual in the case of Paul, Peter, James or John, or any other individual, the point is forever established, and we fearlessly bid defiance to all earth and hell to controvert or gainsay our position.

But laying aside all our arguments, and reasoning on the subject, we will be able to establish this point by the positive declaration of the word of God. "For as the Father raised up the dead and quickened them, even so the Son quickeneth whom he will." – John v. 24. But we enquire, Whom *will* the Son quicken by his Spirit? He has left his will on record in these words, viz: "Father, I will that they also whom thou hast given, me be with me where I am," &c. – John xvii. 24. And in regard to the efficacy of this quickening power, the apostle was confident, and so are we, of this very thing, that he who began the good work will perform it until the day of Jesus Christ, And the blessed Master has said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

MINISTERIAL CONFERENCE

NEW VERNON, N.Y., September 25, 1833.

WE copy from the *Baptist Repository* the following resolutions passed at a meeting of Baptist preachers at the Hamilton Theological Seminary, June 5, 1833:

Resolved, That it is the duty of every minister of Christ to become well acquainted with the various objects of benevolence in which christians are engaged for the extension of the Redeemer's kingdom, to explain the objects to all the members of the church in which he labors, and urge upon them the duty of serving Christ with their talents and with their property.

Resolved, That as it is the duty of every disciple of Christ to make temporal sacrifices to promote the eternal salvation of men, to aid them in rendering their sacrifices regular and

effectual, we will furnish them, through the *Baptist Register* and the *Repository*, a schedule, with a column for the names of members, and one for each of the objects of benevolence, which we recommend to their patronage, and use our influence in our own churches, to induce every member to subscribe to each object such amount as their circumstances and duty may require, annually, to be paid promptly.

Resolved, That in our opinion nearly an equal amount ought to be contributed by the churches in this State for ministerial education, Domestic and Foreign Missions, the present year. And we will do all in our power, consistently with other duties, to raise for each of these objects ten thousand dollars this year, trusting in God to infuse his own spirit into his people, and succeed our endeavors.

Resolved, That we recommend the immediate formation of associational and sectional Conferences, auxiliary to this conference, throughout this State, and that they use their efforts to carry into effect the above resolutions in their respective limits.

Resolved, That this Conference hold its next annual meeting at Hamilton, on the day after commencement, at 10 o'clock, a. m.

Adjourned.

O. C. COMSTOCK, MODERATOR.

N. N. WHITING, *Secretary*.

REMARKS.

How astonishingly rapid is the advancement of priestcraft and clerical power amongst the Baptists of the present day. Never, until the present, has anti-christ appeared so conspicuously to flourish under the Baptist name. Never, until the present, have the saints so fully and so fearfully realized the apostolic prediction, “Even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they, with feigned words, make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not.” – 2 Peter ii. 1, 3. Can it be doubted that these men who assume to be teachers, divinely authorized to teach young men the science of preaching, and the arts of modern mediocrity, are pointed out by the apostle as false teachers? Or who can doubt that these are teaching damnable heresies, who in the second of the above resolutions are teaching that “it is the duty of every disciple of Christ to make temporal sacrifices to promote the *eternal salvation* of men!” This sentiment, glaring as it is, is set down as a given point with them, and seems to be the very ground and pillar of their faith; remove this pillar and down their entire system must fall. Now if it be the duty of the disciples of Christ to promote, or aid Jehovah, in the eternal salvation of men, we ask, On what page of the bible is the obligation recorded? Or in what respect, or respects, is God deficient, that he should need the aid of his saints in the promotion of the eternal salvation of men? Will the diviners of the Ministerial Conference inform us what proportion of eternal salvation is of works, and what of grace? How much depends on the saints, and how much the Lord intends to do himself? Should those learned sages condescend to answer our enquiries, they will please to recollect that we have been in the habit of believing that the eternal salvation of men, *i.e.*, all that God ever designed to save, was beyond the reach of being promoted by our temporal sacrifices. We read that God “hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus (before this ministerial

meeting was organized, aye) before the world began.” Hence it appears to be quite too late for us to promote that which was accomplished before the world began. We would have them inform us to whom these temporal sacrifices are to be made? They cannot be to God, for he is full of burnt offerings; “and sacrifices and offerings he would not,” says the Lamb of God, “because he has no pleasure in them.” He has also said, “Go ye and learn what this meaneth, I will have mercy and not sacrifice.” Hence it cannot be our duty to disobey God, and offer sacrifices to him in violation of his express command. Is it then divine justice that calls for temporal sacrifices to promote eternal salvation? If so, how much must be added to the sacrifice of our Lord Jesus Christ, which through the eternal Spirit he offered up to God, in order to secure the eternal salvation of the elect? But should we be told that the sacrifice of our Lord secured the eternal salvation of the elect, and that he by one offering or sacrifice (not temporal) hath forever perfected them that were sanctified. Heb. x. 14. We would ask those knowing ones of Hamilton Theological Seminary how many of the non-elect can be eternally saved by the offering of temporal sacrifices? Again since it is written, “There remaineth no more sacrifice for sin.” For what are these temporal sacrifices to be made? And how are they to promote the eternal salvation of men? If the eternal salvation of men may be promoted by our temporal sacrifices, surely the cattle upon a thousand hills would be a glorious offering, and ten thousand rivers of oil would be an offering of great magnitude.

But perhaps those ministers will say we have mistaken their design, and misinterpreted their sayings, and that their object is only to awaken the saints to a sense of their duty touching the temporal concerns of the church. If this be all, why tell them to make temporal sacrifices “for the promotion of the eternal salvation of men?

Is salvation of the Lord? And if it is, can that eternal salvation which is of the Lord be promoted by men? And if it can, why did the apostle say, “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,” &c. See Ephesians ii.

How easy for a reflecting mind to detect the sophistry of those lovers of filthy lucre. They would make the people believe their money, if rightly applied, will save the souls of men with an eternal salvation; but in order to secure this grand object it is necessary that all the young gentlemen of Hamilton Theological Seminary, with as many of the Baptist ministers of the State of New York as will say aye, to all their propositions, should form one grand phalanx, whose business it shall be “to aid in rendering their (the peoples’) sacrifices, alias money, regular; i. e., inform the people when, how much, and to whom their sacrifices mi(st be made to be effectual, as all the liberality of the saints will be null and ineffectual unless it passes through their priestly hands, like the unhallowed loaf in the eucharist, until it receives the blessing of the Pope.

“We will furnish, through the *Baptist Register* and the *Repository*, a schedule, with a column for the names of members, (in order that the left hand may be informed what the right is about,) and one column for each of the objects of benevolence which we (not the the bible, for that is buried among the rubbish, as in the days of Ezra,) WE recommend to their patronage, and will use our influence, (for popular men, even *magicians*, have influence,) in our own churches, to induce every member (to “watch and pray lest they enter into temptation?” O no, nothing of that kind,) to subscribe to each object such amount as their circumstances and duty may require, annually, to be paid promptly.

The next resolution announces to the gentle and simple of the churches through this State, and throughout their respective dioceses, “in their opinion nearly an equal amount ought to be contributed, &c., for ministerial education.” Thus one-third of the people’s money, or “*sacrifices for the promotion of the eternal salvation of men,*” is by those inmates. of the Theological Seminary graciously and

modestly bestowed upon their own dear selves; and the other two-thirds is to be devoted to “Domestic and Foreign Missions,” so that in the end they will get the whole. Who can wonder that the prophet should call these watchmen “Greedy dogs?” “And (say they) we will do all in our power, &c., to raise for each of these objects, (*i.e.*, for themselves,) ten thousand dollars this year,” making in all \$30,000; \$10,000 for their education, \$10,000 for their use as Domestic Missionaries, and \$10,000 for them as Foreign Missionaries.

Thus we see them, after organizing at the place where the greater part of the constituents of this august assemblage first received their ministerial existence, proceeding to transmigrate themselves into an Annual Conference, for the purpose of drawing into their ranks all the Baptist ministers within the bounds of this State, and thus to spread themselves like a green bay tree. The object of all this can need no interpretation. Their object is imprinted in legible characters upon the very frontlet of their proceedings. They tell us that the object is “to promote piety, usefulness, &c., and to excite the churches to the performance of practical duties, especially in reference to all benevolent objects – objects in accordance with the mind of God.” Now let us seriously enquire, Is it necessary that a new order of things should be established, and new combinations of clerical power and authority should be brought into requisition, in order to excite the churches to attend to such benevolent operations as are in accordance with the mind of God? Surely not. “It is God that worketh in his people both to will and to do of his good pleasure?” We have no right to believe that any system, (call it benevolence, or what you please,) is, or can be in accordance with the mind of God, but such as are authorized by the precepts and examples of our Lord Jesus Christ. But they say, “And such as are approved by our denomination.” Now this last clause seems to give them more room, for if on this ground they can make it appear that their projects are pleasing in the eyes of the denomination, they will not be put to the inconvenience of proving that their plans are agreeable to the mind of the Lord; they will only be required to show that it is approved by a majority of themselves.

The second article of the constitution breathes the same language, viz: “And to devise and prosecute an efficient and Systematic plan of benevolent efforts, which shall arouse, *direct*, (mark their language) and concentrate the energies of the disciples, &c., for the salvation of a perishing world.”

BELSHAZZAR

NEW VERNON, N. Y., September 25, 1833.

“Belshazzar, the king, made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, whilst he tasted the wine, commanded to bring the golden and silver vessels which his father, Nebuchadnezzar, had taken out of the Temple which was in Jerusalem, that the king and his princes, his wives and his concubines, might drink therein.. They drank wine, and praised the gods of gold and silver, of brass, of iron, of wood, and of stone.” – Dan. v. 1-4..

We trace through the above text a striking example of the religious movements of the present day. The analogy which the above text bears to the times in which we live is truly astonishing. Belshazzar, it will

be recollected, was king of the Chaldeans, and the seat of his government was Babylon, which the king had built for the house of his kingdom, by the might of his power, and the honor of his majesty.

Babylon is used in the New Testament as a figure of “the Great, the Mother of Harlots, and the Abominations of the Earth.” Belshazzar, the king, may represent the son of perdition. Much might be said in tracing the analogy between typical and anti-typical Babylon, but we shall confine ourself at this time to a few things expressed in the foregoing text. Belshazzar, the king, made a great feast, &c. Of what particular dainties this feast was composed, except Wine, we are not informed, only we learn by comparing the text with Dan. i. 8, that the Babylonish meats were such as the children of Israel considered unclean, and of which Daniel would not partake.

And it has come to pass in these last days that the man of sin, the son of perdition, has also made a very splendid feast, and furnished his board with all manner of dainties of which it is unlawful for the children of God (the spiritual Israelites) to partake; for God has charged his people by the mouth of his apostle, saying, “Touch not, taste not, handle not.” And again, “Eat not the bread of him that hath an evil eye, neither desire thou his dainty meats.” Among the dainties which crown the table of Mystery Babylon, we may name the following dishes, well suited to the taste of his popular majesty, viz: free-will, human power, vain-philosophy, human-merit, self-righteousness, worldly honor, flattering titles, such as A. M.’s, D. D.’s, Rev.’s, &c., also a large quantity of all sorts of false doctrine, together with a vast store of that intoxicating wine which has made the nations of the earth drunk from the golden cup held in the hand of the Mother of Harlots, when she was seen sitting upon a scarlet colored beast. The feast of Belshazzar was made to “a thousand of his lords,” and so is the feast of the “man of sin.” At this table of anti-christ, we see assembled all the princes and nobles of his majesty, of every rank, from the august presidents of national societies down to the humble distributor of tracts, and the collectors of Mite Societies, Sunday School teachers, &c., with every intermediate grade. All these are feeding deliciously upon their king’s bounty, “eating their own bread, and wearing their own apparel,” and as to the magnificence of this feast, it is certain that anti-christ has never spread a greater since the days when Baptist’s heads were carried in chargers, and the dignitaries of spiritual Babylon were glutted with the blood of apostles and martyrs of the Lamb.

“Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels, &c., which his father had taken from the temple at Jerusalem.” The temple at Jerusalem was in many respects a figure of the church of Christ, and the golden and silver vessels may represent the vessels belonging to the order of the gospel church. Among those which anti-christ has recently commanded to be brought over to his service for the accommodation of himself and a thousand of his lords, we will name first, the bible.

None can dispute that this golden vessel belongs to the church of Christ. Out of this the true Israel have been wont to drink the wine of the kingdom. Neither can it be denied that the use of this holy book, is by the speculations of the Bible Societies, and other institutions of his majesty’s lords, as much profaned as were the cups, &c., which were taken from the ancient temple.

The ordinances of the gospel may also be considered as golden vessels of the Lord’s spiritual sanctuary. But alas! Belshazzar has sent for them. It has become popular and fashionable to baptize the Chaldeans, and all such as say they are Jews, and are not, but do lie, and are the synagogue of Satan; and for examples that anti-christ has awfully profaned this ordinance of Christ, the reader is requested to take a peep under the floor of some, of the meeting-houses in our large cities, and they may there see the Chaldeans, who eat of all the unclean things above mentioned, immersed in those newly invented tubs called “Baptisteries,” used, however, only by Belshazzar’s host of lords, and princes, magicians, sooth-

sayers, &c. Again the ministers of the word are figuratively called vessels, and anti-christ has commanded them to be brought over to Babylon for his use. This infamous king, in the arrogance of his heart, has undertaken to manufacture and then take the command of all the ministers of the Baptist name, by the powerful arm of his faithful ally, Mammon. He has succeeded to an alarming extent in taking captive many whom we once esteemed as the Lord's chosen vessels, to bear his name to the Gentiles, and has placed them under the control of his princes and lords, the officers of Missionary Societies.

But again, we learn by the context that this great, feast was celebrated on the very eve of her destruction. From which figure we may safely infer concerning the present state of Mystery Babylon, that her destruction now of a long time lingereth not, and her damnation slumbereth not.

They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood and of stone." Even so now, "the son of perdition," with all his princes, lords, wives and concubines, governors and captains, judges, treasurers, counsellors, sheriffs, and all the rulers of the provinces, at what time they hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, fall down and worship the gods of gold, silver, brass, iron, wood and stone, which the king of Mystery Babylon has set up under the specious name of Benevolent Institutions. These idols they praise by ascribing to them the salvation of souls, and by saying of them, in the language of a high priest of old, "These be thy gods, which have brought thee up out of the house of bondage," &c.

But while they were in the midst of their glee in Babylon, "in the same hour came forth fingers of a man's hand and wrote" their dreadful doom, and the conclusion of this chapter shows that "in the same night Belshazzar the king was slain"

From which we may learn that the mystery of iniquity must rise, until it gains the climax of abomination, until she has finished the profanation of the vessels of the Lord's sanctuary, and then, even in the same night, she shall be destroyed. The dreadful sentence is already written upon her tottering walls; her magicians, astrologers, chaldeans and sooth-sayers, who are now so expert in the perversion of scripture, shall not be able to read, nor avert the dread sentence which is written, "She shall go down like the mill-stone, to rise no more at all." Then shall all those merchants who have been trafficking with her, and bartering away the institutions of the gospel for her Babylonish merchandise, wring their hands and cry. "Alas! Babylon is fallen! that great city,"

We close these brief remarks by repeating the admonition from heaven, which John heard, saying, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." – Rev. xviii. 4. To which we add the following stanzas:

BELSHAZZAR.
BY BARRY CORWALL

Belshazzar is king! Belshazzar is lord!
And a thousand dark nobles all bend at his board;
Fruits glisten, flowers blossom, meats steam, and a flood
Of the wine that man loveth runs redder than blood.
Wild dancers are there, and a riot of mirth
And the beauty that maddeus the passions 'of earth;

And the crowds all shout,
Till the vast roofs ring,

“All praise to Belshazzar, Belshazzar is king.”
“Bring forth,” cries the monarch, “the vessels of gold,
Which my father tore down from the temples of old.;
Bring forth, and we’ll drink while the trumpet is blown.
To the gods of bright silver, of gold, and of stone:
Bring forth!” – and before him the vessels all shine,
And he bows unto Baal, and drinks the dark wine;

Whilst the trumpets bray,
And the cymbals ring –
“Praise, praise to Belshazzar – Belshazzar the king.”

Now, what cometh – look, look, without menace or call!
Who writes with the lightning’s bright hand on the wall;
What pierceth the king like the point of a dart?
What drives the bold blood from his cheek to his heart?
“Chaldeans, magicians, the letters expound!”
They are read! and Belshazzar is dead on the ground.

Hark! the Persian is come
On a conqueror’s wing,
And a Mede’s on the throne of Belshazzar the king.

A NEW TRANSLATION

NEW VERNON, N. Y., October 9, 1833.

Forasmuch as the world is making rapid progress in arts and sciences, and the old fashioned doctrine of the Cross is left so far in the background, and as the style, and more particulaly the principles, of the Old and Testaments are so poor and vague, and so illy suited to the refined taste and feelings of this enlightened generation, and as there is nothing recorded in that book in support of the doctrine and practices peculiar to the present day, and as the ambitious and learned of our age are put to great inconvenience from time to time to prove that they are of God, or employed in his service, and as we cannot reasonably expect that the learned, wealthy and great men of this world will be willing to embrace the religion of him who was meek and lowly, in its present form. Therefore, we have been led to suggest a few alterations and perversions of that holy book; which would, in our opinion, greatly subserve the cause of those who lie in wait to deceive.

BOOK OF PERVERSIONS. CHAPTER 1.

1. Be ye conformed to the world, and be ye not transformed.
2. If the light that be in you came from Theological Seminaries, how great is that light!
3. Go ye into all the world and beg money; he that believeth on you and giveth liberally, shall have his charity sounded far abroad in the news-papers.
4. Say ye to him that giveth current money, It shall be well with him. But wo to him that giveth not; call him an Antinomian, a covetous fellow, a publican and a sinner.
5. Go ye into all the world and establish Sunday Schools; and in them mould the minds of the children to your views, and so prepare them for the polls of your country, that succeeding generations may be provided with rulers, from the President down to the path-master, whose religious characters have been formed in your Sunday Schools; and then, verily you shall have your reward*.
6. Go ye into all the world and circulate tracts, and take up collections for the support of Tract Societies, and so enable the officers and agents of that institution to fare sumptuously every day.
7. Go ye into all the world and plead for the missionary cause. But when ye go, take with you purse and scrip, and many coats, with splendid out-fits, with men-servants, and maid-servants, and horses, and chariots, and plenty of money.
8. Say ye unto the people, The race is unto the swift, and the battle is unto the strong.
9. Tell them that the Lord's temple must be built by might, and by strength, and by the use of means, amid not by the Spirit of the Lord.
10. Tell them that the want of money is the root of all evil; and that the heathen may be evangelized and saved for three dollars each.
11. Say unto them, Ye are redeemed with such corruptible things as silver and gold.
12. It is of him that willeth and of him that runneth. For the Missionary Society have willed, and their hirelings.. have ran; and it is not of him that sheweth mercy.
13. Receive ye honor one of another. Be ye called Rabbi,. Doctor of Divinity, Master of Arts, Reverends, Presidents, Vice Presidents, Secretaries, Treasurers, Agents, and by all flattering titles; for the laborer is worthy of his hire.
14. And when there cometh into your assemblies one who is rich, with costly apparel, say unto him, Come up hither; peradventure he will give you of his abundance. But if a poor man come in, tell him to sit down there on thy footstool.
15. Be ye active in forming all manner of societies, in the name of religion; and sell ye birthrights for money and for price.
16. Tell the people, (and make them believe it, if you can,) that you have charge of the Lord's treasury, and that he has sent you to collect funds for him; and that he is at present greatly straitened for want of cash to carry on his purposes.
17. And when you get the people's money in the Lord's name, be ye mindful and divide it among yourselves; for ye must have your reward.

18. True religion, and undefiled before men like yourselves, is to visit the widow and fatherless, and to extort from them the last farthing they possess, and then make your boast of it in the public prints; so shall ye glory in your shame.

* See Rev. Dr. E. S. Ely's 4th of July oration.

INTRODUCTION TO VOL. II.

NEW VERNON, N. Y., December 11, 1833.

UNDER the auspices of a kind providence we have been supported through the labors of our first volume; and notwithstanding all the adverse predictions of the prophets of our age, we are now entering upon our second, with our prospects far more encouraging than they have ever before been.

It will be seen by the communications from our distant correspondents, that our paper is liberally patronized in many of the States throughout the Union. This we do not mention with a view of boasting; (God forbid that we should glory, except in the cross of our Lord Jesus Christ.) nor for the purpose of eliciting farther support; as the terms of our paper will readily show; but for the encouragement of those who feel solicitous for the diffusion of truth through our columns.

The importance of a periodical of this kind, *devoted exclusively to the Baptist cause*, setting forth Christ, his finished righteousness, &c., and exposing anti-christ, waging war with the hidden things of dishonesty, can only be appreciated by those who have been taught in the Old School of Christ; whose souls have been sickened with the spurious doctrines which prevail to such an alarming extent in our land.

We are well aware that our standing and our union is with the minority of the Baptist denomination; and if the merit or truth of our cause were to be determined by the numbers embracing it, we would certainly think ourselves in the wrong; but such is not the case. The good Master has informed us, that "Strait is the gate, and narrow is the way that leadeth unto life, and *few* there be that find it." And again he said, "Fear not, *little flock*, for it is your Father's good pleasure to give you the kingdom." These are the words of Zion's Representative. How striking the contrast between his language and that of the representative of anti-christ. Hear him: "Legion! for we are many."

If Satan ever spake truth, we are disposed to think it must have been when he uttered the above sentence. Although it was spoken in reference to a solitary individual, yet it seems to apply with equal force to his kingdom; besides, in this latter application of it, his testimony is corroborated by his deluded millions of the human family.

What better arguments, we enquire, are employed at the present day, in support of the numerous institutions which have arisen within the last thirty or forty years, than the above? The advocates of what are falsely called Benevolent Societies tell us, that they have the majority on their side. True; so had their fathers in ancient times. They have the *wealth*; and so had the Pope of Rome; they have a

large balance of influence on their side; so had Mahomet; they have literature on their side; so had the Pedo-Baptists in by-gone years; but they have the greater share of talent; very true; and the reason is very obvious; Christ our King having chosen the weak and foolish things of this world, and things that are not, to bring to nought things that are. But to establish the point beyond controversy, with a triumphant tone, they tell us that the Lord evidently owns and blesses their efforts, by adding to their number, &c; but this remains for them to prove. If they can give satisfactory evidence that their increase is of the Lord, we shall then consider their arguments good; but not until then. In their present mode of making disciples, we can discover nothing that looks like the work of the Lord. Their new system of getting up revivals requires no more grace to make a convert than was formerly required to make a Jew. If Abraham had funds to buy the materials, and knives, or sharp stones, to circumcise them, he could easily fill his house with Jews; but are we to understand that christians are made as Jewish proselytes were, with only this difference: the ancient Jews using money, knives, sharp stones,&c., and the modern, using money, anxious benches, false doctrine, camp, or protracted meetings, &c.? Surely not. Christianity is altogether different from Judaism; the members of the christian church are these “which are born not of blood, nor of the will of the flesh, nor of the will of man, but of God.” – John i. 13. These being “buried with him (Christ,) by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life,” – Rom. iv. 4, are by divine authority recognized as the church of Christ.

All such as are christians, in God’s esteem, are the workmanship of Christ, converted by the Holy Spirit from death to life, from sin to holiness, and from error to a sincere love of the truth as it is in Jesus. But the modern converts – what a contrast do their experience, faith and practice present. In their experience, they give their hearts to God, they say. Polluted sacrifice! Who has required this at their hands? They have sat upon an anxious bench, or a submission chair, or something of the kind; they have perhaps been alarmed by the wild-fire of some enthusiastic revival maker, and having recovered from their fright, they are taught to believe this is genuine religion; this is their experience. There is no God in it; it is mechanically performed; their faith is any thing and every thing, except the gospel of Christ; this they cannot bear; there is nothing they so much dread as plain bible preaching. They tell us with one mouth, that doctrinal preaching will stop their revivals; and as they cannot bear the truth when they get their religion, they remain at war with the truth as long as their religion lasts. They have a kind of faith, but it is that which embraces the most glaring absurdities ever thought of by men; such as converting the heathen with money, evangelizing the whole world, or saving sinners, at the average cost of three dollars each! Their practice is in perfect accordance with their experience and faith. They make void the law of God by their traditions. They compass sea and land to make proselytes. They persecute the saints, and talk largely of hurrying on the latter-day glory of the church. These, we doubt not, are the strange children from whom David prayed so frequently and so fervently to be delivered; and it is from these strange children that we expect to meet with the greatest opposition.

QUESTIONS BY DR. ALEXANDER ON FOREIGN TRACT OPERATIONS.

1. OUGHT not the love of Christ and his kingdom to be the governing motive with every christian?
2. Will not this motive, in proportion as it is felt, induce every one to make exertions to advance his kingdom, and thus promote the glory of God in the world?
3. Is there any way by which this object can so effectually be accomplished, as by extending the knowledge of truth throughout the whole earth?
4. Is there not a crisis in things of this kind when much may be done by seasonable and energetic exertions; which, if it be suffered to pass without improvement, may not return for ages; just as if the seasons of seed-time and harvest be neglected, we labor in vain during the remainder of the year?
5. Is there not good reason to think that the age in which we live is such a time? That Providence has now furnished the church with such facilities for operation, and opened such a door of usefulness, especially among the heathen nations, that we shall be greatly wanting in duty to our Master, if we do not endeavor to avail ourselves of these opportunities of doing good, which were never so abundantly afforded to any other age?
6. Is it not evident that the distribution of evangelical Tracts is one of the most effectual methods of disseminating the truth of God; and has not the blessing which has hitherto attended this enterprize, both in christian and heathen lands, warranted the conclusion that it is one of God's chosen means for the accomplishment of his purposes and predictions relating to the conversion of the world?
7. The prosecution of this object obstructs no other benevolent operation, but is a necessary auxiliary to all others. While, then, other societies, as particularly Bible Societies and Missionary Societies, are engaged in making extraordinary exertions, ought not the Tract Society also to move forward with renewed zeal and enlarged plans of operation?
8. Can the genuine disciples of Christ who possess the means of promoting this cause hold back, when so loud a call is addressed to them from almost every quarter of the globe for the bread of life?
9. Ought not mercantile enterprizes now to be entered on for the very purpose of making gain to be applied to the promotion of the Redeemer's kingdom? And should not those whose efforts to increase their property God has signally blessed, make a free-will offering of a portion of their profits to his service?
10. Would not the consecration of first fruits, redemption for the first born, and tenths, laid upon the altar of God, probably bring down a blessing on all their possessions?
11. When a contest is going on in our minds between selfishness and benevolence, is it not the part of wisdom to lean to the side of benevolence?
12. When was it known that any man was impoverished by giving to the Lord? And if the time should come when men shall become poor by giving all their goods to promote the cause of Christ, will they not become infinitely rich by such a blessed poverty?
13. Is not the time for doing anything in this cause short? Ought we not therefore to work while it is called to-day? Is it not certain that we shall never have another life upon earth? Ought we not, therefore, to do the best we can with the talents committed to us, that when

our Lord shall come to reckon with us, he may say, “Well done, good and faithful servants?”

REPLY.

NEW VERNON, N. Y., January 8, 1834.

1. The love of Christ and his Kingdom is a governing motive with christians.
2. Under the influence of this motive christians will not attempt to advance his Kingdom, only as dictated by his supreme command.
3. God has glorified himself in the finished salvation of all the election of grace, “Having predestinated them, one and all, to the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will,” more effectually than that object could have been effected by the combined efforts of angels, men and devils. The truth is spiritual, and “the natural man receiveth not the things of the Spirit, for they are foolishness to him, neither can he know them, for they are spiritually discerned.” Hence, the knowledge of “the truth” cannot be extended except by the Spirit of God.
4. The salvation of sinners is not accomplished by any agricultural process, or salvation would be by works, “and if by works it is no more grace, otherwise work is no more work.”
5. God in his holy providence has always furnished his church with sufficient facilities to manifest their love to him and his cause, by an exhibition of their supreme attachment to his word as the rule of their conduct. But man has as little to do in the salvation of sinners at this, as at any former period.
6. To us it is evident that those religious fables, called Tracts, are among the most effectual methods of disseminating error in the guise of truth, and the curse of the Lord has manifestly followed them with confusion and distraction wherever they have gained among the churches of his saints, the conclusion cannot be warranted that any measure, (however plausible) can be a chosen means of God, but by his word.
7. The prosecution of this object is a necessary auxiliary to all others while then we discover the organized forces which men have brought to bear against the order of God’s house, the sons of Zion should move with renewed zeal to contend for the faith once delivered to the saints.
8. No genuine disciple of Christ ever pretended to be in possession of the means of promoting God’s cause; but rather, with David would they pray thus: “O Lord, plead my cause.” Christ is the “bread of life ;” Moses could not give it to the children of Israel; and if almost every quarter of the globe are looking for it from Dr. A. and his confederates, they are seeking for the living among the dead! He is not there: he is risen!
9. If there had been any necessary connection between mercantile enterprise and the upbuilding of the Redeemer’s cause, our good Master would never have used his scourge of small cords in driving forth those pious merchants who then incumbered the temple at Jerusalem; and as for offerings and sacrifices, God is full of them; and Christ (we are informed) by one offering has perfected forever them that are sanctified.
10. The consecration of first fruits, redemption for the first born, &c., would, without doubt, draw abundance of cash into the hands of the pious money-changers of the present age. But we would have Dr. A. “go (as the Lord has directed) and learn what this meaneth: I will have mercy and not sacrifice;” “Obedience is better than sacrifice, and to hearken than the fat of rams.”
11. When a contest is going on in our minds between selfishness and benevolence, it is wisdom to lean to the side of benevolence – not priestcraft.

12. Man had never any thing to give to the Lord; so he never became poor by such deeds of charity. But as the Dr. seems duly to appreciate the blessedness of poverty, why is he so fierce for money as to attempt to dig up the body of Moses in order to put a yoke upon our necks which neither we or our fathers were able to bear?

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

13. The time for doing any thing in your cause, Doctor, is short. The time is at hand when it shall be said, "Babylon the great is fallen?" Work with all your night, you will not have more than filled up the cup of your iniquities ere the curtain of time will drop, and the night of darkness and blackness will close eternally an all the sprightly inventions of men.

GENERAL MEETINGS

NEW VERNON, N. Y., February 19, 1834.

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

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

We had the pleasure of attending a meeting of this description on the 5th and 6th inst., and of enjoying a precious interview with a number of brethren from various parts of Zion, assembled with the church at Olive, Ulster Co., N. Y. The meeting was refreshing, the conversation edifying, and the preaching during the meeting was like Moses' two silver trumpets – of a whole piece.

After the meeting was dismissed, and the brethren had gone every man to his tent, an anonymous letter was found lodged in the pulpit, demanding the signification of the term *Arminian*. The substance of this letter has been forwarded to us by a brother who wishes us to explain the matter.

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

This term was applied to the followers of Arminius, a professor at Leyden; and by general consent it has been subsequently applied to all such as deny the doctrine of divine sovereignty in the work of grace, and who hold the doctrine of a general atonement, offered salvation, human ability, human virtues, &c., as these sentiments are held by all the Protestant daughters of Mystery Babylon, we apply the term to them indiscriminately. The doctrine of human merit, however, did not originate with Arminius. It was first whispered to the progenitors of our race in the Garden of Eden, that they could

by their works become as gods. The same doctrine was attempted to be enforced by coercive measures by Adam's first born, and has existed from that early period until the present.

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

THE "WORLD" VS. THE "SIGNS"

(From the World.)

"The editor of the "Signs of the Times" has occupied much space in his last number in a reply to what appeared under our editorial head a few weeks ago, in reference to the meeting at Lambertsville. He has excited our astonishment by an irreverent use of the word of God. But for one paragraph, his article should have passed in silence. "Our theory," says brother Beebe, "is the bible, and when the editor of the *World* will show us that we act in opposition to that theory, we will acknowledge our fault, and endeavor to retrace our steps." He has done so in his quotations from the bible, for they are wholly inapplicable in some instances to the case which they were cited to sustain; and in others he has been guilty of a play upon words which we regard as exceedingly reprehensible. We refer him simply to his own course in the article from which we have quoted, and in another referring to the editor of the *Repository*; and if that does not convict him at the bar of his own conscience of having acted "in opposition to the theory of the bible," it is vain to use argument with him. We sincerely hope he will redeem his pledge by acknowledging his fault, and retracing his steps. The emotions of mind that are produced by witnessing a brother depart from the path of rectitude are painful in the extreme. That they may be changed to joy by his return is the prayer of his calumniated brother, the editor of the *World*."

THE CAUSE CARRIED UP.

NEW VERNON, N. Y., March 5, 1834.

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

He has not stooped so very low as to inform us what precept of that blessed volume we have violated. He has not pointed us to any chapter or verse, but he has arraigned us before a very different tribunal from that before which we proposed to have our trial; and having brought three specific charges against us, anon proceeds in a most summary form to enter judgment, and then demands of us the redemption of our pledge; as though he had complied with our terms, and had in reality proved us guilty of a

departure from the theory of the bible. Although we intend to appeal from the decision of his We, to the high court of those who have been duly authorized by our king to sit upon twelve thrones, and to judge the twelve tribes of Israel, yet we will notice the charges, &c., *briefly*, as the complainant seemed dissatisfied with the length of our former article.

And first, we are charged with having excited the astonishment of the World, (we are glad it was not the church,) by our irreverent use of the word of God.” We can hardly hope to escape the charge of repeating the same offence if we should say that our good Master once caused a very similar excitement among those of the world, Pharisees, &c. For it is written, “They were astonished at his doctrine, for he taught as one having authority, and not as the scribes.” He was frequently accused of violating the scriptures, or not reverencing them; Sabbath breaking, eating with unwashed hands, associating with wine-bibbers, (as our Lord did not join the total abstinence party,) and with gluttons, &c.

But the second specific charge is that “he (brother Beebe) has done so, i. e., acted in opposition to the theory of the bible, in his quotations from the bible.” A serious charge is this! But is it not bible theory to quote scripture? Did not Christ and his apostles, John the Baptist, and the four evangelists, all quote scripture? It cannot be denied. But our complainant adds, “For they are wholly inapplicable in some instances to the case,” &c. But this remains to be shown. The application which our Lord and his apostles made of their scripture quotations have been uniformly disputed by the world.

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

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

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

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

If our course is wrong our conscience is also wrong; this may possibly be the case. But the word of God cannot be wrong. Hence from every consideration we are hearty in making our appeal from the tribunal *we*, (the *World*,) and from the bar of conscience, to the word, and to the testimony.

ABSOLUTE PREDESTINATION

NEW VERNON, N. Y., March 19, 1834.

WE are pleased with the communications of our esteemed brother Trott, on this all-important subject; and we do hope that our readers will faithfully examine all his numbers, comparing them with the infallible standard, the bible, with unbiased minds, open for the reception of truth. These numbers we are fully persuaded will bear examination; and certainly the importance of the subject should be a sufficient incentive to lead us to weigh them in the balance of the sanctuary.

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

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

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

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

In the case of Joseph, we are taught that notwithstanding the foreknowledge and determinate counsel of God, which bounds the rage and wickedness of all beings that exist, men and devils act voluntarily in sin, without the least regard to the purpose or decree of God; of whose purpose or decree they are totally unconscious. Of this truth, what a striking example is given in the case of Joseph's brethren. Read the words of Joseph to them, Gen. 1. 20. "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Thus we see that while men and devils act from wicked motives, with wicked hands, God means it for good; overrules even their wicked acts and murderous designs for his glory, and the good of all such as are the called according to his purpose. Amidst all our trials and conflicts, opposition and persecution, be this our consolation:

“That death and hell can do no more
Than what our Father please.”

THE STRANGE WOMAN

NEW VERNON, N. Y., April 2, 1834.

“I have peace offerings with me; this day have I paid my vows.” — (*The Strange Woman.*)

How different the language of this strange woman from that of the Sister and Spouse of the Lord Jesus Christ, whose motto has ever been, “The Lord is my Shepherd, I shall not want.” – Psa. xxiii. 1. Zion has ever delighted in telling what her Lord has done for her. “He brought me up also out of an horrible pit, and miry clay, and established my goings, and he hath put a new song in my mouth, even praise to his name.” “He brought me to his banqueting house, and his banner over me was love.” “He is her refuge in distress, and a very present help in trouble.”

But not so with the strange woman. Her husband has gone a long journey, and has taken the bag of money with him, (as though he were a modern missionary,) and she is left to provide for herself; hence she is found, devoid of delicacy, in the streets at the twilight. She is loud and stubborn, and at every corner she seeks for lovers, and wishes with them to take her fill of love. She delights to tell of her own doings; for in truth she is a workmonger practically. She has decked her bed with tapestry, with carved works, and with fine linen of Egypt, (not of Zion.) She has paid her vows, and so of course she has peace offerings with her. Having by her industry, in the absence of the good man, rendered her house so inviting, by her peace offerings, her carved works, perfumed bed, and her fine linen of Egypt, she is now seen in the black and dark night; for her feet abide not in her house; she goeth forth a diligent seeker and as sure finder of her deluded proselyte. Among the young men she espieth one void of understanding; she flattereth him with her words, and with her fair speech she causeth him to yield, yea, she forces him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks, till a dart strike through his liver, as a bird hasteneth to the snare, and knoweth not that it is for his life.

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

Ye children of wisdom, tell us, is she not a daughter of her who sat upon a scarlet-colored beast, who made the nations of the earth drunk with the contents of her golden cup, whose name is called Mystery Babylon the Great, the Mother of Blarlots, and the Abominations of the Earth?

If Mystery Babylon, is written in legible characters on the forehead of Papal Rome, are not the features of the strange woman above described equally visible in her mystic daughter, the popular Protestant religionists of the present age? Hark ye! What do they say? We have peace offerings with us, alias, the means of grace, the issues from death, and means whereby to make our peace with God, and of saving our souls from hell, and of saving the souls of as many as we scan by our fair speech force to turn in with us. Do they not profess to have peace offerings with them when they undertake to reconcile the

world to God, and when they upon the house-top proclaim that their benevolent institutions are efficient means of saving lost sinners. Do not the engineers of a Protracted Meeting, when they call their deluded dupes to the anxious benches, to participate in the efficacy of their intercession with the Lord, and when to encourage them to come, (or with their fair speech to force them,) they tell them that their compliance will advance them, one step at least, towards heaven. Do they not then declare that they have peace-offerings with them? Or when they declare that all that is necessary to establish their peace with God is to give their hearts to him, and that they have power to do this, do they not then say, We have peace-offerings with us? And when they have gone through the formalities of what is called getting religion, and have passed from the anxious bench to the submission chair, and into the church, do they not say, “This day I have paid my vows; I have given up my heart to God; I have received the healing virtues of the consecrated bench; I have joined all the benevolent societies, and what lack I yet?”

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

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

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

ADMONITION TO DO GOOD

NEW VERNON, N. Y., April 16, 1834.

“But to do good, and to communicate, forget not.” – Heb. xiii. 16.

THUS wrote the inspired apostle, Paul, from Italy, to the saints at Jerusalem; and as the middle-wall of partition is effectually thrown down, which consisted in meats and drinks, and divers washings, carnal ordinances, and a worldly sanctuary, &c, there is henceforth no distinction to be observed in the church of God; all are made one, in Christ Jesus our Lord. Hence we infer that the above admonition applies to the saints among the Gentiles with the same force as to those among the Jews.

But as in relation to all other scriptures, so with this, it has its appropriate meaning, and may not be wrested from that meaning with impunity.

We have been led to an examination of this text, by the frequent use to which it has been applied by the advocates of the New Divinity schemes of the day. In the absence of scriptural authority for the popular faith and practices of the great majority of professors, they have endeavored to cover their motives by a reference to this text; let the object to be effected, or the manner of accomplishing it, be what it may, this text is brought forward as a divine warrant. Thus, for instance: The Roman Catholic would say that saying mass, worshipping the virgin, and advocating their doctrine, is in the meaning of this text to do good; and the paying tithes to the church, and money for the absolution of their sins to the Catholic priesthood, or for the deliverance of the departed spirits of their relatives from purgatory, is to communicate, in the sense of this scripture.

Another tells us that it should be understood differently; and so we find that men professing to be teachers in Israel do not agree. But, is there no rule given by which we are to know the mind of the Lord, as to what is in his estimation, and what is not, good? Are we indeed left to grope about in the dark, and for the want of a better, to employ human wisdom and providence as our rule, and to conclude that the answering of our own feelings and judgment in our decision will be satisfactory to the sovereign Judge of quick and dead? Let the apostles answer. Peter says, "We have a more sure word of prophecy, whereunto we do well to take heed," (how long?) "until the day dawns, and the day-star arise in our hearts." – 2 Peter i. 19. And Paul says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." – 2 Tim. ii. 16, 17. Here then we find a rule for our proceeding, as the children of the kingdom, and as the men of God, we are thoroughly furnished to all good works. This rule will answer all necessary purposes unto the men of God; they are amply provided for. And while the nominal professor will attempt to justify his conduct in joining with and contending for the unscriptural institutions of the day, upon the general principle of doing good, without considering that "There is a way that seemeth Tight to a man, but the end thereof are the way of death," the man of God, who feareth the Lord and trembleth at his word, will in all his religions pursuits regard the word of God as bis only rule of faith and practice, and disclaims all religious works as evil, however fair they may seem, that are without example or precept in the good book.

PERSONAL REMINISCENCE

NEW VERNON, N. Y., April 30, 1834.

"This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief." – PAUL.

WE are acquainted with an individual whose history we will give in the following words:

He was, like all the race of which he is a member, conceived in sin, and shapen in iniquity. He was born in the eastern part of the State of Connecticut. He was a *religionist* from his birth, yet an enemy to God, and a stranger to grace during the first seven years of his natural life; for he was alive before the commandment came. He had at this period been taught to say his prayers, but had never been taught to pray; he had made some progress in the Westminster Catechism, and in short, as touching the religion of the Pharisees, he excelled many of his equals. It would have terrified him exceedingly to have gone to sleep at night without counterbalancing all the sins of the day by a repetition of his forms of worship; but on all occasions when he had "paid his vows, he had peace offerings at home." Up to about this period of life he was led to suppose that as touching the righteousness of the law he was blameless. We cannot describe to our readers the mortification and disappointment of this young lad, when being suddenly arrested by an arrow from the quiver of the Lord, he was summoned to stand at the dreadful bar of divine justice, and give the reason, if any he had, why the tremendous sentence of the law of God should not be executed upon his guilty soul. Great was his consternation when he cast his eager glance around in search of those fancied treasures of personal holiness which he had believed himself to be in possession of. Alas! his stronghold failed him in this very critical moment, he felt that he was ruined. But like Edom he said, "I am impoverished, but I will return and build again my waste places." Great

were his efforts, his labors, toils and pains to mend again that holy law which he had broken. He would have prayed, but he could no longer view the great, the dreadful God as a being that might be trifled with, or pacified by what he could do. He struggled, but the harder he struggled the deeper he seemed to be involved in a horrible pit, and in miry clay. These exercises continued for many days and weeks. Sometimes he meditated a retreat from this awfully wretched state, but whither could he flee? If on the wings of the morning he should fly to the uttermost sea, God was there, everywhere present, beholding the evil and the good; there could be no retreating from God, before whose flaming eyes all things are naked and open.

At length the day seemed to arrive when the dreadful sentence of the inexorable law of God must be put in execution. Now blackness and darkness and tempests gathered round his frightened soul. Hell yawned before him; justice stood with uplifted arm, and the flaming sword of vengeance was drawn from its scabbard, and brandished over his guilty head. The books were brought. The arch accuser was also there, and what was to him more dreadful still than all, the piercing eye of God brought the black crimes of years to light, and what had been transacted in midnight darkness. was now exposed upon the housetop. Chilled thus with horror, and pressed down to death with intense despair, remorse, guilt and keen anguish throbbing in his breast: tell us, dear reader, did he need an anxious bench, or knives, or lancets, to secure his conviction? Or would it have comforted him to have been informed by some Universalist that there was no hell, when the very pains of hell had got hold of him? As well might he be told, when writhing on a bed of embers, that there was no heat in fire. The spell of such delusion was now broken. The Spirit had moved upon the face of the great deep of his inmost soul, and although all had been without form and void, yet God had said, Let there be light; and light broke in upon him; and in this light, that heart which he had thought was a temple meet for the Holy Ghost to dwell in, was now manifestly the habitation of dragons, and the hold of every unclean and hateful bird. It was thus, when in or about his seventh year, he went to a distant barn, under an impression like that expressed by the poet:

“I can but perish if I go,
I am resolved to try;
For if I stay away, I know
I must forever die.”

He fell upon his bended knees, but he could not pray; a rustling leaf, a turning straw, frightened his guilty soul, and chained his speechless tongue; awful apprehensions and fearful forebodings pursued him back to his chamber, when despairing of mercy he threw himself upon a bed to die and meet his fiery doom. Worn out with labor and want of rest, nature sank beneath the load, and he fell into a sleep. Unconscious of what passed while sleeping, he awoke himself singing these words:

“How glorious is our heavenly King,
Who reigns above the sky;
How shall a child presume to sing
His dreadful majesty?”

He seemed indeed in a new world, his load of guilt and sin were gone, the love of God shed abroad in his heart.

“His tongue broke out in unknown strains,
And sang surprising grace.”

At the age of eleven years and four weeks, on the second Sunday in December, 1811, he was permitted to be buried with his precious Lord in baptism, in the river Thames, in the city of Norwich, Connecticut, by Eld. John Sterry, who has since fallen asleep.

After remaining eight years a member of the Baptist church in Norwich, he removed his relation to the church in the city of New York, then under the pastoral care of that champion for the truth, Eld. Jonathan Van Velsen, who also has fallen asleep. While a member of the Ebenezer Church in New York, the subject of our narrative, when in his twentieth year, was licensed to preach the gospel. The peculiar circumstances of his call to the work of the ministry our present limits will not admit. Let it suffice to say, that being experimentally, he could not help being doctrinally a Predestinarian. For more than fourteen years he has been lisping the name of Jesus with such abilities as the Lord has been pleased to bestow, without any of the polish of Gamaliel's school; and although it has been his privilege to suffer some persecution, yet he has not resisted unto blood, striving against sin. He finds by every day's experience that he is a sinner yet, his nature is still as evil as ever it was. "To will is present with him, but how to perform that which is good, he finds not." He is still the chief of sinners, and if a saint, the least of all.

JUDSON'S LETTERS

(From the Baptist Register.)

"BROTHER JUDSON notices in the following note to brother Allen the sentence in his letter on retrenchment, which gave rise to many injudicious strictures, and in a manner that we hope will put to silence those who have too readily impugned him:

EXTRACTS FROM CORRESPONDENCE.

MAULMEIN, July 28, 1833.

'DEAR BROTHER ALLEN: – I have received yours of June 15, 1833, and the valuable donation of tracts, almost all of which I have disposed of to excellent advantage. If you should please to remember us again, permit me to say that there is a great call for 'Pengilly,' 'Wisdom's Voice,' and other Temperance tracts, the letter on female dress, and the memoir of Mee Shway-ee.

Please to tell your friend who objects to the "heterodox" sentiment contained in the sentence: "Some, yea many, precious souls might have been redeemed from the quenchless fire of hell," &c., that he must take it in a popular, not strictly theological sense, and not make a man an offender for a word. Pray remember that I was writing a letter to the ladies, and not a supplement to 'Calvin's Institutes.'

I rejoice to hear of your increasing prosperity, but have only time to say so, and remain

Your affectionate brother,

A. JUDSON.

Rev. Ira M. Allen.’”

REMARKS

NEW VERNON, N. Y., July 2, 1834

WHEN we exposed the fallacy and, as we conceive, *blasphemy* of Mr. Judson’s Letter to the American Ladies, it was not our design to make a man an offender for a word, nor to impugn him unjustly. But a solemn sense of duty to God and to our brethren, drew from us an honest expression of the abhorrence in which we hold his doctrines; not because we thought them unpopular, but because they were radically and theologically wrong, hostile to the word of God, and calculated to supercede and treat with contempt the atonement of our Lord Jesus Christ, by attributing to his new plan more efficiency and worth than to the blood of Christ. We could not view this as a single-handed stroke, casually given by a slip of Mr. Judson’s unruly pen, but we viewed it as the language of the idolized oracle for the East Indies, and coming to us endorsed by the missionary fraternity of the United States, and eulogized by nearly all the editors of religious periodicals in our country. The particular passage in Mr. J.’s letter, for which the above note is intended to serve either as an apology or a justification, is expressed in the following words:

“Some, yea many, precious souls might have been redeemed from the quenchless fires of hell, where now they must lie and suffer to all eternity, had you not been afraid of being thought unfashionable, and not like other folks.”

Mr. J.’s new plan of redemption is that the ladies strip off their ornamental and costly apparel, and hang these upon the cross; and thus fully substitute them in the place of him “who came from Edom, with dyed garments from Bozrah,” and who, when hanging on the cross, cried, “It is finished!” and gave up the ghost.

By reference to the fourth number of our first volume, a more copious view of Mr. Judson’s doctrine and our objections. to it will be found.

For the present we will examine and see how far the above extract from his letter to Mr. Allen will obviate our objections.

And first, he acknowledges the sentiment to be *heterodox*. Now this acknowledgment would do if accompanied with suitable penitence and reformation; but this we do not discover, for he immediately attempts to palliate his wickedness· by the most flimsy and trifling excuses imaginable, and by throwing censure on those ‘who have objected to his blasphemy, by representing them so very censorious as to attempt to make him an offender for a word, which if true, would be contrary to the divine rule.

Second. He says “that it must be taken in a popular, not strictly theological sense.” By this expression, if we understand him, he appeals from the word of God, which is the standard of truth, to the standard of popularity. This appeal may indeed answer his purpose, for his abominable doctrines have never been objected to as being unpopular, but as being untrue and blasphemous; so that this appeal, so far from extenuating his guilt, only goes to show that he has divers weights in his *bag* – a great and a small. But the scriptures assure us that these things are abomination in the sight of the Lord.

But last, he would excuse himself because he was not writing a supplement to “Calvin’s Institutes.” But does it then follow that he has a right to utter falsehood in the name of the Lord, and professing to be a

messenger of the Lord merely because he is not writing a supplement to another man's writings? Who can bid him God's speed I Can you, reader? We cannot – we dare not.

If we could persuade ourself that these errors were at the first a slip of the pen, certainly his apology shows that upon mature deliberation he chooses to justify himself; and. still contend for them in a popular sense, notwithstanding his tacit acknowledgment that they are theologically heterodox and wrong. What latitude Mr. Judson is entitled to when writing to the ladies, we shall leave others to judge; for our own part, we have ever believed that it was as necessary to preach and to write the truth when addressing the ladies as when addressing any other part of the human family.

DISCIPLINE

NEW VERNON, N. Y., July 30, 1834.

IN answer to queries submitted by brother Spring, on the subject of Gospel Discipline, we would observe that we understand the church of Christ to be an independent body, vested with authority by her king, to execute the order of his house according to the rule of order which he has laid down in the New Testament. To suppose that any case of difficulty could possibly occur, for the disposal of which there is no provision made in the divine rule, would be a reflection on the wisdom of Zion's divine Legislator. The execution of the law of Zion is a *good work*, therefore to it the man of God is thoroughly furnished in the scriptures of truth. In most cases we believe that the rule recorded in Matt. xviii. will apply. But that there are exceptions we think will be seen by a reference to the apostles. See 1 Cor. v. 4, 5, 11-13; 1 Tim. v. 20; Titus iii. 10, 11, and Gal. ii. 5.

In our judgment, all decisions in discipline, whether by majorities or minorities, are null and void if made without a direct warrant in the New Testament; but all decisions, whether made by many or by few, if directly authorized by the word of God, "is bound on earth, and shall be bound in heaven." Such decisions are to be in all cases final and conclusive of course. In the execution of the discipline of the church there is to be no partiality shown to one over another, on account of his or her gifts, age or consequence; for if Thine eye offend thee, pluck it out and cast it from thee, or thy hand, or foot, or any of the members; there is but one rule, and the Master says, "It is better to enter into life with one eye, or halt, or maimed, &c., than to retain all these disaffected members to be cast into hell fire;" and that disorder into which a church must be plunged if she is not governed by the divine rule, is by James called the "fire of hell."

These remarks are humbly submitted; the subject is still open, and we solicit the views on this important subject of abler brethren. The brother who submits his queries enquires after the old paths; let those who have wisdom point them out.

REPLY TO "A POOR SINNER."

NEW VERNON, N. Y., July 30, 1834.

1. SHE thinks when an editor has excellent communications on hand, he would do better to publish them than to occupy his columns with church quarrels, &c.
2. She wishes to be informed why it is that the ministers of all denominations within the circle of her acquaintance exhort sinners to comply with the terms of salvation.
3. Whether it is her duty to attend meeting every first-day where the main scope of the preaching is erroneous, or to tarry at home and be considered a heathen?

We respectfully reply to our correspondent, that however pleasant and agreeable it may be to us to read the excellent communications of our scattered brethren on those ever profitable and interesting points of doctrine and experience, and to learn the prosperity of the cause of God and truth in the various departments of Zion, it is also our painful lot to record some of the many tricks of the adversary, by which he is known to sow the seeds of discord among brethren, for the two-fold reason: first, that others may not be ignorant of his devices, but be on their guard, and the better prepared to meet him at the treshold; and also, to build up the dear persecuted and afflicted bands who are sorely hunted by the common enemy, and to let them know that we have fellow. ship in their sufferings for the truth's sake.

To the second enquiry we shall not attempt to give a better answer than what the apostle Paul has given in Rom. x. 3, viz: "They being ignorant of God's righteousness, and going about to establish their own righteousness have not submitted themselves unto the righteousness of God." There. fore being strangers to God, and of course to the things of the Spirit of God, they cannot, with all their scholastic divinity, "know the things of the Spirit." These are all the reasons we are prepared to give. We are happy to say that within the circle of our acquaintance there are a number of professed ministers of the gospel who cease not to affirm that the terms or conditions of salvation were settled in the ancients of eternity, and that they all rested on him who was and is mighty and able to save unto the uttermost all who come unto God by him, and that he has fully and completely met these conditions, and fulfilled them all, so that "He has by one offering perfected forever them that are sanctified."

To her third interrogation we say it is not the duty of any one to countenance the promulgation of error by their presence, but on the first day of the week, and on all other days, it is the duty of all who love our Lord Jesus Christ to come out, and be separate from the world and from anti-christ, although by doing so they may be subjected to the ridicule of such as would call them heathen for a correct and bible course.

JUDSON'S LETTER

NEW VERNON, N. Y., September 10, 1834.

Agreeably to an intimation given in our last, we are now about to embellish our columns with a copious extract from the *Cross and Baptist Journal*, of Cincinnati, Ohio; and as the editor of that paper specially requests that we should copy his notes entire, or say nothing about them, we feel willing to gratify him by making as fair a display of his *learning, piety, truth and modesty*, as the materials which he has favored us with will admit of. We will here insert his notes, [*without the use of brackets*] and then endeavor to avail ourselves of the liberty which he has so generously given us, of commenting on them as we please.

(From the Cross and Baptist Journal.)
“MR. JUDSON GUILTY OF BLASPHEMY.

Startle not, reader, this is not our assertion; yet it has been asserted; and by whom and for what you shall see.

It will be borne in mind that at the close of the year 1831, Mr. Judson, Missionary in Burmah, addressed a letter ‘To the female members of christian churches in the United states of America,’ on the subject of dress. The circumstances that gave rise to it were stated in the letter itself; and it contained a pungent appeal against the use of expensive and fashionable ornaments, contrary to apostolic precept.

The letter was extensively published in this country, in May 1832, and the general spirit and sentiments of it almost universally commended. A single clause, forming part of a sentence, was exceptionable, and by some was strongly objected to; among others, we have been told, by Mr. Cone, of New York. Brother Ira N. Allen, agent of the Baptist General Tract Society, in writing to Mr. Judson shortly after, took occasion to refer to the exceptional clause of his letter, and to the objections made against it. Mr Judson’s reply was published in the *Baptist Tract Magazine*, and copied, with a prefatory remark, by the *Baptist Register*. The *Signs of the Times* copies from the *Register*, and appends remarks. We now copy the whole from the *Signs of the Times*; and we request the reader to notice the *candor*, *kindness* and *accuracy* which are displayed in the remarks made by the editor of the *Signs of the Times*. In copying the remarks we shall insert some words in brackets, to correct the misspelling of the learned editor of the *Signs of the Times*.” – See “*Signs of the Times*,” – No. 14, page 222. * * *

REMARKS ON MR. STEVENS’ NOTES.

This learned editor seems to be greatly shocked at the mention of the word *blasphemy*, in regard to the sentiments animadverted upon in our former remarks on Judson’s letter to the females of America, while he admits with us that the sentiment alluded to is objectionable, and so much so that he purposely and for that reason suppressed it in the copy which he published in his paper; and so much so as to alarm Mr. Allen (of Philadelphia, the General Agent of the B. G. Tract Society) to that degree as to cause him to write to Mr. Judson on the subject. If through our *ignorance*, or incapacity to understand the language of the *great and wise* we have over-rated the amount of wickedness contained in the sentiment alluded to, we can assure Mr. Stevens it will, when we are convinced that such is the fact, give us more pleasure to retract and confess, than it did at first to publish our remarks. His preconceived opinion of our feelings to the contrary notwithstanding.

On what grounds Mr. Allen and Mr. Stevens objected to the sentiment in question, he has not informed us. Our reasons for rejecting the sentiment we frankly give, viz; It was in our opinion blasphemous. First, inasmuch as it made God a liar, (see 1 John v. 10) by rejecting his testimony. Second, because it was, in our opinion, an attempt to supercede the atonement of our Lord Jesus Christ, by the substitution of the efforts of American female, and consequently to abase Christ and his atonement, and to exalt them with their works, by ascribing to them and their sacrifices an efficiency which, according to his doctrine, the atonement of Christ had failed to exert. And lastly, because it was calculated to *lead captive silly women, for filthy lucre’s sake*, by swelling their pride to believe that the destiny of *many precious souls* was so far at their disposal that they might be saved or damned, according as they should be disposed to give or withhold their ornaments, &c.

Now as this doctrine denies the positive declaration of God, it of course reflects on his veracity, and unavoidably comes under the denomination of what the bible calls blasphemy, as we read and understand the scriptures. If Mr. Stevens can make it weigh any less, we will hear him, and request him to inform us what objection he had to the sentiment, if it was not the same which we have expressed; he ought not to reject Mr. Judson's doctrine without a cause.

The reader will observe that after the quotation of each note, our remarks will follow.

“NOTES BY THE EDITOR OF THE ‘CROSS AND JOURNAL.’”

(a) Perhaps we ought to inform our readers that the ‘signs of the Times’ is a semimonthly paper, published in the State of New York, (an eastern production – we are sorry that New York produces such things) and professes to be ‘devoted exclusively to the Baptist cause;’ and moreover is of the opinion, we believe, that its own precious self is the only advocate of genuine bible truth in the world, believing, as it would appear, that not one of all the religious publications in the country contain, as brother Thompson said of the *Baptist Weekly Journal*, a single word of gospel. Elder Stephen Gard, of Butler Co., Ohio, is agent for the ‘Signs.’”

(a) We feel ourselves obliged to Mr. Stevens for his kindness in informing his patrons that ours is a semi-monthly paper, and published in the State of New York, anti of his regret, &c.; for this is saying more in our favor, perhaps, than he intended – and of our agent for Butler Co., Ohio. In his next, it will be highly gratifying to us if he will give his readers our post-office address, our terms, &c.; and if it would not be asking too much, we would thank him to give a full list of the names of our agents in the great Valley of Mississippi, and especially all the ministers and brethren who have discontinued his paper and added their names to our subscription list, in the bounds of his own state. (Ohio.) We are sensible of the imperfection of our paper, yet we mean to contend for nothing but pure bible truth, and Mr. Stevens will confer a very great favor if he will point us to another paper which contends for the same purity of faith and practice.

“(b) Please do notice, reader, these expressions, which are found in the remarks of the ‘Signs:’ ‘The *blasphemy* of Mr. Judson’s letter.’ ‘The *abhorrence* in which he holds his doctrines.’ ‘His *guilt*,’ &c. Who, deriving his only knowledge of Mr. Judson’s character from the remarks of the ‘Signs,’ would not look upon him as a monster of iniquity? for what can be a greater crime in the sight of God than blasphemy? Is Elder Beebe utterly ignorant of language? or does his hatred against missions make him a maniac?”

(b) We are not only willing, but desirous, that the friends of truth should take particular notice of our remarks, and of the expressions to which Mr. S. objects. If the sentiments embraced in Mr. Judson’s letter are indeed blasphemous, (and we believe they are) we have a right to hold them in abhorrence, and to call them abominable; and inasmuch as Mr. J. would rather publicly palliate than confess, we can only look upon his course as wicked, and of course attaching guilt to him. We make no boast of our knowledge of language; yet we are not *utterly ignorant* of language. We were able to discover some expressions in Judson’s letter which do not accord with the language of the bible, or with christian experience. And in answer to the other interrogatory, whether *Elder Beebe’s hatred of missions makes him a maniac*, we adopt the language of the great and learned apostle to the Gentiles: “I am not mad, most noble Festus, (alias Stevens) but speak the words of truth and soberness.”

“(c) The statement that the language of Mr. Judson, containing what the editor of the ‘Signs’ calls ‘blasphemy,’ ‘abominable doctrine,’ and so on, was ‘eulogized by nearly all

the editors of religious periodicals in our country,' is as far from being true as any thing could be written. In our reprint of Mr. Judson's letter, in May 1832, the exceptional clause was omitted, and the omission indicated in the usual way. We omitted it because we deemed it a loose and careless expression, and highly objectionable. We doubt whether the editor of the 'Signs' can find a single religious editor in the United States who has undertaken even to *justify* the language of Mr. J., now in question; and we challenge him to find one, even one, who eulogized it. The general spirit and drift of the letter was commended, highly commended, and justly so; but not the clause in which Elder Beebe finds blasphemy."

(c) Here Mr. Stevens would represent us as being guilty of falsehood in saying, We could not view this as a single handed stroke, casually given by a slip of Mr. Judson's unruly pen; but we viewed it as the language of the idolized oracle of the East Indies, and coming to us endorsed by the missionary fraternity of the United States, and eulogized by nearly all the editors of religious periodicals in the United States. Our readers will notice that we stated this as our *views*; if we were wrong, why could not our *learned* opponent correct our mistake, by supplying another pair of brackets, instead of attempting to judge the secrets of our heart, and to toll the public that such was not our views, by his assertion that this expression of our views is as far from being true as any thing that could be written? But we shall venture to repeat the assertion, that such were, and are, our views; and we call upon our accuser to prove that they were not.

[We did not, however, intend to be understood that that abstract sentence was singled out and eulogized, but that; Judson's letter which contained it was eulogized by all the religious periodicals of our country, which had come within our notice, not excepting that of Mr. Stevens.' The letter (not merely its general drift) was commended, highly commended, without excepting the clause in which Elder Beebe finds blasphemy.]

If we had preserved our file of exchange papers, we could readily make such extracts as would probably bring a blush even from Mr. Stevens; and if he insists upon it, they shall yet be looked up, and published for his special benefit. But in the mean time we will from recollection state some of the unqualified eulogies expressed by the editor of the *Baptist Repository*. (Mr. Crosby) After speaking in the highest terms of approbation and applause, he recommended. it as being worthy to be taken into every pulpit, and read at the close of divine worship; and he recommended that all who had not, should read it; observing at the same time, for his own part, he had a great relish for re-perusal. This one instance will perhaps be sufficient to meet Mr. Stevens' challenge; and if he wants any more, or if he insists on the language of the *Repository*, verbatim, it shall hereafter be furnished. It was also recommended through the *Repository*, to have the letter (as it was) incorporated with the tract called 'A cry (or call) from Burmah;' and it is actually now going the rounds, in the form of a tract; and the very principle of this letter is now being acted upon, the objectionable sentence not excepted, as we will show by the following extract from a late number of the *Repository*.

In the *Baptist Register*, copied into the *Repository*, the writer of the following extract has the presumption to assume one of the consecrated appellations of the Deity, 'Alpha,' and after speaking in approbation of Mr. Judson's letter, breathes out the same sentiment in the following language, viz:

(From the *Baptist Repository*.)

"A certain minister requested a christian tailor to make him such a coat as would be judicious if he knew ten other ministers would have similar ones, and that the example of each would be followed by twenty brethren, and every cent so saved put into the treasury of

the Lord. The result was, the tailor's bill differed from his ordinary one in quantity of cloth, one-eighth; in work, one-fourth; and in trimmings, one-third. This coat has been imitated by several ministers and brethren, and in consequence, contributions for the cause of God are increasing. And is it too much to expect that some ransomed heathen will be raised to heaven, who, but for this self-denial' would have sunk to hell? Well may this hope in a christian's breast diminish the mortification occasioned by such singularity."

"(d) FULLY *substitute* them – Shameless and stupidly perverse accusation! He accuses Mr. Judson of setting aside entirely, the atoning blood of Christ, and 'FULLY *substituting*' as a sacrifice in its place, the costly apparel of the ladies!! Let Elder Beebe utter but a moiety of this falsehood against any of his fellow citizens in relation to their mercantile transactions, and we might expect the penitentiary would catch him very quick."

(d) Why so angry, Mr. Stevens? We will not resent the imputation of shamelessly, stupid, perverse, &c.; not even that of falsehood; but we would decline if possible the proposed honor of a penitentiary! We can assure Mr. Stevens, that as bitter as he may think us against the mission cause, we would much rather pray the God of heaven, if consistent with his holy purpose, to make Mr. Stevens and Mr. Judson, and all others who are as we conceive at war with the truth, the subjects of his saving grace, than to betray such feeling as he has expressed towards us in his note; but we forgive, and pray God to "lay not this sin to his charge," as we presume that in the heat of his feelings his zeal has run away with his better judgment; and at the same time we bless God that it is not yet in the power of our enemies to thrust us into prison for believing and publishing what we conceive to be the truth.

Before we pass this note, let us carefully and prayerfully examine, and see whether our expression was or was not reprehensible. The question is, Does Mr. Judson's language imply any thing like substituting the sacrifices which he recommends, in the place of the atonement of Jesus Christ, and does he ascribe a saving power to the former, and inefficiency to the latter? Hear him.

"Some, yea many precious souls might have been redeemed from the quenchless fires of hell, where now they must lie and suffer to all eternity, had you not been afraid of being thought unfashionable, and not like other folks – had you not preferred adorning your person, and cherishing the most seductive feelings of vanity and pride. O christian sisters! believers in Christ, in an eternal hell! and can you hesitate, and ask what you shall do? Bedew these ornaments with the tears of contrition; consecrate them to the cause of christianity; *hang them on the cross of your dying Lord!* Delay not an instant, hasten with all your might; if not to make reparations for the past," (that is, by bringing precious souls up again from the quenchless fires of hell, as there can be no other way of making reparations for the past, as the many precious souls in hell have got there through the neglect, &c., of the ladies of this address) "at least to prevent a continuance of the evil" (that is, of any more precious souls going to hell is a similar way) "in future, * * *"

'How easy to conceive, from many known events, that the single fact of a lady's divesting herself of a necklace for Christ's sake, may involve consequences which shall be felt in the remotest parts of the earth, and in all future generations, to the end of time; yea, stretch away in the boundless eternity, and be a subject of praise, millions of ages after this world and all its ornaments are burned up.'

The above extract from Mr. Judson's letter shows the ground on which our conclusions were founded, viz: Mr. J. admits that our beloved Lord has died on the cross. Yet his death has failed, utterly failed, to secure the salvation from an eternal hell, many precious souls who, notwithstanding the death of Christ, are now suffering the quenchless fires of hell, in consequence of the wickedness of the ladies who dwell on the earth. And now as Christ has died, and either because these many were not embraced in

his atonement, or because there was not sufficient efficacy in his blood to save them, they are in hell, Mr. J. proposes that another sacrifice shall be forthwith made, without one moment's delay, by the females; and that the said offering, or sacrifice, shall consist of useless and extravagant apparel, &c., and that the same be consecrated by tears, and then offered upon the same cross on which the inefficient offering was made. If this does not amount to a full substitution, we call upon Mr. Stevens to tell us what item is lacking to make it complete. Will he say we have quoted him unfairly? Let the reader compare our copy with the original letter. Does he say our inferences are not warranted by the language of Mr. Judson? Let the candid judge. Does he say this does not amount to *blasphemy*? Let him tell us then what will.

“(e) Again, if there is any meaning in Elder Beebe’s words, he charges Mr. Judson with making popular opinion, instead of the word of God, his standard of truth; a charge which it would seem needless to say, cannot be sustained by a shadow of plausibility.”

(e) The words which Mr. S. seems to find fault with in this note, were Mr. Judson’s. He says to Mr. Allen, Tell your friends,’ &c., ‘that he must take it (the exceptional parts of his letter) in a popular, not strictly theological sense.’ So if Mr. S. cannot find the shadow which he is pursuing, he must not blame us, but his favorite, Judson.

“(f) A closing remark or two upon Elder Beebe and his ‘Signs of the Times.’ And first, all the pieces in the ‘Signs of the Times’ are not so bad as the one we have above quoted. Many important truths and just sentiments have appeared in its columns. Even ‘the father of lies’ himself tells many truths. But,

Second: We do not remember ever to have seen any notice in the ‘Signs of the Times,’ of the progress of the gospel in Burmah – of the fact that the scriptures are translated into the language of that empire, and already circulated to a considerable extent – that many of the Burmahs, in the face of opposition and death, have professed belief in the Lord Jesus Christ. and have been baptized – that truth is manifestly making its way to a multitude of minds, and that the light of divine truth seems ready to spring up all over the empire. These facts seem to excite no joy in the breast of Elder Beebe. He keeps the silence of death respecting them. But when the beloved Judson, in the warmth of his heart and the earnestness of his appeals, utters a sentence, objectionable indeed, and which he himself does not justify, see the vulture-like eagerness with which the obnoxious phrase is siezed upon, and the apparent delight which is felt in holding up its author as a blasphemer. Verily, it is perfectly unaccountable to us how any man, with any pretensions to intelligence, candor or piety, can approve such a publication.. Yet such there are.

Third: Elder Beebe, as well as some others, would have us believe that he is well informed on the subject of missionary operations; and that his very knowledge on the subject is the ground of his opposition. It may be that he has read and informed himself about these things, and yet is opposed. Such a thing is possible. But spread information, and approbation as surely follows as the genial warmth of the sun causes the vegetation to spring up from the rich soil. True, there may be exceptions. As in the one case, the worm, the frost, or the hail-storm, may nip in the bud or destroy. So. in the other, some mental or moral obliquity may entirely darken the soul, even in the full blaze of light. A well informed christian may be an opposer of missions; but how he can be, is quite as difficult for us to conceive, as it is to conceive how a well instructed and well informed disciple of Christ in the United States can be a Roman Catholic.

Fourth: There is one point of view in which the conduct of Elder Beebe, and the men of his stamp, seems strangely inconsistent. Tell them of the increase and prevalence of infidelity, intemperance, licentiousness, Roman Catholicism, of the various forms of vice, and of the flagrant corruptions of christianity, and of the danger which thus impends over the interests of truth, and our civil freedom and safety, tell them of all this, and these men are wonderfully calm and undisturbed. They will say to you, forsooth, that there is no danger, that the Lord reigns, that he will take care of his own cause, that he will preserve his chosen people, and that there is no cause for fear; and with this they remain perfectly quiet. But go to these men again, and tell them of the Missionary and Temperance Societies, of the efforts of good men to spread the gospel, and to check the tide of vice in its various channels, and behold them starting up again – ‘gorgons and chimeras dire’ haunt their imaginations – the goblins of church and state, money-loving, money-making priests, speculation, truth ruined, and our government prostrated, stare them in the face. They must awake to action, – a semi-monthly tract, the ‘Signs of the Times,’ with all its lying wonders, must be sent through the land – they must blacken the character of the missionaries, they must have their Black Rock Convention, they must take hold like real working men, and that in right earnest – indeed it would seem as if Elder Beebe and his coadjutors now imagined themselves especially commissioned of heaven to sustain the throne of Omnipotence, lest being undermined by missionary, temperance and Sunday School men, it should totter and fall!”

“If Elder Beebe should see fit to copy in full into his ‘Signs of the Times,’ our ‘notes’ on his ‘remarks,’ as above given, he is perfectly welcome to do so; he may then comment on them as he pleases; otherwise it is our special request that he would say nothing in any shape about them.”

(f) While we carefully acknowledge the compliment, (as far as it goes) that all our pieces are not as bad as the one which he has quoted, we cannot refrain from some fearful misgivings on the subject, lest we might in some unguarded moment have left some article so loose as to suit the views of this learned and popular editor. His comparing the editor of this paper to the father of lies, is one step lower than we feel disposed at this time to follow him.

Second. – We have never devoted our paper to the promulgation of the reports of missionary hirelings, either in Burmah or elsewhere, any otherwise than in endeavoring in some instances, by making extracts from them, to undeceive those who have been hoodwinked by their high sounding pretensions. It would indeed give us pleasure to know that a just and accurate translation of the scriptures into all the various languages of the earth, was in progress, although we have no idea that even so desirable a thing would, or could possibly, result in the salvation of one solitary individual of the human family, more than what God has from everlasting ordained to salvation through Jesus Christ our Lord.

Mr. S. has never found the least mention in our paper of the progress of the gospel in Burmah. Astonishing! He says we keep the silence of death respecting them, viz: those who are in that place professing belief in the Lord Jesus Christ; and of the light of divine truth springing up. all over the empire, &c. These facts seems (to Mr. S.) to inspire no joy in our breast. We have yet to learn that the gospel of Jesus Christ is published in Burmah, or that truth is springing up in that empire. True, we have been informed of the progress made by Mr. Judson and others, in the promulgation of their doctrine, but we remain unconvinced that Mr. Judson or his colleagues are engaged in propagating any better doctrine in Burmah than that which is embraced in their letters to this country. This is the cause of our death-like silence on the subject.

Throughout his notes, Mr. S. represents that we have seized, in a vulture-like manner, an exceptional sentence, which in a warmth of feelings was unconsciously uttered, and overlooking all the rest, had made use of this abstract expression, for the purpose of holding up its author as a blasphemer; but this representation is incorrect in many respects. By reference to our strictures on his letter published in our first volume, number four, it will be seen that there were other exceptionable sentences in his letter, and that there were some few things stated in the letter in which we were agreed with the author, and that we distinctly stated that our extracts embraced *the most exceptionable* parts of Mr. J.'s letter.

We will not now attempt to solve the unaccountable mystery to Mr. Stevens, how any man, with any pretension to intelligence, candor or piety, can approve such a publication as the 'Signs of the Times.' We will only assure him that, in our opinion, his inability to comprehend this mystery is no greater than was that of a certain learned master of Israel, concerning 'how a man could be born when he was old.' But,

Third. – Elder Beebe, as well as some others, would have you believe, that we make no pretensions to any extensive knowledge concerning your missionary operations, except what statements have appeared from time to time in the journals devoted to the interests of that cause. On what Mr. Stevens' round assertion is founded, we leave the candid to judge, as we have never published any such pretensions. It may be proper here, for his edification, to state what we do, and what we do not know about the missionary questions of the day.

We know that they claim to be of God, and an instituted means of salvation. They claim to have carried the gospel into many places where it would never have gone, but for the modern efforts which they have exerted. We know that in the missionary operations of the day, numerous societies are organized, whose memberships, directorships, and other articles of merchandize, are bought and sold; and we know that they bestow their honorary degrees and titles, according to the amount of money which is paid for them; and that they assume the right to dictate to those whom they call the ministers of the gospel, when, where and how, they shall preach, and what they shall receive for their services; and we have become pretty well convinced that their agents have gone abroad over the face of our country, like the frogs of Egypt, and come up into our houses, and into our kneeding troughs and ovens; and that by reason of them, the ancient order of Zion has been wickedly perverted, union and harmony in many churches not only marred, but utterly destroyed; while their missionaries, and other agents, are carrying on a complete system of mendicancy, which is bordering on a state of hierarchy, and consequently must result, eventually, in the utter prostration of our civil and religious liberties. And we know, or should judge by the specimen of their feelings expressed by their exasperated champion, (Mr. Stevens) that if all the power were theirs, the poor 'Signs of the Times' would cease to tell tales, and the editor, much against his inclination, would take up his lodging in the penitentiary.

But we do not know, who has required these things at their hands; nor of a single passage of scripture to justify their pretensions; nor of any good that has ever resulted from them; nor anything but deception, ambition and interest to sustain them; and last of all, we do not know but we may be wrong, in at least some of our views, notwithstanding our ardent desire to be right.

Mr. S. is certainly wrong in supposing that an increase of information would secure the approbation of those who fear the Lord and tremble at his word. It is well known, that the more such persons learn of the artful management of these humanly contrived religious money-getting machines, the greater is their opposition to and abhorrence of them.

Fourth. – We, and those of our *stamp*, are accused of inconsistency, because we are not so much alarmed at the prevalence of other vice and immorality, or even of that of Roman Catholicism, as we

are at the astonishing strides which are taken in advancing what is falsely called the cause of benevolence. If this be inconsistent, we are content to be called so; for truly we do not fear so much, all the combined forces of earth and hell in open combat, as we do the unhallowed influence of those who creep into the churches, and with them bring in damnable heresy. These we dread; not because we fear they will undermine the throne of Omnipotence, or go one step beyond that firm decree which has said unto them, ‘Fill up the measure of your fathers, ye serpents, ye generation of vipers; how can ye escape the damnation of hell?’ But our fears are grounded upon those fearful predictions recorded in the bible, by which we are taught to look for the most sanguinary and pitiless persecution from this very quarter. It is from those who have pilfered the Baptist name, we even now experience the greatest opposition we are called to encounter. The openly profane have never, from the days of Cain unto the present, been so great a scourge to the saints of God, as those who have stood the highest in religious profession.

And we would farther hint to our very sage friend, we feel ourselves specially called on to ‘Blow the trumpet in Zion, and to sound an alarm in God’s holy mountain.’ We are by no means surprised at the spirit in which Mr. S. refers to our paper, and to the Black Rock Meeting, and to our opposition to their new order of things; we know there are such spirits in the world, and yet we rejoice not that they are made subject to us through Christ our Lord; but rather because our names are, as we hope and trust, written in heaven.

And now a few words to Mr. Stevens. We simply wish to whisper, that we were not brought up exactly at the feet of Gamaliel, nor at any academical institution, where grave doctors and divines are manufactured: but then we have been favored with sufficient information to enable us to read the bible. On bible grounds, therefore, we are altogether prepared to meet you. Now lest you should be under the false impression that we are what you called us, The *learned* editor of the ‘Signs of the Times,’ we do you to wit: we make no such pretension; and that you may be better informed of the regulations of the kingdom in which we hold our standing, we refer you to 1 Cor. i. 18, to the end of the chapter.

THE ANCIENT AND MODERN METHODS OF BUILDING

NEW VERNON, N. Y., September 24, 1834.

IN offering few remarks on this subject, we will confine ourself to the idea of building what are denominated christian churches. Although the Dove, the undefiled of our Lord is but one, and is identified with Christ her head, yet the queens and concubines being many, and all passing among men for christian churches, the plural number must be employed in order to include the variety.

By reference to the scriptures of divine truth, we learn that the church of God, which he purchased with his own blood, and which is the ground and pillar of the truth, was primitively built up of lively stones. The stones had been hidden for a long time in their native quarry, where they must have remained, had it not been for the design and effectual working of the builder. Now “He that built all things is God.” – Heb. iii. 4. Our Lord Jesus Christ is brought to view as the builder of his church, and being the builder hath more honor than the house, (or church.) That Christ is the builder of his church we have the

clearest testimony both in the Old and New Testaments. The Psalmist says, “Except the Lord build (not help us build) the house, they labor in vain that build it.” – Psa. cxxvii. 1. And again, “Titus speaketh the Lord of hosts, saying, “Behold the man whose name is the BRANCH, and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne, and the counsel of peace shall be between them both.” – Zech. vi. 12, 13. “His foundation is in the holy mountains’ – Psa. lxxxvii. 1. “And upon this rock will I build my church, and the gates of hell shall not prevail against it.” – Matt. xvi. 18. “The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it.” – Zech. iv. 9. “And he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it.” And to exclude forever the idea of human power or effort in rearing up this magnificent monument of God’s sovereign love and distinguishing grace, he says in verse 7, “Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.” From the above we learn that in the scriptures Christ is viewed,

First. As the foundation of his church. Hence David said, “If the foundations be destroyed, what can the righteous do?” – Psa. xi. 3. “For other foundation can no man lay than that that is laid, which is in Jesus Christ.” – 1 Cor. iii. 11.

Second. As the sole controller or performer of the work. “The counsel of peace shall be between them both.” – Zech. vi. 13.

Third. As the only efficient builder. “Even he shall build the temple of the Lord; and except he build, they labor in vain that build it. I will build my church. His hands have laid the foundation; his hands shall also finish it, and bring forth the head-stone,” &c. No might nor power can be contributed by angels or men to aid in this work. It is begun and carried on alone by him, and by him it shall be consummated, amidst the shouts of all the redeemed, crying, Grace, grace unto it; and

Fourth. As entitled to the exclusive glory of the whole. “Even he shall bear the glory.”

The manner in which he builds is also taught in the scripture, viz: he takes the stones from the rude quarry; hence we hear the inspired prophet admonishing the election of grace to look to the Rock whence they were hewn, and to the hole of the pit, whence they were digged. Isa. li. 1 “He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock.” – Psa. xl. 2. Or if the figure be varied, and instead of stone we contemplate the materials of timber. “The axe is laid at the root of the tree.” – Matt. iii. 10. “He prepareth his work without, and makes it fit for himself in the field; and afterwards builds his house.” – Prov., xxvi. 27. The subjects of his grace designed for the building are not brought into the church in their natural state. John the Baptist rejected them who brought not fruits meet for repentance, saying, “O generation of vipers,” &c. – Matt. iii. And Christ says, “Except a man be born again he cannot see the kingdom of God.” – John iii. 3. The sinner is arrested by the power of God, while he is without, while an alien from the commonwealth of Israel, and a stranger to the covenants of promise, having no hope, and without God in the world; and such are made nigh by the blood of Christ, and are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ being the foundation and chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord.” – Eph. ii. Thus in the building up of the spiritual Jerusalem, Christ causes his glorious voice to be heard. Isa. xxx. 30. “Yea, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.” – John v. 25. “My sheep hear my voice; I know them, and they follow me; and I give unto them eternal life, and they

shall never perish.” – John x. 27, 28. “And when he putteth forth his own sheep, he goeth before them, and the sheep follow him for they know his voice.” – Verse 4.

In short, All that the Father giveth to Christ shall come unto him, and shall in no wise be cast out. John vi. 37.. “And all who hear and learn of the Father do come unto Christ. While Christ is the way, no man cometh unto the Father but by him; and no man can come unto him except the Father draw him. But his people shall all be taught of the Lord, and they shall all know the Lord, from the least of them unto the greatest; and to know him is eternal life.

Thus in the building up of the primitive church, “As many as were ordained to eternal life believed, and they that gladly received his word were baptized, and added to the church, and continued steadfast in the apostles’ doctrine. And the Lord added to the church daily such as should be saved.” For the building up of the saints in their most holy faith, the Lord gave them all the variety of gifts which he saw would be useful or in any way necessary, some pastors, some apostles and teachers; and it was his prerogative alone to set the members in the body (the church) as it pleased him. Thus in the primitive age, Jesus, our Lord, did build, and he alone bare the glory. His people considered that every good and perfect gift came down from the Father of lights, with whom there is no variableness, neither shadow of turning. None in those days but Simon, the Sorcerer, thought of buying the gifts of the Holy Ghost for money, and he received the rebuke of an apostle for his presumption.

Such, reader, was the ancient manner of building the church of God; and we are confident that the church of God continues to grow up in the same way now. Of this building, which is not made with hands, glorious things are spoken. She is called the perfection of beauty. She is beautiful for situation. She is and shall be established in the top of the mountains, and exalted above the hills. Yea, and this is the place where the Lord will dwell forever, for he has desired it for an habitation.

But alas! How different the manner of building where this Stone is disallowed which God has made the, head of the corner. Rejecting him, they build without foundation upon the sand, and when the winds shall come, and the storm of Jehovah’s wrath shall beat upon this newly invented Babel, it shall fall, and with it the expectations of all who love and make a lie. For it is written, “they shall build, but I will throw down; and they shall call them the border of wickedness, and the people against whom the Lord bath indignation forever.” – Mal. i. 4.

Very differently from the plan of the building of grace do men in the present age set themselves about building churches for the Lord. With this class of builders, the first indispensable requisite is money. This they abundantly demonstrate in almost every sermon they preach, or paper they publish, and it is an indisputable fact, that, just in proportion to their amount of funds their churches arise. “Many precious souls might have been saved from the quenchless fires of hell,” &c., says Mr. Judson. “And is it too much to expect that some ransomed heathen will be raised to heaven, who, but for this self-denial, (wearing plain coats,) would have sunk to hell,” says “Alpha.” Yea, this is the main-spring of the whole work. Money answers all things. With virgin gold what wonders may be wrought! Sinners converted, theological seminaries and colleges erected; the gifts of the Holy Ghost purchased, ministers to any amount manufactured; meeting-houses built, learned Doctors and A. M.’s hired; the great valley of the Mississippi renovated and guarded from the baneful influence of Roman Catholicism, the heathen evangelized, the world converted, the Millenium ushered in, and Satan’s throne demolished. Thus we see that money is the principal thing in building these worldly sanctuaries. Let this then be secured, and the builders proceed,

First, to prepare pious young men for the ministry by putting them through a course of six or seven years’ study, in order that man by wisdom may find out God. When a batch of these man-made and

men-serving ministers have completed their apprenticeship, as they have no right to look to God for any support, the next thing in course is to make provision for their immediate necessities. To afford them a genteel employment, the Foreign and Domestic Missionary Societies have been brought into requisition.

Having been called and qualified by man, they commence their work, and they are now to be distributed according to their talents. The most active of all are generally set apart to the work of scouring our country in the character of agents, and their business is to extol the institutions of the day, and to beg all the money they can, by fair means or foul, for the support of that system of benevolence which has given them their ministerial existence. Of the residue, some are sent out as foreign and some as domestic missionaries, under the dictation and pay of the Board, while others, unfit with all they have attained in the school, either for want of brains, or from some other deficiency, must seek their living in a more humble sphere; as for instance, peddling tracts, teaching Sabbath or common schools, or some thing of this kind, until they can be promoted to some higher vocation.

Having made the necessary provision for the present support of these disciples of Gamaliel, the next thing is to settle them in some lucrative stations, to have them all disposed of to advantage by the time the next batch are ready to leap forth; and for this purpose the society is in the habit of sending their engineers, at a vast expense, to explore the country, and to look out suitable locations for these young divines, having a special eye to the quality of the soil, the wealth and liberality of the inhabitants, &c. The place being selected, and the hireling furnished with his outfit, he at length arrives on the spot with all the pomp and show that is requisite to maintain his dignity, as his fingers have been too long bleached in the seminary to be fit for handling the axe or hammer. "To dig he cannot, but to beg he is not ashamed." Therefore for the first year or two he must draw upon the *Lord's treasury*, (for by that name they call the mission fund,) for support, engaging in due time to do their utmost to refund the money by the subscriptions of the church which they are about to get up.

All the necessary arrangements being now made, the next thing is to raise up a church. He has learned at school how this is to be done; the process is simple. He must appoint a day of Pentecost, that is, publish a protracted or camp-meeting, raise an excitement among the people, preach to them the doctrine which they always have loved, viz: It is of him that willeth, and of him that runneth, &c., and tell them that, By works they shall be saved, through the use of humanly contrived means, and that of themselves; it is the gift of the benevolent societies, &c. By all means work upon the natural passions of the people, exclude all doctrinal preaching from the place, prepare anxious seats and submission chairs for the stupid throng, call on all such as would prefer going to heaven rather than being thrust down to hell, to come up to the altar. Let the managers of this machinery go around among the congregation, whisper a little to all who hold down their heads, and if necessary, pat them on the shoulder, and insist on their coming immediately to the front seats to be prayed for; offer to exchange souls with them, if they fail to get religion, if they will comply; tell them that this is their last opportunity, and if they do not give up their hearts to-day it will be eternally too late; and if this should fail to-day, tell them the same story to-morrow. Work the machine this way, day and night, for two or three weeks, and let the ministers officiate as mediators for all who are satisfied to trust their salvation to their intercession, and as sure as natural causes produce natural effects, so sure this process will produce a revival, (of old principles.) One or two meetings of this sort will in all probability furnish sufficient materials for the constitution of a New School church, without one spark of grace or particle of gospel.

Let such converts be constituted into a church, then run them in debt to build a fine meeting-house, spread a fine carpet on the floor, hang a bell under the steeple, place an organ in the gallery, if possible, and if not, a fiddle, let a tub or cistern be placed in the centre of the house, under the floor, with pipes to warm the water, and so remove the offence of the cross from the ordinance of baptism. This arrangement will secure a popular congregation; but as the church is made up of nominal professors of religion, it will be very necessary to provide, for the security of the church, a sort of bulwarks, to prevent these superficial converts going back to their former amusements. As they are destitute of the love and of the fear of the Lord, it will devolve on the builders to secure their standing; and to this end a Temperance Society will in some cases prevent these disciples from being excluded for drunkenness; a Magdalene Society will serve to make and preserve them chaste; Sunday Schools, bible-classes, &c., will make them sufficiently acquainted with the scriptures, and at the same time will furnish abundance of materials for supplying the church with new members, from time to time, as they shall need.

Churches which are thus built, and thus daubed, are early taught the necessity of giving liberally of their worldly substance to carry on the work, and they are made to believe, what is in reality true, that as soon as they stop giving, their ministers will stop preaching, and the building will come down, and it will then be said, "Where is now the daubing wherewith ye have daubed it?"

Being interrupted by the arrival of the mail, we laid aside our pen for the purpose of taking a peep into the papers, with a view to make ourselves acquainted with the current news. Passing many things on which we might remark, we have just cast our eye on the address of the Ministerial Conference of this State, and we have concluded to let these Babel builders tell their own story. Here you have it:

(From the Baptist Repository.)

ADDRESS

Of the Committee of the Baptist Ministerial Conference of the State of New York:

"BELOVED FATHERS AND BRETHREN: – Permit us again to call your attention to the plan of benevolent operations which has been repeatedly commended to your consideration by the conference in whose behalf we now address you. Its object is so to develop and combine the resources of the churches as shall best conduce to the advancement of the kingdom of Christ, and the conversion of the world. The commission of the Savior, issued more than eighteen centuries ago, imposed this great and glorious work upon his disciples. But alas! how far it is from being accomplished at this remote period, and how slow its progress even in this favored age. The reason it advances with no greater rapidity is that the great body of professing christians neither feel their obligations nor perform their duty. They are "the light of the world," but how little do they shine. Many, like opaque bodies, rather obscure than make manifest the way of life. There is a degree of ignorance, and a spirit of lethargy pervading a large portion of the christian community, utterly inconsistent with their high responsibility. The man of sin is alert, infidelity active, and the sorrows of myriads who hasten after another god are multiplied, while a strange indifference, or a wicked opposition, characterizes many of the visible children of the kingdom. Nor are the watchmen in Zion innocent in this matter. They should not "sleep as do others," but "watch in the watch-tower," mark the signs of the times, "cry aloud and spare not."

"If the trumpet shall give an uncertain sound, who shall prepare himself to the battle I God has appointed a living ministry to enlighten the minds, arouse the energies, and guide the efforts of his people. Ye ambassadors of Christ, do ye sufficiently direct your studies and

preaching to these important ends? Or do ye seek rather to please the fancy gratify the humor, or accommodate the prejudices of your brethren? Do ye suitably explain and enforce their obligations? Do ye labor to make them feel that they “are not their own;” that they “should not live unto themselves, but unto him who died for them and rose again”? Do ye remind them of the Master’s orders, “Lay not up for yourselves treasures on the earth”? Do ye solemnly charge the rich in this world that they do good, that they be rich in good works, ready to distribute, willing to communicate, or do ye spare them, lest you should give offence, and lose a part of the scanty support now afforded you? Remember the words of the Lord Jesus, “Whosoever shall seek to save his life shall lose it.” While many of the dear ministers of Christ begin to lay this subject to heart, others, like Gallio, seem to care for none of these things, and some are still under a cloud of ignorance and prejudice in regard to the duties of benevolence which belongs to a darker age: and a few indulge a spirit of jealousy, detraction and malevolence which savors of a lower world and a baser cause. “It is high time to awake out of sleep.” God will soon distinguish those that serve him from those that serve him not. A tremendous conflict is at hand; the sound of battle is already heard; the powers of darkness and those of light are coming in close contact, the earth is to be shaken yet once more; the Captain of the Lord’s host is girding on his armor, and summoning his troops to the field; the curse of Meroz will soon light upon those who “come not up to the help of the Lord against the mighty.” Indifference in this cause is high treason against the King of Zion, who says, “He that is not for me is against me.”

The crisis demands the united energies of all the friends of truth. The avowed and secret enemies of the gospel are numerous and formidable, comprising seven-eighths of the population of the globe, and spreading over the whole length and breadth of the earth. The battle field is wide, and there is a movement in every part. While a few christian heroes are boldly entering the camp of the alien, and rearing the standard of the cross on the distant pagan walls, the champions of infidelity and Popery are invading the territories of Immanuel, and planting their batteries on the heights of American Judea. The onset is fearful. Who that bears the christian name will dare to take a neutral stand? Let such hear the loud interrogatory note, “Who is on the Lord’s side, who?” Brethren, who among you is willing, by cold delay, or base cowardice, to provoke the displeasure of the God of Sabaoth? Which of you would forego his palm of victory in the hour of triumph, his “deathless laurel” in the day of conquest? Who of you will live a useless life, and die a cheerless death? For what are the redeemed of the Lord detained on the earth but to speed the chariot of salvation over the world? For what are churches formed but to increase the effect of christian effort, by combination! United strength and systematic action are essential in all great enterprises. The divine plan is a plan of concert. The co-operation of the Father, Son and Spirit is involved in the works of creation, providence and grace. The church of Christ is compared to the natural body to show the necessity of the co-operation of all its members in promoting the general good. “We being many,” says the apostle, “are one bread and one body,” led by one Spirit, governed by one principle, and aiming at one object. Of that body, the Baptist denomination of this country embraces more than four hundred thousand – nearly half a million of members. What a weight of responsibility rests on us! What an amount of moral power is committed to our trust! Oh, let us wield it in his cause and in his name. Then shall the wilderness and the solitary place be glad for us; the habitations of the poor will resound with the voice of thanksgiving, the great western valley

will ring with the song of salvation, and millions of heathen will laud the Redeemer; the bible will speed its way to the ends of the earth; tracts will fly as upon the wings of the wind; the “schools of the prophets” will become healthful fountains of knowledge, the missionary will publish the gospel in every land, and Sabbath schools will fill the world with the melody of infant voices. To aid on this blessed work. is a superlative privilege and a paramount duty which belongs to every disciple of our Lord. And neither time, nor talents, nor money is too sacred or too valuable to devote to this cause. We hesitate not to say our money is indispensibly requisite to the success of each of these benevolent objects. Your prayers and sympathies might be accepted, and your obligation discharged, if these alone would accomplish the work; but ten thousand prayers and tears, accompanied by sacrifices, would not demand, either on earth or in heaven, the price of one bible, or save one penniless missionary in a foreign land from actual starvation. “Money answereth all things,” and we boldly plead for it in the Master’s cause, unwilling that it should be swallowed up by the vortex of covetousness, or absorbed in the whirlpool of fashionable dissipation. It of right belongs to Christ. The silver and the gold, as well as the cattle upon a thousand hills, are his. He is now calling on you to stir-render them to him, that he may expend them as he did his heart’s blood, for the salvation of a perishing world. And what better method can be adopted to replenish his treasury than that recommended by the conference above named? Open the book in each church, we beseech you, and put to the conscience of every member, young and old, male and female, the question, “How much owest thou my Lord?” and let the whole sum be written down. Dear fellow pastors, be mindful of your accountability to God in regard to this subject. “If ye put the brethren in mind of these things, ye shall be good ministers of Jesus Christ, nourished up in faith and sound doctrine.” Exhibit clearly and forcibly the claims of every benevolent institution, especially those already specified, and “stir up the pure minds” of the brethren “by way of remembrance.” Let the influence of the example, the command and the promise of the Savior abide in your hearts. Pray not that the millenium may roll on without putting “your shoulder to the wheel.” How grateful should we be that God has bestowed the honor, the pleasure, and the reward of this glorious work on us, poor sinful worms of the dust, instead of conferring it on the heaven-born host. Let this consideration prompt us to be faithful in our high trust. Which act of benevolence done on earth shall we regret in heaven? Which star in our diadem of glory shall we wish plucked out? Of what poor souls, whether from this country or Burmah, or elsewhere, shall we wish the Judge to say to us, “Inasmuch as ye did it not to these, ye did it not to me”? Let us rather aspire to the exalted privilege of hearing him say to each of us, “Well done, thou good and faithful servant, enter thou into the joy of thy Lord.”

By order of the Conference.

E. G., one of the committee.

N. B. – It is earnestly requested by the Conference that this and the addresses of the other members of the committee, which are to follow, may be read in all the Baptist churches in the State.”

REMARKS

NEW VERNON, N. Y., September 24, 1834.

IT will be recollected by the most of our readers that we noticed in the twenty-second number of our first volume the organization of this Ministerial Conference, and published their constitution and resolutions, with our remarks on the same, together with their project to draw all the Baptist ministers of this State, as soon as possible, into their ranks, and of their resolutions to tax the Baptist churches of our State for the last year \$30,000. How well they have succeeded in collecting the money they have not told us; but it is certain they have not yet, with all their signs, and lying wonders, and deceivableness of unrighteousness, nor by their sitting in the temple of God, shewing themselves to be gods, &c., been able to draw away all the Baptist ministers of New York after their pernicious ways.

It is true they have exerted a zeal worthy of a better cause in the prosecution of their object, and have, as far as their power would admit, persecuted and proscribed the “few names that are left in Sardis.” They have held their ecclesiastical tribunals, have assayed to expel from the Baptist denomination such as have dared to maintain the Old Baptist order, and to resist their aristocratical dominion over the free-born citizens of Zion; but notwithstanding all they have done, by flattery and by persecution, there are yet a few, of sterling worth, who “stand fast in the liberty wherewith Christ has made them free;” and even in the very parts of the State which lie adjacent to the birth-place of this Ministerial Conference, (Hamilton theological mill,) there are a number of the excellent ones of the earth, rising up and boldly opposing the witchcrafts and abominations which the *clergy* of Baptist profession are practicing.

Witness the case of brother M. Salmon, who for opposing the wicked and abominable project recommended by this clerical conference in the bounds of Black River Association, to tax the churches \$10 on every \$1000 which was owned by their members, and other things equally gross, was by an Inquisitorial Council, composed of members of this very conference, published to the world through the profligate columns of the Register at Utica, as unworthy of the fellowship of the Baptist denomination; also that he was excluded from the last church of which he had been a member, which statement has been proved by a communication from the said church to be totally false. So notwithstanding their gallows fifty cubits high, Mordecai still sitteth in the King’s gate.

The extravagant language of the above address will need but few comments from us; the whole warp and woof is of a piece. Not a passage of scripture is quoted but what is awfully perverted, and the entire address exhibits the loud cry of the two daughters of the horse-leech, Give, give!

They estimate the moral responsibility of the Baptist church according to their members and wealth. But the sympathies and prayers of God’s people will not answer the purpose of those divines who are so very greedy of filthy lucre, for they cannot buy bread with prayers, and they seem to be somewhat a kin to those who say, “Put me into the priest’s office, that I may have bread.”

But what seems to cap the climax of their blasphemy, (we cannot find a more appropriate word, Mr. Stephens,) is their representing three gods as helping each other in the work of creation, providence and grace; and Jesus Christ as calling on the churches to return to him his silver, and gold, and cattle, that he may expend them as he did his heart’s blood – for the salvation of a perishing world.

We ask these religious jugglers how they know that our Savior intends to make another sacrifice for sin, and We call on them to tell us by what conveyance we may send our gold, and silver and cattle, so as to be sure that the Lord would realize the benefit of them. We wonder if the Conference would not be willing to take charge of the cash and cattle themselves, and free us from the responsibility?

HOME MISSIONS

(From the Baptist Repository.)

“OF all the objects which can be presented to the christian community, none is more urgent, or more worthy of their regard or liberality, or demands more wrestling in prayer, or greater sacrifices, than those of our Home Mission Society.

“This institution dispenses her charities to our neighbors, friends and countrymen. She offers life and pardon, through a crucified Redeemer, to the destitute of our land, to the perishing of our own nation. She holds up the lamp of divine truth to enlighten the eyes, and its holy influence to purify the hearts of a citizen of a republic, whose perpetuity under God depends upon the intelligence and morality of its individual members. With a benign and heavenly step she-marches through the western wilderness, giving tread to the hungry, strength to the weak, knowledge to the ignorant, and life to the dead; laying broad and deep a permanent foundation for the prosperity and happiness of the American people, and through grace divine, for the eternal salvation of thousands.

“From the claims of Burmah and other nations of the east we would not detract; rather would we augment the resources of Foreign Missions.

“We feel for the deluded worshipers of Guadama, and our prayers and alms have long been enlisted in their favor. We weep for the millions of Asia who are without God, and daily dropping into the grave of eternal misery. But whilst we feel and weep, pray and give, to rescue them from their danger, we cannot forget that thousands of our fellow-citizens, speaking our own language, members of the same community with ourselves, and at all times accessible, are also every day falling one by one into the same awful pit of interminable wretchedness, without a messenger of mercy to warn them of their danger, or proclaim deliverance through. the great Redeemer. We admire the sentiment of the man who exclaimed, “The earth is my country, and every honest man my neighbor;” but we remember the God of nature has deeply implanted in the human breast love of country, home and kindred; and the God of grace directed his disciples, when he commanded them to teach all nations, to begin at Jerusalem. The sympathies of our nature, and this injunction of our Lord and Savior, alike urge American christians to supply the destitute of their own country. But these are by no means the only peculiar claims of the Home Mission.. They are numerous, urgent and powerful; but to the follow-ing considerations only would we direct the attention of your readers, viz: Upon the present support of the Home Mission will greatly depend the future enlargement of Foreign. Missions.

“The fuel to feed the heavenly flame kindled here and there in distant lands must principally be grown in these Untied States. Here must be reared the men to supply the places vacated by missionaries prematurely cut off by disease or violence. Feeble stations must be reinforced by large accessions, printing presses and printers must be greatly multiplied, numerous tribes and nations yet unknown are destitute of a knowledge of the living God, and must be supplied with the written and preached word of life. Thousands of men and millions of money should be sent abroad, because the Lord has given the

command to his people “to preach the gospel to every creature.” But how may we rationally expect God to provide the necessary men and means? Surely not by the people sowing sparingly, but most bountifully, in the field in which they are to be produced. Not by their neglecting the fountain from which sustenance and succor are to flow, but by its speedy enlargement, and by seasonable and liberal supplies.

“And where may we reasonably expect greater accessions to the church in men and means from ministerial labor than in the great valley of the Mississippi? We may not indeed see great results from it in one year, or two, or even in ten, particularly with reference to missionary contributions; but let our old established churches faithfully and fully discharge the duty they owe to the West, let them do it without delay, and before the present generation shall have passed away we may expect to see Western christians and their gold freely consecrated to Foreign Missions. Indeed it would be less wonderful than many events which have transpired amongst men, should a Western Missionary Society be formed some forty or fifty years hence, to supply the destitution of the Eastern States. May God grant to the people of the Great Valley the disposition and ability to do it without its necessity.

“Baptists are wise too late. Had they formed our national Home Missionary Society some twenty years since, and liberally patronized it, strict economy and plain duty would alike have been consulted. Flourishing villages and cities, with their influence, would not then, as now, have been in the possession of other denominations. One amongst the most important and influential cities on the Mississippi, but a few years since was entirely in the hands of the Baptists, and with but little of the right kind of aid at that time, it would have continued so; but that little being withheld, other denominations stepped in, took the ground, and being assisted by their friends, became established, and now have flourishing and efficient societies, which are able to aid in building up others, while the Baptists are few in number, without a house, without a minister, and without influence. This is but one instance; others of a similar character might easily be named. Now who does not see that, had a few hundred dollars been given to our denomination in that city in their time of need, that the amount thus seasonably expended would by this time have been returned to the treasury of the Lord with more than compound interest, and that a foundation would have been laid greatly advantageous to the Baptist cause for succeeding generations.

“Other cities and important towns in the Great Valley are at this very moment in the same situation as the city just alluded to when in its infancy. Should these be neglected at this important juncture, should efficient and suitable aid be now withheld, they will be lost comparatively to our denomination, and a few years hence hundreds will do less for the cause in those places than tens would now. Whereas, on the contrary, with a little trouble at this crisis, they will be placed in circumstances which will enable them to do vast good in the vicinity of their several locations, and eventually become able coadjutors in the great work of evangelizing the world.

“The effect of genuine christianity is always the same. Give to the people of the West the gospel, deeply imbue their minds with its heavenly, its diffusive spirit, and the millions of men and’ the millions of money already there, and rapidly increasing, will, by the grace of God, exert a powerful influence in favor of Zion, which shall be felt in lands far remote, and which shall greatly enlarge her borders.

REMARKS

NEW VERNON, N. Y., October 8, 1834.

READER, we present for your serious consideration the above article, written by ‘R. S. T.,’ on the subject of Home Missions, which we have copied from the record of that institution. Mark the sovereign efficacy by the writer ascribed to the sordid dust, and what God-like power he represents as vested in this two-year-old H. M. S. Although she is only in her infancy, he beholds her emerging from nonentity, and with gigantic strides pursuing her onward course, dispersing her charities, and offering life and pardon to the destitute; and with superhuman step, marching through the western wilderness, giving bread to the hungry, knowledge to the ignorant, and life to the dead. Laying a broad, deep and permanent foundation for the happiness and for the eternal salvation of thousands, having also in view the evangelization of the heathen, and the conversion of the world.

Such, candid reader, are the ostentatious pretensions of this engine of modern contrivance. And shall it be thought presumptuous or sacrilegious for us, who are but rustics, to approach so near this magnificent Babel as to raise the curtain and let in the light of truth upon the deception which seems to enshroud in darkness, which may be felt, the minds of thousands of honest souls?

Know, then, from the declaration of the infallible word of God, that with God alone are the issues from death. Neither is there salvation in any other name or way. He has chosen and ordained his people unto salvation, through sanctification of his Spirit, (not through the amazing energies of this institution,) and a belief of the truth. Our Lord Jesus Christ in an address to the Eternal Father, recorded in the seventeenth chapter of John, gives us to know that the Father has given him power over all flesh, that he should give eternal life to as many as the Father has given to him. Hence we are assured that a definite portion of the human family are given unto the Mediator, and that it is given unto him, and to him exclusively, to give unto them eternal life; that this work was assigned the Lord Jesus to perform, but few, in the face of this scripture, will have the effrontery to deny. And our Lord declares in this same chapter, that he has finished the work which the Father gave him to do; and this declaration he repeated on the cross, with a voice at which the solid marble burst asunder, the veil of the temple was rent in twain, the sun was darkened, and the slumbering dead brought forth, in demonstration of the words of truth which he uttered with his dying breath. And do our readers still doubt the efficiency of a Savior like our Immanuel? One who is mighty and able to save unto the uttermost all who come. unto the Father by him. One in whom is vested “power over all flesh.” One to whom is entrusted for this specific object all power in heaven and on earth. And can we then for a moment question either his will or his ability to give eternal life to as many as the Father has given him? No. It is impossible, if we believe the scriptures, for us to indulge the thought that the eternal destiny of any portion of the human family is suspended upon the pleasure or performance of man whose breath is in his nostrils, a creature of yesterday, who in all his flower and prime, yea, in his best estate, is altogether vanity.

Let then these scriptures be received as the testimony of God on this subject, and then enquire where is the necessity for these modern systems of mendicancy and extortion which are resorted to at this day as an instituted means of saving souls? It has been peremptorily denied that the benevolent institutions of the day, as they are called, make any pretensions to the power of saving souls, and when we accuse them of attempting anything of the kind, they call it calumny and misrepresentation, and utterly disclaim the thought.

But let us compare their declarations with their practices and writings, and be astonished at the contrast. If they do not believe that men or angels can quicken or make alive those who are dead in sin, why do they, as in the article before us, tell that the Home Mission is giving *life to the dead*? What mean they by saying that there are thousands of our fellow citizens, at all times accessible to us, who are every day one by one falling into the same awful pit of interminable wretchedness, and representing these as having peculiar claims upon the H. M. S.? We do not deny that thousands are falling into the pit of interminable misery, but we have the sacred testimony of the holy scriptures to assure us that of all the thousands who go down to hell there is not included with them one solitary individual whom God has chosen to salvation, or for whom Jesus has shed his blood. God has given his word for it, that all the election of grace shall be saved with an everlasting salvation. Who then are these that have peculiar claims upon the Home Missions Not the elect. They have no claim on man or on God for salvation; and they rejoice in this. God has saved them, and called them with an holy calling, not according to their works,. but according to his own purpose and grace which was given them in Christ Jesus before the world began. 2 Tim. i. 9. Hence the characters intended must be those who are not chosen, called, redeemed, or appointed to salvation, but those who were of old ordained to this same condemnation. Now these being the characters, we ask what claims have even these on the H. M. for life and salvation? Now we would not do them the injustice to say that they ever presented any, or pretended to claim salvation at the hands of this institution. But still this writer seems to admit the justice and their right to claim salvation at their hands. This is indeed an important stand which he would assume for that institution – having the power to save from interminable misery even the non-elect.

“Baptists are wise too late.” Ah, why? “Had they framed our national Home Mission Society some twenty years since, and liberally patronized it, &c., flourishing villages and cities, now in the hands of other denominations, might have been, with their influence, cash, &c., in the hands of the Baptists.”

God be praised for so great a salvation as that by which he has been graciously pleased to deliver us from so early an inundation of corruption, by the opening of the flood-gates to let in upon us whole villages and cities of baptized Presbyterians, Methodists, Episcopalians, Universalists, Quakers, Roman Catholics, Mormons, &c. We doubt not, if the Home Mission could have sprung their net some twenty years ago, they would by this time have been in possession of a greater amount of power and influence than what at the present they can boast. A few hundred dollars! Oh, what wonders it could do in making New School Baptists; and “who does not see that had a few hundred dollars been given to our denomination, &c., in their time of need, that the amount seasonably expended would, by this time, have been returned to the treasury of the Lord, with more than compound interest, and the benefit would have resulted to succeeding generations.”

Now, according to the above calculation of “R. S. T.,” if the Lord had done for us what he promised, by the apostle Paul, that he would do, viz: supply our need, the Baptists would have been seasonably prepared to have made a moneymaking business of this evangelizing system, and with more than compound interest they could have refunded the amount of capital. But alas! Baptists are wise too late, and the wickedly intrepid Presbyterians, Methodists and Catholics, taking time by the foretop, reap the golden harvest, while succeeding generations are left to feel and mourn over the neglect.

But, candid reader, don’t give up to despair. The writer of this article informs us there is yet a chance for us to invest our cash in this profitable stock; there are, at this very moment, other cities and important towns in the Great Valley, now in their infancy, and the Home Mission Society, even at this late hour, is willing to receive all the loose change you have to part with, to lay it out in making the necessary arrangements for constituting these new settlements Baptist communities, and thus preparing

them at some future day to come forward as able coadjutors in the great work of evangelizing the world.

The last paragraph of this article being a very remarkable one, we cannot consent to pass it entirely in silence. We grant that the effect of christianity is always the same, but it does not nor can it follow that the gospel is within the gift of the patrons of the Home Mission Society, or that mortals may attempt to imbue the minds of their fellows with its heavenly spirit, or that the spirit of it is by us to be diffused. If the views which Simon once entertained of heavenly gifts were correct, (and we can but remark the coincidence between his and the views of the writer of the above article,) what an opening would the present state of things. show for speculation. "Millions of men and millions of money!" O delightful thought! all this, by the grace of God. Just as James was king of England, Ireland, &c., would exert a powerful influence in favor of Zion. What a libel on Zion to represent that her cause may be promoted and her borders enlarged by men and money, through the contrivance of these devoted servants of mammon.

SCRAPS OF ANTIQUITY, &C.

NEW VERNON, N. Y., Nov. 26, 1834.

In examining the ruins of an old "World," a part of a letter signed "Levi Tucker," arrested our attention, from which we will give our readers the following extract:

HAMILTONVILLE, Feb. 29, 1834

"VERY DEAR BROTHER. – In the 7th number of the "World" are the strictures of K. on my letter of January 3d, in which he supposes I have assumed the ground that there is but 'one thing needful' to constitute a minister of Jesus Christ, and that one thing is a theological education.

Now, Mr. editor, I never have thought, and never expressed through the medium of the press, any expression, to my knowledge, from which an inference could with any fairness be drawn, that I supposed an education alone was sufficient to constitute a gospel minister. I did say, and I say now – and I am quite sure I express the sentiments of a very large majority of the most influential and intelligent Baptists in this State – that there is no hope for Pennsylvania other than through educated ministers. By "hope in a ministry," educated or uneducated, K. will understand me to refer to the ministry as an agent appointed of God! and not to it as the primary cause of salvation."

REMARKS.

We rescue from oblivion this shattered fragment, not on account of its intrinsic value, nor yet because we approve of the sentiment it contains; but because the writer is quite sure he expresses the sentiment of a *very large majority of the most influential and intelligent Baptists* in Pennsylvania, when he declares there is *no hope* for that State other than through *educated ministers!* What daring arrogance in this conceited man, this sapient offspring of the Baptist abomination at Hamilton, N. Y., thus to challenge the truth of God! and prescribe limits to divine omnipotence, asserting at the same time that

he is sustained in his wickedness by a very large majority of influential and intelligent Baptists of Pennsylvania.

Whether Mr. T. is supported by many or by few, effects not the merits of his cause with us. He, with his Pennsylvania *majority*; may be satisfied with popular influence and what the *world* calls intelligence; but such confirmation cannot satisfy the Old School, Bible Baptists; they must know what God has said on this subject. In searching the scriptures we find our Lord Jesus Christ set forth, (and not educated ministers,) as the *only hope* of Israel, and the Savior thereof in time of trouble. – See Jer. xiv. 8. And his language is, “Look unto me, and be ye saved, all the ends of the earth, (Pennsylvania is included, of course,) for I am God, and there is none else.” – Isa. lxxv. 22. “Neither is there salvation in any other.” – Acts iv. 12. hence, we prove that the hope, yea, the *only hope* of Pennsylvania, and of all the ends of the earth, is in the Lord, and not in men. “Happy is he whose hope is in the Lord.” – Psa. clxvi. 5.

The New Testament Baptists have for the last eighteen hundred years believed that the salvation of all God’s elect was securely fixed in Jesus, the Mediator of the new covenant, before the highest part of the world was made, and so completely secured that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate them from the love of God, which is in Christ Jesus, our Lord.

The salvation of sinners can in no way depend on the ministers of the gospel, neither the learned nor the rude. God has not trusted their own lives to their own keeping, (much less the everlasting destiny of others,) for their life is hid with Christ in God. – Col. iii. 3.

To the work of the gospel ministry it has been the sovereign pleasure of God to call the most illiterate of men. “Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: for God hath chosen *the foolish* things of the world to confound the wise; and God hath chosen the *weak* things of the world to confound the things which are mighty; and base things of the world, and things which are *despised*, hath God chosen; yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. – 2 Cor. i. 26-29. In perfect accordance with the doctrine of the foregoing scriptures the good Master, in the days of his sojourn on earth, selected his ministers from the fishing boats, receipt of custom, &c., not because there were no others accessible, for he had received power over all flesh; yea all power in heaven and on earth is vested in him; yet he passed by the learned scribes and the literati of that age, and hid these things from the wise and prudent, and revealed them unto babes: “even so Father, for so it seemed good in thy sight.” Now we say if the plan of infinite wisdom had failed to secure the accomplishment of the design which God had intended, it would then have been early enough for this sagacious Levi, with his intelligent influentials, to have issued their presumptuous proclamation. Our Lord was aware that his plan in this particular would have to encounter the opposition of the learned and worldly-wise, yet he who saw the end from the beginning, was pleased to commit “this treasure to earthen vessels, that the excellency of the power thereof may be of God, and not of men.

A BAD SPIRIT

NEW VERNON, N. Y., December 10, 1834.

A worthy correspondent of ours in New Jersey, reiterated the language of thousands when he informed us that the doctrine advocated in our paper was substantially the truth of the everlasting gospel of Jesus Christ; and the systems which we oppose were and are anti-christian; but still, he regretted to add, ‘the spirit of the paper was bad.’ This gentle rebuke, so far from breaking our bones, has proved to us an excellent oil, inasmuch as it has led us in the serious, and we trust, prayerful contemplation of the subject, to search the statute book of our King, for a rule by which to try the spirits; for if we are found propagating truth through a bad spirit, we must of necessity be classed with those who “hold the truth in unrighteousness.” Truly, this appears to us a fearful subject; especially when we consider our own natural propensity to err, the inbred corruption of our nature, lest we should ourself prove a cast-away. Therefore with watchfulness and prayerfulness, we request our readers, as a party concerned, to follow us in the investigation of this important subject.

The good book informs us, 1 John, iv, that there are a plurality of spirits, and that these spirits are not all good; hence the inspired apostle exhorts his brethren to “try the spirits, whether they are of God; because many false prophets are gone out in the world.” Lest we should try them by such standards as, “I feel, I think, and I believe,” which, to say the least, are but very imperfect rules, he has given the following infallible criterion, which must hold good until our divine Legislator shall come again without sin unto salvation. viz: “Hereby know we the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of anti-christ, whereof ye have heard that it should come; and even now already it is in the world. Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them. We are of God. He that knoweth God heareth us. He that is not of God heareth not us. Hereby know we the Spirit of truth, and the spirit of error.”

By this divine *rule*, we arrive at the unavoidable conclusion, that there are but two classes of religious spirits in the world. The one is emphatically called the Spirit of truth; “Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him.” – John xiv. 17. The other is the spirit of error. – 1 John iv. 6. And this is the spirit of anti-christ. – Verse 3. “A lying spirit,” &c. – 1 Kings xxii. 22, 23, and 2 Chron. xviii. 21, 22. We are informed by our Lord Jesus Christ, Matt. vii. 18, “A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit;” and this text is applied by the Master to the very point now under consideration. Again, Luke vi. 43-45, “For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit; for every tree is known by its own fruit: for of thorns men do not gather figs; nor of a bramble-bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth evil things.”

From these scriptures, it is plain that our paper cannot be filled up with the truth of the everlasting gospel, and yet be the product of a bad spirit. If then, our paper breathes a bad spirit, it is anti-christian; and consequently its spirit is the spirit of falsehood; and if such be the case, it cannot utter the truth as it is in Jesus, but must produce fruit which is of the nature of the tree. Hence the statement of our correspondent is evidently incorrect.

We would not be understood to contend that our periodical is free from imperfection; it does not pretend to be; nor do we ourself feel at liberty to look for absolute perfection in any uninspired writing; yet our aim and design is to publish nothing but truth in the name of the Lord, for the edification of his flock, and for the exposing of error by the light of truth. We do consider the fact somewhat remarkable, that among the numerous objections urged against the “Signs of the Times,” by our opponents, no one

has attempted to prove by the word of God that our doctrinal views were anti-scriptural; our most inveterate foes have generally been content to say, "The doctrine is good, but the spirit of the paper is bad." We can refer probably to several hundred instances where this sentence has been repeated by the enemies of this paper. If we are indeed advocating a bad cause, we would wish to desist; but upon what are we to conclude? Our enemies tell us that our doctrine is true; our experience tells us it is true; and our bible assures us that it is true. If in the agreement of so much testimony our cause is established, why are we charged with having a devil, or of being under the influence of a bad spirit, since by the fruit the tree is known? But, say our opponents, you are too censorious, too uncharitable; you denounce as antichristian, and as of the devil, many things which are highly esteemed among men; such, for instance, as Baptist Theological and Sunday Schools, Missionary and Tract Societies, protracted meetings, anxious benches, &c., merely because they do not accord with your own narrow contracted views. Just so. But if, as our enemies say, we advocate truth, all that stands in opposition to our cause is error. We therefore plead justification; for no lie is of the truth, but is and must be of anti-christ; and it is our business to expose it and oppose it with all our might.

But again, we enquire, is it not possible that we may be under the influence of the Spirit of truth, and yet be rejected, reviled and persecuted, as possessing a bad spirit? Again we take our reader back to the bible on this point; and here we learn that our divine Lord and Master was accused in a similar manner; when after the most scrutinizing search into his life, conversation, miracles and doctrine, they could "find no fault in this just man," – which is not our case – yet because he did not join their Temperance Society, they called him a wine-bibber; because he did not eat as did the Pharisees, they called him a gluttonous man; because he joined not in their society, but chose poor ransomed sinners as his associates, they called him a friend or publicans and sinners; and because he reproved them, they said he had a bad spirit, a devil; because he promulgated the doctrine of the everlasting gospel, they called him a blasphemer; and because he rejected the Jewish Church and State religion, and forbade any amalgamation of his kingdom with the political legislation of nations, they nailed him to a tree, and pierced his heart with a spear. Christian readers, were these things so? The Son of God declares, "If they have done these things in the green tree, they will repeat them in the dry;" and if they have called the Master of the house Beelzebub, a bad spirit, they will much more them of his household. Search the subsequent history of the church of God, the ground and pillar of the truth. Begin with John the Baptist; they said he had a devil, a bad spirit; his head was carried from the prison in a charger, leaving his body behind. Peter and John were unlearned men; much learning had made Paul mad. They were whipped, imprisoned, and finally slaughtered. Stephen: on a charge of blasphemy went to heaven amidst a shower of stones. John, for not uniting with the world, when boiling oil could not execute the hellish purpose of his enraged foes, was banished to the Isle of Patmos. The crimson track of slaughtered thousands of the dear disciples of the Lamb, both under the Papal and Pagan government of ancient Rome, Papal Europe, and Protestant America responds to the declaration of the Great High Priest of our profession, "They have done these things in the dry tree." But did we mention America? Yes: verily the non-conformists of New England, as well as the Waldenses of the valleys of Piedmont, on the charge of having a bad spirit, have stained the earth with their hearts' blood, which they deemed less precious than the cause for which they contended, and in which they dared to die. The voice in which our martyred brethren's blood cryeth to heaven in testimony on this subject, mingling with the expressions of the souls mentioned in the apocalypse, lying under the alter, crying continually, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth."

But it is objected again, that the "Signs of the Times" make divisions, and that too among the Baptists, therefore the spirit of the paper must be bad.

To meet this question, we would enquire, If the tendency of the “Signs of the Times” to divide the Baptists is an argument that its spirit is bad, will not the same rule apply with equal force to the popular institutions of the day? Very few are so ignorant of the Baptist history as not to be aware, that from the abolition of church and state establishments in our States, until the rage of modern popular society frenzy commenced among them, the Baptists of America were the happiest people on the earth. But alas! they have gone down to Egypt for help; they have desired a king, that they may be like the nations (denominations) around them; and without pity for those who have chosen rather to remain on the old apostolic platform, have thrust with side and shoulders until they have carried their point, and have set up their idols on every high hill, and under every green tree, until Zion has been rent asunder, and the lame turned out of the way. If the argument is good, the conclusion is irresistible. The popular institutions of the present day among the Baptists are anti-christian, and ought to be opposed and exposed.

Again, was not the same objection raised against the gospel of our Lord when preached by himself and advocated by his inspired apostles? Jesus says, “Think not that I am come to send peace upon earth. I tell you nay. I am come to set a man at variance with his father,” &c. Of the apostles it was said, These that turn the world upside down have come hither also. And when they preached in truth and righteousness, some believed, and some believed not; hence there were divisions caused by the preaching of the gospel of Christ. Was the spirit of the gospel then a bad spirit because it made divisions? That the spirit of the truth contained in the “Signs of the Times” is a discriminating and a dividing spirit, we cheerfully admit; but that this spirit separates the lovers of bible truth and gospel simplicity, remains to be proved. The gospel will indeed separate the precious grain from the chaff, the sheep from the goats, or the nominal from the real children of God; while other doctrines, whether they be of men or devils, will have a tendency to scatter the people of God, and at the same time to intermingle the precious with the vile.

But it is urged again, The spirit of the paper must be bad, for it is opposed to the circulation of the bible. This we deny. This paper is not, neither has it ever been, opposed to the circulation of the bible; but it has constantly recommended that holy book as the only infallible rule of faith and practice to the saints of God.

But the, “Signs of the Times,” say they, is opposed to the circulation of tracts, and yet is itself only a volume of tracts; hence it acts inconsistently with its own peculiar sentiments, and must therefore be of a bad spirit. But, reader, this statement is not true; we wish the press to remain forever unshackled, and every individual of mankind the privilege of publishing and defending his sentiments upon his own responsibility; then truth will have an infinite advantage over error. But against Tract *societies* we have entered our solemn protest; because as God has authorized but one religious society on earth, under the present dispensation, the Tract Society is anti-christian.

Again, it is said our spirit is bad, and we oppose an educated ministry. This also we deny; we are neither opposed to an educated or an uneducated ministry, where either the one or the other are called of God to the work of preaching Christ and him crucified; but to the Baptist abomination called Theological Seminaries, or Colleges, to prepare young men to preach, we are decidedly opposed. We have given, and if spared, shall again give our reasons for such decided opposition.

But once more: It is said we are opposed to the general spread of the gospel; and if this charge is true, our spirit must be bad; but this charge our opponents have themselves refuted; for they admit that we publish the solid truth of the gospel, and that we manifest a zeal worthy of a better cause. The only grounds upon which we are charged as being anti-mission is, first, we refuse to be called the sons of

Pharaoh's daughter, by hiring ourself to their societies and traveling under their commissions; second, by refusing to give our money to support such as they send out to convert the heathen and evangelize the world; and third, because we disclaim all fellowship with their God-dishonoring and heaven-daring inventions; finally, they say we are enemies to temperance, because we refuse to countenance and join their Temperance Societies, and we must have a bad spirit. We hardly need deny this charge, and will only say, should we ever find that the religion of Jesus Christ which we profess, the love of God shed abroad in our hearts, and the fear of God before our eyes, are not sufficient to deter christians from drunkenness, that a written pledge on paper, and an association with reformed drunkards would be a more effectual preventative, we may then, but not fill then, join your phalanx.

On the whole, notwithstanding we are reviled, and charged with having an evil spirit, yet we are disposed to go on, knowing that our labor is not in vain in the Lord. Brethren of the Old School, what say you?

THEY LAVISH GOLD

Isaiah xlvi. 6-8

NEW VERNON, N. Y., December 24, 1834.

How strikingly the prophet of the Lord portrays the corruption and idolatry of the present age in giving us an account of the abominations of the Hebrew nation. "They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith, and he maketh it a god; they fall down, yea, they worship. They bear him upon their shoulders," &c.

Yet striking as is the analogy, there is some little discrepancy. Ancient Israel lavished from their own bag; modern idolators beg the precious material from the world. The former consolidated their gold into one huge mass, and accommodated its form or shape to their peculiar notion of things – a calf, a dragon, a man, or a mouse, were alike precious forms for their golden gods; the latter having grown more wise, choose rather to have their gold coined at the mint, with Cesar's superscription upon it. All must admit that the modern is an improvement upon the ancient modes of idolatry; for in the former case the golden dragon, man, or mouse, stood in their place as useless lumber, while upon the improved principle the idol can travel, circulate, and pass from hand to hand, without any abatement of veneration from its worshipers, or depreciation of its majesty; for hard indeed must be the heart that does not pity the novice who has not intellect enough to know that if the gold, when in the shape of a calf, is an idol when worshiped, that it is not less so when coined into eagles, and worshiped in the new form.

Having pointed out all the difference we can conceive to exist between the former and latter systems of worshiping idols, we will touch on the analogy, and leave the subject for the present.

"They hire a goldsmith," &c.; a receiver, or one who can give to their gold a shape or form in which they may worship it, or ascribe divine honors to it. Even so in modern times, the gold, if in the hands of its lawful owners, is but trash, and worse than nothing; it must pass through the sainted or priestly hands of the learned artist, alias goldsmith, alias shrinesmen. who by this craft get their wealth. They must be, and are, hired to do the business. The modern votaries of idolatry may give their golden

treasure in the shape of beads, necklaces, finger-rings, ear-rings, or in any other form; their goldsmiths can make even the paper of solvent banks work in to great advantage in this business, but they must be hired, for the laborer is worthy of his hire, and verily they have their reward.

“And he maketh it a god.” That is, they cast it, Aaron-like, into the fire, and out comes this calf. The deluded, hood-winked, priest-ridden people of America put their cash, or equivalents, into the hands of the pious (so-called) mendicants, who swarm in multitudes throughout our land, and they out of it receive their hire, warm themselves, roast their roast, &c., and of the residue they make a god. See Isaiah xlv. 17. After taking their wages from the sum total of their receipts, of the residue they manufacture priests, tracts, &c., and then teach the people to reverence these as gods that have power to convert the heathen and evangelize the worm. The power and influence of these gods is known and felt throughout all their borders. The united effort of from \$500 to \$2000 per annum, will support a learned preacher, and by a nice calculation stated in the Christian Almanac a few years since, three dollars, or three of these gods, will uniformly convert one soul. That such is the power and glory ascribed to golden gods in this age, there can be not the shadow of doubt, and he who disputes it is considered a blasphemer of their gods, and is branded as an infidel.

“They bear him upon their shoulders; from his place he shall not remove,” &c. When all the facilities which money can buy or human ingenuity invent are brought into requisition, they are helpless gods at best. If you wish the influence of such gods to be felt in foreign lands, you must shoulder and carry them to Burmah, Hindostan, and the islands of the sea. You may make an idol of your money, a missionary, a tract, or give it any shape or form, you will find our text true, “From his place he will not remove.” Your missionary, after spending seven years under the tuition of his goldsmith at a Theological School, will not remove from his place to go to Burmah, or elsewhere, until you shoulder the weight of your idol – become bound for his hire, &c. And if a tract, you must shoulder the expense of peddling them throughout the regions where their power is designed to be felt.

We have neither time nor space in our columns to pursue this subject further at present; but we trust what has been said will be found amply sufficient to arouse the attention of those who fear the God of heaven, and probably to make idolatrous diviners mad.

CHARITY

“AND we believe,” says the *Christian Watchman*, “the time is not far distant when a man’s standing as a christian and a good citizen will be measured by the amount of his charities.” The *Cross and Journal* enquires, “Is it correct?”

REMARKS.

NEW VERNON, N. Y., January 7, 1835.

WE are mistaken if these learned editors, in their use of the word *charity*, do not wish to be understood in a *popular* and not scriptural sense. The bible connects charity with faith and hope, and ascribes to it

the pre-eminence; and as the less important are the fruits of the Spirit of God, and utterly beyond the command or control of mortals, so of course the greatest can only be possessed and enjoyed by such as receive in as a sovereign favor from God, who is the giver of every perfect gift. By charity, in a bible sense, we understand the love of God, and in this view of the subject it is easy for the christian to conceive the comparative superiority it holds over faith and hope, the former being the cause, and the latter being but effects. And again, God's love in its nature possesses a superior excellency; it is eternal, immutable, almighty and sovereign; eternal, it had no beginning, and can never terminate; immutable, fixed from the ancients of eternity upon its objects. "Neither life nor death, 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 them from the love of God, which is in Christ Jesus our Lord." – Rom. vii. 38-39. it is invincible; nothing can withstand the power of the love of God, many waters cannot quench it, floods cannot drown it, sin, death and hell combined could not subdue it. It is omnipotent in its operations; the stoutest hearts in all Adam's wretched family have bowed in subjection to it; yea, we are told it is stronger than death. It is sovereign, who can command it? Who can produce it? Surely no one. Jehovah has set his mercy on whom he would, for he has mercy on whom he will have mercy, and whom he will he hardeneth. He says, "Jacob have I loved, but Esau have I hated." View the love of God in any other light than sovereign, and where would be the obligation of gratitude to God for it? If the possession of it in our hearts does not depend exclusively on the sovereign pleasure of God, then we must possess and enjoy it, if at all, independently of God, and who would not tremble at such an idea.

This charity or love of God is communicated by the Holy Ghost to the redeemed of the Lord in their new birth, and in its operation on their hearts produces love to God. "We love him because he first loved us." It produces love to his truth, love to his ordinances, his laws, and to his people, and makes them kind and affectionate one towards another. This charity, or love of God, when shed abroad in the hearts of God's people; gives them bowels of compassion and mercy one towards another; it is not productive of ostentations shows which are common among the Gentiles; it does not blazon the liberality of its possessor through the press to earth's remotest bounds, but rather teaches and enforces the command of Jesus, not to let the left hand know what the right has performed. It leads its possessor to visit the widow and the fatherless, and to do good as much as in them lies unto all men, but especially to the household of faith. The love of God does this and more; hence in answer to Mr. Stevens, of the *Cross*, we answer: The christian is to be measured by the charity he possesses, but we see no connection between his christianity and his qualification for good citizenship in this world.

But we are led to conclude that the editor of the *Watchman* intends *popular* or modern charity. This is altogether another thing, very different in nature and in effects. It is any principle that will lead men to appropriate their money, wealth and influence to the service of the institutions of modern benevolence. If a man would in a popular sense be charitable, let him join all the fashionable religious societies of the day; let him patronize every scheme which men have devised and still are devising to convert the world, and if he has funds he can become very charitable. This kind of charity is very splendid in the eyes of an adulterous generation; it is sounded far and wide; it rings from the pulpit; it is echoed through the press. This charity regards no other qualification on the part of its patrons than a well-filled purse, and an open hand to deal it out at the call of the clergy. This charity will also visit the widow and the fatherless, not to relieve their pressing wants, but to extort for professedly pious purposes the "widow's mite," and the hard-earned dollar of the orphan boy. If the widow or the fatherless are in distress, and pinched with hunger, or chilled for want of clothing, modern charity will perhaps send her agents to the sick haunts of wretchedness, commissioned to say unto them, "Be ye warm, and be ye

clothed,” and perhaps in the plenitude of their kindness they will give the despairing widow or the starving orphan – what? A loaf of bread, a bushel of grain, a suit of comfortable apparel? Oh no! They will give them a tract, from which they may learn that these pious agents are about evangelizing the world, and are in want of money to carry on the enterprise. Yes, verily, this popular charity will creep into widow’s houses, and lead captive silly women, as saith the scriptures of truth.

If we understand him, this is the kind of charity the editor of the Watchman intends, and there is perhaps more truth in what he says than his brother editor is willing to admit; indeed the time has already arrived in which “the vile person is called liberal, and the churl said to be bountiful,” while every one who refuses to acknowledge or patronize their schemes are denounced as illiberal and covetous. It is considered charitable in these days to be in fellowship with all denominations of professors of christianity, who will unite in the common cause of modern mendicancy, to persecute nonconformists, to brand with infamy, if possible, the latter, sad measure the christianity of the former by the amount of his charity measured in dollars and cents.

“HOW CAN MAN BE JUST WITH GOD?”

Job ix. 2

NEW VERNON, N. Y., February 4, 1835.

OF all the considerations in which fallen man is interested, there are none of greater magnitude than that presented in the above text. Man, as a fallen sinner, cursed by the holy law, and doomed to a perpetual and eternal death by the inflexible justice of the immutable Jehovah, is deeply concerned in the investigation of this momentous subject. With rapid strides the sons of men are hurrying through this mortal state of existence, at the termination of which we are to launch into the everlasting reality of our final destiny. With earnest solicitude for the knowledge of the truth, and with ardent prayer for light from the Sun of Righteousness, whose refulgent beams alone are sufficient to illuminate our depraved, bewildered and perverted understandings, let us seriously enquire into the scriptural ground of a sinner’s justification before God.

It would be a reflection on the character of the thrice holy God, to suppose that he would save a sinner in his sins, or without a complete justification, based upon a righteousness commensurate with the utmost demand of law and justice; and as we are by nature destitute of saving faith, and “he that believeth not is condemned already, and the wrath of God abideth on him,” the question returns, How should man be just with God? That there is indeed a way the scriptures; abundantly demonstrate, and the fact is perhaps universally admitted; but the how presents a mystery into which the angels desire to look, and it can hardly be a matter of surprise that men should entertain various opinions on this sublime subject. Had we access to all the knowledge on this subject of the learned and wise men of this world, it could by no means lead us into the mystery; for the sovereign God has hidden these things from the wise and prudent of our race, because so it has seemed good in his sight. But blessed forever be his name, he has revealed it to babes. Therefore, while human wisdom and knowledge utterly fail, divine revelation unlocks the cabinet of the eternal world. The Lion of the tribe of Judah prevails to look upon the book, to open the seals thereof, and by his Holy Spirit to disclose the sacred contents, in which a full development of the way of a sinner’s justification before God is made. Leaving all human speculations on the subject, then, to the book of revelation let us apply, and look alone to the holy oracle to settle the point which ever has, and still does, involve the professing world in conflict and

disputation, viz: How should man be just with God? Here from the mouth of God may we be informed whether justification or salvation be of God or of men; whether of grace or of works; or jointly of men and of God, or by grace connected with works. Whether this mongrel system can be sustained by the bible or not, nothing can be more certain than that it is a very popular doctrine in this our day. That God is the grand or efficient cause of justification, that works are the grand or efficient means, that men are the efficient agents who employ the necessary works or means, and that grace has no more to do in the justification of a sinner than to help man perform his part. Under the impression that this is the plan of life and salvation, we see men setting themselves about the work in great earnest, inventing and trying many projects to move upon God to save sinners, and to induce sinners to consent to be saved, to induce God to lay aside his own, and adopt their plan; we see a number of men engage by agreement to occupy different rooms, but simultaneously to pray for some unregenerated individual on whom they have engaged to bestow their united efforts. Monthly concerts of prayer for specific objects are horns of the same beast; contrivances to prevail on God to do the will of man. Let us not be understood to speak against prayer, or even social prayer meetings, whether monthly, weekly or otherwise; the abomination we wish to detect and expose is that of previously agreeing upon – may we say, an assault upon the throne of God – by covenanting that they will not give the matter up, until the Lord complies with their requests. Now christians are aware from revelation that they know not how to pray as they ought, but the Spirit helpeth their infirmities, and maketh intercession for them with groanings which they cannot utter. Hence as they know not, they cannot agree beforehand how they will pray, or for whom in particular they will supplicate the throne of, grace. When God is graciously pleased to pour out upon them the spirit of grace and of supplication, then they open their mouths wide in prayer, and the Spirit indites their petitions, for the Spirit knoweth what is the mind of God, and maketh supplication for such things as God designs to bestow; even as our Lord has informed us that they who worship the Father, must worship him in spirit and in truth.

To move upon the unconverted or dead sinner, protracted meetings, anxious benches, and a great variety of other machinery have been brought into requisition but with as little success as their attempts to induce the holy One to vary from his fixed purpose of grace and salvation. The entire brood that pass among men for benevolent institutions are birds of the same feather, and all respond to the popular creed before mentioned, viz: God is the cause, works are the means, men are the agents, and grace a name for nothing.

But we digress. We proposed to leave the speculations of men, and come directly to the fountain of truth, the bible, and there ask, How should man be just with God?

And first, we enquire, is justification of God or of men? Let the bible answer. “Who shall lay any thing to the charge or God’s elect? It is God that justifieth.” – Rom. viii. 33. “That he (God) might be just, and the justifier of him which believeth in Jesus.” – Rom. iii. 26. “Moreover, whom, he did predestinate, them he also called; and whom he called them he also justified.” – Rom. viii. 30. Here then our first. question is settled forever; it is God that justifieth. “Neither is there salvation in any other.” – Acts iv. 12.

We next enquire, Does God justify the sinner by his grace freely, or for and in consideration of their works? To the bible again. “Being justified freely by his grace, through the redemption that is in Jesus Christ.” – Rom. iii. 24. See also Titus iii. 7. Can it be possible for any one to be justified freely by the grace of God, and yet in some sense by works after all? What saith the scripture? “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the

works of the law shall no flesh be justified.” – Gal. ii. 16. “For if Abraham was justified by works, he hath whereof to glory, but not before God. Now to him that worketh (read this, ye workmongers) is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.” – Rom. iv. 2, 5. “Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” – 2 Tim. i. 9. And again, if we could possibly make it appear consistent with scripture that a sinner could be justified by works, his salvation must in that case depend on his evil, not on his good works; for the apostle expressly declares, “Not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration, and renewing of the Holy Ghost.” – Titus iii. 5.

But once more we enquire, May not a sinner’s justification depend jointly on works and on grace? Let the bible answer. “And if by grace, then it is no more of works; otherwise grace is no more grace; but if it be of works, then it is no more grace; otherwise work is no more work.” – Romans xi. 6.

Seeing, then, that justification is of God and not of men, that it is of grace and not of works, the conclusion is inevitable that all the modern schemes, plans, efforts, labors, &c., of pious or impious men, are abortive and vain, and that the only ground on which we are at liberty to hope for justification with God, is that which wholly excludes works, and is from the foundation to the top-stone exclusively of grace, which is through the blood and righteousness of our Lord Jesus Christ.

In the stupendous plan of grace which provides for the justification of God’s elect, Christ and his people are identified in an indissoluble union. He, as their head, representative and surety, has voluntarily pledged himself in the covenant of life and peace, to present them holy and without blame before his throne at the last day. Hence all their responsibility to law and justice devolved on him; all their sins were charged to his account, and all being summed up, were laid on him. Isa. liii. 6. “And he bare them in his own body on the tree. He was delivered up (to law and justice) for their offences, and raised again for their justification.” – Rom. iv. 25. “By one offering he hath perfected forever them that are sanctified,” (or set apart to him.) – Heb. x. 14. Thus, as the representative of his people, and their surety to the law, he was numbered with the transgressors, (Isa. liii. 12.) that is, law and justice viewed him in this relation as the debtor, delinquent or transgressor; for on no other ground could justice smite the Shepherd. Zech. xiii. 7. But standing here in the law room and place of his people, his soul was poured out unto death. Isa, liii. And so having fulfilled the divine law in his life, he bore its tremendous penalty in his death, and having paid the utmost farthing, and completely and eternally cancelled all that stood against him, on his people’s account, he burst the confines of the tomb, in glorious conquest over sin, death and hell, arose to live forever, and hold the keys of hell and death, and in his resurrection brought life and immortality to light, and by his knowledge justified many, having borne their iniquities. Isa. liii. 11. Thus in his resurrection from the dead, our Lord revealed himself as the way, (John xiv. 6.) and the only way in which it was and is possible for man to be just with God, for he himself is “God with us.” – Matt. i. 23. God was manifest in the flesh, justified in the spirit. 1 Tim. iii. 16. And inasmuch as he who had become sin for us, or who bore our sin, had cancelled the demands of justice, had risen, and was justified in the spirit, by virtue of his obedience, by his blood and righteousness as his people’s representative, his people were justified with him, and in him, and by him, and through him. The relation which he bore to his people rendered it impossible that he should be justified alone; his people were justified with him. Hence, as he is God with them, they are just with him; they were crucified with him; (Gal. ii. 20.) dead with him. (Rom. vi. 8.) And as he promised the church, by the mouth of the prophet, “Thy dead men shall live, together with my dead body shall they arise,” (Isa. xxvi.. 19,) they are risen with him, and in every nation they that fear God and work

righteousness are accepted with him. Acts x. 35. And it is his will that all that the Father hath given him shall be with him where he is, (John xvii. 24,) and he shall see of the travail of his soul, and shall be satisfied.

The great question then is answered, and the only way that man can be just with God is brought to light in the gospel; for vain is the help of man.

“No blood of birds, nor blood of beasts,
Nor hysop branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea,
Could wash our dismal stain away.

Jesus, my God, thy blood alone
Hath power sufficient to atone;
Thy blood can make me white as snow –
No legal works could cleanse me so.”

COMMISSION, INSTRUCTIONS, &C.,

Issued from the office of the Baptist Missionary Convention of the State of N.Y.

NEW VERNON, N. Y., February 18, 1835.

BUT few of our readers probably are prepared to believe that the Baptist Missionary Convention of this State have yet arrived at that state of consummate arrogance and lordly dominion over the independence of Baptist churches, and over those who are called the ministers of the everlasting gospel, as to require the former to bow to their legislation, and the latter to receive their commissions and instructions from their executive department. For the information of such we subjoin a copy of the *Bull*, sent by the convention to the Westmoreland church and their pastor, for which document we are indebted to the kindness of brother Richmond.

In defence of this assumption of ecclesiastic power, we are aware it will be urged that inasmuch as it is lawful for every one to do as he pleaseth with his own, that on the same ground the convention had a right to appropriate their funds as they please; but to this defence we have two objections: First, the principle of an individual's having the right to dispose of his own according to his pleasure, is disputed by this convention, whose latest minutes we have before us. We find this grave assemblage of dignitaries, including 1 President, 35 Vice-Presidents and 30 directors, in parliamentary form, legislating upon the destiny of the world, and voting away the moneys belonging to the Baptists of this State by tens of thousands, to be collected, appropriated and expended in such form as their Hons. – the Presidents, Directors & Co. of the convention, shall have decreed, viz: To the Home Mission, \$10,000; the Tract Society, Sunday School Union, Literary and Theological institutions, &c., all that they can extort from the people. Instead of allowing to individuals the right of disposing of their own property in their own way, they dictate to them the amount to be raised, and the objects to which the same shall be appropriated; hence we conclude this argument cannot belong to them.

Our second objection is, that although they have systematized their plans of mendicancy so far as to settle the amount of tax to be levied on each Baptist in our State, and to be able in anticipation of the proceeds, to make their appropriations, yet, being for the present destitute of such arguments as Sheriffs, writs, attachments, halters, flames and faggots, their publicans (tax-gatherers or agents) are under the necessity, when presenting what they term the *claims* of the convention, to tell the people that

their money shall all be faithfully appropriated to the aid of feeble churches, indigent preachers, &c., so that upon the general principle of honesty the convention have no right to apply the money to any other use than the specific objects for which it was contributed.

Leaving, however, this part of the subject to be settled by this host of presidents, directors, &c., and their constituents, we pass to inquire to what class of preachers they belong, who can be bought and sold for money, or who will consent to receive a commission and pledge themselves' to obey the instructions of a convention? Is it likely that Simon Peter, who said the church was not redeemed with such corruptible things as silver and gold, and who detested the filthy stuff when offered him by Simon Magos, would, if now on earth, consent to become the humble servant of the Missionary Convention, and agree to obey them for hire? No, he would say to them as he said to their proto-type, "Thy money perish with thee." Brethren, Christ has not left us in the dark on this subject; Christ has forbid his servants calling any man or set of men on earth father or waster, and the apostle speaks of this subject as being so plain that all must know it. "His servants ye are to whom ye yield yourselves servants to obey;" and our Lord forever settled the point that his disciples cannot serve two masters. But we see the troop who are commissioned by the convention can serve two masters according to their profession; they profess to serve Christ, and do in reality serve the convention; indeed they are required to do this by the commission they receive from the convention, for as the reader will observe by reference to the one copied into this paper, they are required to attend to Sunday Schools, Temperance Societies, and many other services no where enjoined by our Lord Jesus Christ, and to report progress in these things to their earthly masters four times a year; and in addition to this, their employers and paymasters enjoin upon them that they shall serve the Lord also, by devoting a part of their time to the preaching of the gospel. Now reader turn to the commission in question, read it and then say, are they not required to serve two masters who receive and act under the authority of a commission from the convention? None can dispute the fact. We then have the answer to our inquiry negatively: they are not the disciples of Christ.

Let not this decision be viewed as the rash judgment of this article, but the unavoidable result of a close comparison of their commission with the express declaration of our Lord Jesus Christ, "Ye cannot serve two masters." Here the previous question returns: To what class then do these hirelings belong, since it is plain from their own mouths and from the scriptures of truth, they are not the ministers of Christ? Our Lord again tells us that all who are not with him are against him, and as the word *anti* means against, we conclude they are anti-christ.

This decision indeed may seem severe, and they may tell us that anti-christ means the Pope of Rome and his patrons, but what has his *Holiness* done more deserving of the title than their *Reverences* have? True, he has claimed the right to raise up, educate, prepare for the work, commission, instruct and send forth his Jesuits, or Missionaries, and so have they; he has directed his teachers to preach doctrines not only unwarranted by, but hostile to the bible, and so have they; he has delivered over to the secular powers such as would dispute his authority, and who will trust them when they shall have the. secular power on their side? Not the Old School Baptist.

In view of what has been said on this subject, is it to be expected that the churches do or will derive any spiritual aid from the New York Baptist Missionary Convention? The scriptures assures us that "Not one" can bring a clean thing out of an unclean. The convention itself is a creature made up of church and world, and bearing the name of Church and State, viz: Baptist is the name of a church, New York the name of a State. The first is a spiritual kingdom, the other is a worldly government; and as a convention comprising officers and power, derived primarily from the church and world, the

convention being made up of both, the mongrel name it has assumed is very appropriate to express the nature of the *beast*. We say *beast*, for so it is called in the scriptures of truth; but we mean the image of the original *Beast*, “whose deadly wound was healed,” (see Rev. xlii.) having a plurality of natures, heads and horns. Its foundation is money, and not Christ; the necessary qualification for membership in it is money, and not grace; governed by their own legislation and not the laws of Christ; employing those who are or can be the servants of two masters, and not the disciples of Christ; lording over the independence of Baptist churches, and not subject to the authority of the church; begging in some cases, and in others demanding money for the professed object of aiding feeble churches and assisting indigent ministers of the gospel, and then refusing appropriations to such churches unless they virtually relinquish into the hands of the convention their independence, and comply with such conditions as are set forth in their letter to the Westmoreland church; and requiring of such ministers as they see fit to assist, that they observe such parish boundaries as they prescribe, and binding them to visit schools, to encourage Sunday Schools, and a host of other human inventions, and to avoid reflections upon other denominations, &c.

Thus reader, fancy to yourself the minister who is bound by these instructions. His labors are confined to the bounds allotted him in his commission, and if the Lord should say to him, “Go in the way that looketh toward the South,” to preach Christ, and to baptize an Ethiopian eunuch, he would then find it a hard matter to serve two masters. Here we can but see that his obligation to the convention utterly disqualifies him for being the servant of Christ; for to obey Christ he must disobey the other master; confined to the limits assigned him, he must visit such families only as reside within said limits, and preach the preaching which his employers have bidden him on all occasions, and under all circumstances; he must visit common schools, establish and superintend Sunday Schools and Bible Classes, and mingle a *powerful* moral, *alias* clerical influence in the whole system of youthful education; he is bound to observe the Monthly Concert, and on all such occasions to plead the Missionary cause; must be a stickler for Foreign and Domestic Missions, Education, Bible, Tract, Sunday School and Temperance Societies; he must urge upon the people of his charge the *N.Y. Baptist Register*, and a co-operation in the efforts of the domestic mission. All this he must do, and what may he not do? Why, he may not oppose error, nor contend for the truth of the gospel of Christ, nor contend for the supremacy of the laws of the King of Zion; for in so doing he would not only reflect on other denominations, but would also reproach those from whom he has received his commission. Can a man of God, can a minister of Jesus Christ submit to all this bondage? We think not. Can their labors promote the cause of God, or perfect the saints? “I have not sent them, (saith the Lord,) yet they run; because I have not sent them, they shall not profit this people.” Christians, examine this subject; read your bibles; “prove all things; hold fast that which is good,” and admit nothing as good without scriptural authority.

GENERAL INSTRUCTIONS TO THE PASTOR OF THE FIRST BAPTIST CHURCH IN WESTMORELAND.

“Although the preaching of the gospel holds the first and highest place in the vows and responsibilities of the ministerial office, yet there are a variety of subordinate measures which with a view to the permanent and best effect of gospel ordinances, require the diligent attention of every pastor and every missionary. This is especially the case in congregations where, from their recent organization or other causes, the importance of religion and of religious instruction is not generally understood and felt. The Board therefore request your attention to the following measures, as important to be adopted and vigorously pursued in the station assigned you.

1. Without wishing to abridge your liberty or obligation, as a minister of Christ, as far as practicable to seek the spiritual good of the surrounding country, the Board will expect you to confine your labor's principally to the field designated in this commission, that the people, for whose benefit the aid of the convention in your support is especially designed, may learn from the influence of your uninterrupted efforts, suitably to appreciate the importance, of a settled ministry, and that they may thus be induced and strengthened the sooner to maintain the administration of christian ordinances without assistance from others.

2. The visitation of families, and of the sick, is particularly enjoined, as second in importance only to the public preaching of the word. In the performance of these duties, the Board will expect you to visit every family within the limits of your charge, which is not under the pastoral care of some other minister; and that you will feel the importance of making your visits strictly religious and ministerial, urging upon individuals, with faithfulness and affection, the necessity of repentance towards God and faith in one Lord Jesus Christ, and in families inculcating the importance of family religion

3. The visiting of schools, and the establishment and superintendence of Sabbath Schools and Bible Classes, are objects which claim your careful and zealous attention, and which the Board urge upon your notice with strong solicitude. These measures, dictated by benevolence and pursued with christian humility and kindness, will not fail, with the blessing of God, to give you access to the best affections of the youth of your charge, and will thus secure to you the delightful and important privilege of mingling a correct and powerful moral influence in the whole system of their education.

4. Meetings for prayer should be held at such convenient times and places as shall afford to all the families within your charge the privilege of attending them. These meetings the Board will expect you to encourage and promote; and particularly that you will hold the monthly concert for prayer Of this it is desirable that you give previous public notice from the pulpit, and that you make it an occasion for communicating to the people, in a concise form, such missionary intelligence as you shall have received during the preceding month.

5. The Board take a deep and lively interest in the cause of Foreign as well as Domestic Missions, and in the objects of the Education, Bible, Tract and Sabbath School societies, and will expect you, by every laudable means, to promote these great enterprises of christian benevolence. You are particularly desired to solicit the co-operation of your people, as, far as they have ability, in the work of domestic missions; And to promote the circulation of the *New York Baptist Register*.

6. The Board regard, with great pleasure and gratitude to God, the recent efforts of many churches, physicians and leading civilians of our country, for the promotion of temperance. Among the numerous and deplorable evils resulting from the use of ardent spirits, none is more universal than that of counteracting all the means which God has appointed for the moral improvement of mankind, and the salvation of souls. You are desired therefore, publicly and privately to instruct the people to whom you minister, respecting the causes, symptoms and fatal consequences of intemperance, and endeavor to persuade them to abstain from the use of intoxicating drinks.

Lastly, and particularly, it is desired that not only "in doctrine you be uncorrupt," but that you "show yourself a pattern of good works," "by manifestation of the truth, commending yourself to every man's conscience in the sight of God." As an ambassador of the Prince of Peace, "follow peace with all men;" and, avoiding reflections upon other denominations of christians, let your conversation in the world show that you have at heart, not the interests of a sect or party, but the salvation of souls and the prosperity of the Redeemer's cause. Be eminently a man of prayer; and, as you are bound to do by the terms of your own consecration to the work of the ministry, "preach Christ and him crucified." Be

faithful unto death, and the fruit of your labor will be “unto holiness, and the end everlasting life.”
Signed by order of the Board, – C. G. CARPENTER, Secy.”

Office of the Baptist Missionary Convention of the State of
New York, Utica, November 20, 1834.

To the Baptist church called First Westmoreland:

“Having learned that a door is open for preaching the gospel among you, and that you cannot obtain sufficient means to sustain an acceptable minister, and that the prospects are so encouraging as to justify further expenditures for sustaining the ministry of the word and pastoral labors, the Board of the Baptist Missionary Convention of the State of New York has appropriated thirty dollars to aid you in this object, to be paid either wholly or partly in money as our treasury may admit, when the following conditions shall have been fulfilled, viz:

1. That you enjoy the faithful labors of a pastor who shall be approved by this Board, and shall regard the accompanying instructions, as far as consistent, for the period of one year from October 16th, 1834.
2. That the plans of the convention, for diffusing information, and for raising funds for the various benevolent objects, be fully presented and faithfully prosecuted, especially that you raise as large an amount for Domestic Missions as shall be practicable.
3. That you receive no additional foreign aid for the above named period.
4. That you forward to the Secretary, on the first day of January, April, July and October, a report of the labors of your pastor, the number of sermons preached by him among you, the number added by letter and by baptism, the whole number of members, a general statement of their pecuniary condition and prospects, their activity and zeal in religious duties, the course of meetings usually attended in the church, the amount contributed for each of the benevolent objects, and for the ministry among you, the state of the society and congregation, of Sabbath Schools, Temperance Societies, &c., and in general, of whatever will tend to give a correct view of your state and of the benefits of the ministry among you.

If on examination of your report it shall appear that the above conditions have been fulfilled, you will receive an order on our treasury for thirty dollars. Signed by order of the Board, – C. G. CARPENTER, Secy.”

A BANTER

NEW VERNON, N. Y., March 4, 1835.

WE copy the following paragraph from the *American Baptist*:

MR. WILSON: – I wish to say, through the medium of your paper, that I engage to unite with any number above fifty to pay five dollars annually for ten years, to be spent in ministerial labor in the great valley of the Mississippi. Who ‘will assist in sending the bread of life to the destitute? Who will strive to prevent the “Great Whore” in her attempt to gain foothold there?’

C. T. Norcross.

REMARKS.

WE are desirous to know how many \$5 subscriptions will be required to supply the great, valley of the Mississippi with the bread of life? If a sufficient sum should be subscribed, where can that bread be purchased with money? And how great an amount of gold and silver will be required to enable her daughters, to hedge up the way of the “Great Whore,” so as effectually to prevent the old lady from gaining a foothold in the great West?

How truly does the inspired Solomon tell us, “There is a generation that curseth their father, and doth not bless their mother.”

“BE YE SEPARATE.”

NEW VERNON, N. Y., March 4, 1835.

CAN we consistently hold with the hart and run with the hound? Is it consistent for the Old School Baptists to take their stand against the corrupting abominations of the present times, and at the expense of our names and reputation, subject ourselves to the jeers, ridicule and calumny of the popular zealots of our day, and then so far countenance them in their iniquitous career as to invite their ministers to preach among us? Hark! the word of God replies: “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 works and fair speeches deceive the hearts of the simple.” – Rom. xvi. 16, 17.

Brethren, in obedience to the divine command, certain characters are to be *marked* and *avoided*. Who are they? Not such as separate themselves from those who walk disorderly, for all the saints are expressly commanded so to do. But our text is sufficiently explicit; mark such as cause divisions, *contrary* to the doctrine taught the saints previously to Paul’s writing his epistle to the church at Rome. It is a well known truth that the only divisions which now agitate the church of God are such as have been made by the introduction of what are falsely denominated benevolent institutions; such as had neither been learned or even heard of, when our apostle wrote; and yet, how strange to tell! many there are who think it very hard and uncharitable to obey the divine command of God concerning those who are stantly making divisions among us by setting up these abominations in Israel.

Others there are who, notwithstanding their conviction that these are the men alluded to by the apostle, and these the men and things to be avoided by the household of filth, tell us that they wish to act charitably towards these, their erring brethren; and if they will come among us as preachers and agree to say nothing about, schemes and inventions, they can receive them, notwithstanding they know them to be the advocates of the new divinity of the age elsewhere; and so by their course acknowledge them as the messengers of our Lord Jesus Christ, and aid them essentially to, by good words and fair speeches, deceive such of the simple as are looking to such inconsistent Old School Baptists for an example.

Brethren, we are either bound to reject these men, or we are not. If we are not, why do we pretend to make any stand at all? But if we are, let us lay aside all our own nice fleshly, worldly and (falsely

called) charitable feelings, which war against the spirit on this point, and buckle on our armor, and dispute every inch of the ground with the common enemy.

PHLEGON

NEW VERNON, N. Y., April 1, 1835

PHLEGON, alias *Eld. J. Mathias*, has written and published in the *American Baptist* an article in which he objects to the following language, which was used in an article copied by the *American Baptist* from the *Boston Recorder*, signed “H. E. W.,” viz:

“GOD FURNISHED THE CHURCH WITH AMPLE MEANS TO BRING THIS WORLD INTO SUBJECT TO CHRIST. *God never requires of the church anything which he does not give her the means to accomplish. The subjection of which I speak is purely of a moral nature, and the power by which it is to be done is purely a moral power. The work is great – the redemption of HUNDREDS OF MILLIONS OF IMMORTAL SOULS from the grossest ignorance and pollution to wisdom and purity; the REGENERATION and SALVATION of a lost WORLD. Yet the church has power to do it, and that too in a short time!*”

To the above extravagant language Phlegon enters his solemn protest, and closes his communication, (the insertion of which in full is prevented for want of room,) in the following words: “And now, Mr. Editor, (C. C. P. Crosby,) a word to you in the close. While such departures from old-fashioned Baptist principles are countenanced and sent forth by you, how can it be expected that those who love the truth can relish, fellowship or lend their aid in support of such preposterous errors?”

Mr. Crosby says: “We readily admit the article from an aged and reverend minister but feel impelled, however, to append a few remarks;” among which we notice the following:

“By the way, as Phlegon informs us in a letter accompanying his communication, that he, though “an Old School Baptist, is not one of the Beebe Signs of the Times-men, but has entered the lists with them,” we take the liberty of suggesting that he may find this argument turned against him, in defending missions, &c., as they allege as their chief, and in their opinion, sufficient objection to these, that they are not mentioned in the bible.”

Now we wish to enquire of the venerable Phlegon, *alias* Eld. J. Mathias, of Pennsylvania., what definite idea he intended to convey to Mr. Crosby in this note, which accompanied his communication? To us it is somewhat ambiguous; and since Mr. Crosby has betrayed his trust in publishing that which was confidential, and our name and publication is implicated by his treachery, we consider ourself entitled to an explanation at least; and we are confident that if Elder Mathias is the same man that he appeared to be a few years ago, he will not hesitate to advise us on this point, through the columns of the *Am. Baptist*, if he is fearful of becoming identified with Beebe and the “Signs of the Times.”

To be more explicit in the statement of our question, we ask, What is meant by a “*Beebe Signs of the Times-man*?” Can it be possible that Eld. M. would throw out the insinuation that there is an organized body of men under the command, control, or bearing the name of Beebe, and connected with the “Signs of the Times?” If so, we need not say the insinuation is gratuitous and untrue. Or does he wish to

disclaim all fellowship for, and union with the doctrine published in the “Signs of the Times?” If so, his favorite editor, Crosby, is a swift witness against him; for it will be seen that Mr. Crosby has in the above extract consigned him to us, as a stickler for bible authority in support of the doctrine and practice of the Baptists, accusing him at the same time of inconsistency, in being an advocate for bible authority in all things, and yet a defender of missions.

We can hardly bring ourself to believe that Eld. M. does not believe the doctrine advocated in the “Signs of the Times;” for we have heard him defend it strenuously, both before this paper was even published, and in his strictures on the communication of H. E. W., which when compared with the general tenor of the “Signs of the Times,” will exhibit no great discrepancy.

But again we will enquire, Did Phlegon intend to cast a stigma on those brethren throughout the United States who have sustained the publication of the “Signs of the Times,” by their subscription and by their communications, as being led away into error by its editor? We confess that to us his remarks plainly imply as much; for in telling Mr. C. confidentially that he was not a Beebe Signs of the Times-man, implies that others are; and if so, who are they? Certainly not those who are opposed to and persecutors of the “Signs of the Times,” and we can infer no less than that the patrons of this paper are intended.

But if this was the design, what must we think of Phlegon, who has been personally acquainted with many of the writers for this paper, whose locks are white in the service of their Lord and Master, and to his certain knowledge have contended for the doctrine and practice, to the interest of which this paper is devoted, before *Beebe* was born or this paper ever was thought of. Or could it have been the design of Phlegon to purchase the smiles of the editor of the national paper by contributing his mite of scurrility on us? Did he suppose that we had not yet suffered a sufficient quantum of abuse from Mr. Crosby, and the fraternity of his popular editorial brotherhood?

Eld. Mathias will greatly relieve our mind on this subject if he will at his earliest leisure answer these inquiries – and if it should be impracticable to communicate them through the *Am. Bap.*, by some means forward them *to us*, and he may rest assured they shall have an early Insertion in our persecuted paper.

Mr. Crosby, in retorting on Phlegon, is right in saying that we consider that the utter want of bible authority in support of the modern system of missions is a sufficient reason why they should be rejected by the children of the kingdom of God, who cannot go beyond the *word of the Lord to do less or more*. But he is wrong in saying that we allege this as our chief objection to the mission system; we have one still heavier to which we choose to give the precedency, viz: That those systems as contended for by himself and others are expressly forbidden by the law of Christ, and are a reflection on the wisdom, power and grace of our Lord Jesus Christ, as we have formerly shown, and if spared shall repeat from time to time, as we may have opportunity.

OLD FASHIONED BAPTISTS

MR. AMOS SNELL, a writer in the *Christian* (so called) *Secretary*, of Hartford, Connecticut, in explanation of the above phrase, which it seems he had previously used in a communication to that paper, writes as follows:

“Although there may be people that endeavor to maintain sentiments that are unscriptural, and still claim to be the Old School, or old fashioned stamp in distinction from others, there is justice in their claim only so far as they have been of long standing, and without change. Yet I think them not old-fashioned gospel Baptists; for an unscriptural sentiment or practice never helps to make a scriptural person or denomination, notwithstanding a paper to support their cause may be sustained by 1600 subscribers, and the devil may have a hand in it, yet this does not alter the case. What I understand by an old fashioned gospel Baptist is, to believe what primitive christians believed, and practice what they practiced, as it respects an exhibition of sentiment; in other words, to obey the commands of God, and practice the ordinances of the gospel according to their design. I suppose a Baptist is to be known as such when his sentiments and practice agree with the bible; then if this is indefinite, the commands and precepts of the bible are altogether ambiguous; and I believe every consistent or old fashioned gospel Baptist will feel a deep interest in the circulation of the bible, and as they love to sit under the sound of the gospel, and have their children and friends enjoy the same, acting from a fixed principle at heart, they will endeavor to do all in their power that can consistently be done, that their fellow men may enjoy the same privilege, and sustain the cause of missions by their alms and prayers, looking into the old fashioned bible for this rule: “Go ye into all the world, and preach the gospel to every creature.” It would be a natural consequence for such a Baptist to be perseveringly engaged in the temperance cause, for Paul, that I consider one of them, reasoned on temperance, and our guide, the bible, says, “Be temperate;” in short, be diligent in every scriptural benevolent operation of the present day, without covetousness, and not in any case give half-way fellowship to the unfruitful works of darkness, or the unscriptural inventions of men, in theory or practice. You spoke of new fashioned Baptists as though my remarks implied there were such. I think in some respects we have reason to fear there are such, and even in New England. The Baptists, or the sentiments of such as I have endeavored to describe, I think surpass in age the western or southern school sentiment, the exhibition of which originated in the wilderness of Judea and in Jordan’s stream, in some of its parts, and the rest not long after at the time the first Baptist that I have ever heard of commenced his public labors, more than eighteen hundred years ago. For this reason I have supposed such to be the most consistently entitled to the name of Old Fashioned Gospel Baptists.

“Yours in christian lore,

“AMOS SNELL.”

REMARKS.

NEW VERNON, N. Y., April 1, 1835

WE have not the means of knowing on whom Mr. Snell intended to bestow the application of this sentence; but as we are not aware of any set of Old School Baptists in the United States except that in which our name is enrolled, who have taken a stand against the corruptions in doctrine and in the practice of those who “say they are Jews, and are not, but do lie, and are the synagogue of Satan,” we

are led to the conclusion that we are the “sect which is everywhere spoken against;” and on this conclusion we will venture so far to correct the statement that it may at any rate give a more correct idea of who we esteem to be the Old School Baptists.

And first, he represents them as endeavoring to maintain sentiments that are unscriptural. Mr. Snell has not condescended to tell us ‘what unscriptural sentiment the Old School Baptists undertake to maintain, but like all others who have attempted to slander us, has thrown out the insinuation in a way calculated to make a false impression on the mind of the public, and then dodge behind the ambiguity of his own language, if called on to substantiate his insinuations, by saying, I did not say there *were*, but that there might be such a people. This is certainly the most contemptible and cowardly method of attacking the character or standing of any individual or class of men ever practiced among the fallen sons of Adam. We, however, challenge Mr. Snell, or Canfield, or any other writer or editor, to point out one or more unscriptural sentiment held by the Old School Baptists. We do not say that we are free from error, but we have a right when charged with error to demand of our accusers to show by the word of God wherein we err. We wish to be understood that being accused of attempting to maintain unscriptural sentiments, we do hereby challenge all the writers and editors in the United States to show by the bible any one or more sentiments held or advocated by the Old School Baptists which are unscriptural. If this challenge is not promptly met by our opponents, the reason why cannot be disguised.

But let the scene be reversed. Let the New School demand of us to point out by the bible wherein they are unscriptural in doctrine and practice, and we will meet them promptly, with bible in hand. “In meekness instruct those who oppose themselves, if peradventure God may give them repentance to acknowledge the truth.” Amos Snell is right in regard to our claiming to be of the Old School or Old Fashioned stamp, in distinction from others; and we also admit that there is justice in the claim so far only as this school has been of long standing, and the sentiments and practices by which it is distinguished without change. Hence it is that we reject from our fellowship in doctrine and in practices every sentiment and ordinance which has not been of at least eighteen hundred years standing; and on this ground prefer to bear the jeers, insults, ridicule, slander and persecution of the advocates of the new order, rather than to relinquish one point of the primitive faith delivered to the saints, or originally established in the gospel church, or admit into our faith or practice aught that is not fully warranted in the New Testament. He adds, “Yet I think them not old fashioned gospel Baptists,” &c.

Passing the thoughts of Mr. Snell, we agree that unscriptural doctrine, unscriptural practices, with sixteen hundred, or as many thousand patrons, with the devil in the bargain, can never make a scriptural person or denomination; for if it would, it would follow of course that the New School party laden as they are with their unscriptural doctrines and practices, including all the mass of inventions planned and brought forward by men and devils, against which the Old School from the days of John the Baptist have uniformly contended, would have to be recognized by us a scriptural body. . But Amos Snell further states that what he understands to be an old fashioned gospel Baptist is, to believe what primitive christians believed, &c. To this we say amen; this is the very thing for which we contend, and for which we suffer the loss of all things. But will Amos Snell consent to be tried by this standard? He says that he supposes a Baptist to be known as such when his sentiments and practice agree with the bible, and so say we. Let us then come up to this rule, compare our faith and practice with the bible, and see according to the supposition of Amos who is on the Lord’s side, and first let the Old School Baptists be weighed in this balance of the sanctuary. They reject all the popular schemes of the day, because they can find no bible authority for them. They endeavor to walk in all the ordinances of the gospel, as did the primitive saints, and being sensible of their shortcomings through the weakness of the flesh, they call on all who profess to know and fear God, to show them if in any particular they err, that

they may abandon their error. Thus stands the case of the Old School Baptists. Now let our friend Amos get into the scale, let him be measured by the divine rule, let his own statement be compared with the bible, and the discrepance will appear.

He speaks for himself and says, "I believe every consistent or old fashioned Baptist will feed a deep interest in the circulation of the bible, and as they sit under the sound of the gospel, and have their children and friends enjoying the same privilege, and sustain the cause of missions by their alms and prayers." So much then for Mr. Amos Snell's belief or faith. But from whence has he received it? On what is it founded? Not one word of bible from Genesis to Revelation to support a single item of this popular creed. Hence we adopt the language of Moses and say, "Their rock is not as our Rock, our enemies themselves being judges." But hark! Amos invites us to look into the old fashioned bible for a rule. Rule for what? Why what he has just stated above: the patronizing of Bible Societies, and missionary operations of his creed. Well, let us hear what his scriptural rule says. Here it comes. "Go ye into all the world and preach the gospel to every creature." Now for the question: How does this rule and the above statement of Amos' belief compare? The rule commands one thing, and the faith of Amos embraces another and quite different. Hence we may say to Amos, as Daniel read to the king of Babylon, "Thou art weighed in the balance and found wanting." But bear with us, Amos, If we tax your patience a little. it is so seldom that our opponents quote scripture to us, that we feel disposed to bestow on this text more than a passing remark.

1. By whom were these words spoken? By the Great Head of the church, to whose hands all power in heaven and on earth was committed.
2. Unto whom were these words addressed? Not to all the world, nor to all the church, but to the apostles of the Lamb.
3. Did the apostles and primitive preachers of the gospel understand and obey this command of our Lord Jesus Christ? They certainly did.
4. In obeying this command of Christ, did the apostle and primitive preachers of the gospel organize Theological Colleges, Seminaries or Schools? Did they spend three, six, or more years, after receiving this commission, to prepare themselves for the ministry? Did they form or patronize Bible Societies, Tract Societies, Sabbath School Unions, temperance or any other societies other than the church of the living God? They did not.
5. Were they hired by or dependent on Missionary Societies composed of professors of christianity, and unregenerate men and women? Not at all; freely they received and freely they dispensed the gospel.
6. If then the primitive preachers of the gospel understood and obeyed all that Christ commanded in this text, without going into any of the above measures, which are so popular in this day, we ask again, How far does this text go to prove the position assumed by Amos Snell, and with him all the New Light Baptists of our country? Indeed it is so far from sustaining their schemes, that it proves them to be uncalled for and unscriptural, and consequently anti-christian.

We have already extended our remarks as far as we shall be able to insert in the present number. We therefore leave the subject to the consideration of our brethren, believing that all who fear God and tremble at his word, will examine for themselves.

THE “CROSS AND JOURNAL” IN GRIEF

“I am very unhappy to inform you that I feel under the necessity of requesting a discontinuance of the *Cross and Journal*. First, I do not find that form of doctrine that the apostles taught; and secondly, I conclude this form of doctrine, and the practice of missionary societies and kindred institutions, are without the least precept whatever. The more I read your paper the more I detest this new-fangled system that is teaching for doctrine the commandments of men.”

“The truth does not always have its legitimate effects. While the gospel subdues many to penitence and love, it hardens others. “The clay hardens and the wax, melts before one and the same fire.” – [*Cross and Journal*.]

REMARKS.

NEW VERNON, N. Y., April 1, 1836.

VERY true, the truth does not always have its legitimate effect. This is abundantly exemplified in the case of the *Cross and Journal*; for had the truth which has been lavished so abundantly on the conductors of that paper been attended in them with the fear of the Lord, they would not at this time have needed the reproof which they have copied from one of their old patrons into their columns. Why, if able, does not the editor of that paper inform his correspondent in what part of the bible he may find a precept or example for those institutions?

Alas! it is much easier to put such troublesome correspondents off by assuming an air of pity for their ignorance, stupidity, or hardness of heart, than to find scripture to satisfy’ the bible man that the doctrine, practice and modern institutions advocated by that print are of God, so long as it is written that, “The legs of the lame are not equal.”

WHY WILL NOT MEN THINK?

NEW VERNON, N. Y., April 29, 1835

That is, why will not men think as does the editor of the *N. Y. Baptist Register*? or, why will they presume to maintain an opinion of their own so adverse, to the sentiments of A. M. Beebe, Esq., and so hostile to the interests of the N. Y. Baptist Convention? – for the defence of which the talents of this learned, pious, and eminent member of the Bar have been secured in the editorial department of the *Register*. Surely this subject needs some investigation. Therefore, let the *unthinking men of intelligence* who read the “Signs of the Times,” pause, read, reflect upon, and if possible, profit by the following editorial article which we copy entire from the *Register* of the 3d inst., notwithstanding its great length, for the special information of our readers; and as we presume our right will not be disputed, we shall

perhaps ruffle the smooth surface of this profound article with a few notes, for the consideration of our logical opponent.

WHY WILL NOT MEN THINK?

“It is indeed surprising that men of intelligence can give up their thinking faculties, to be led by ignorant, prejudiced editors or journals, whose columns are occupied with tirades against the benevolent doings of the age.

(1) Every thing is wrong, and should receive no support from christians, that is not projected and executed according to their views of charitable action, let it be a Missionary Society, or Bible Society, or Sunday School. However abundant the evidence of blessings to dying souls, they are to be utterly repudiated, because the names of such charities are not found in the bible, or because some imperfection may be detected in their organization or management; Unless good be done by just such a rule it must not be done at all. Human beings may remain in brutal ignorance, and die, and go to perdition, before this rule shall be contravened. The sleeping tenants, in a flaming habitation, shall not be awakened unless they be approached by the regular entrance and staircase; no ascent shall be made by a ladder on the outside of the house, nor shall any individual pass in to arouse them, unless he be attired in just such a dress – no matter however ardent or benevolent. Though the bible says, “It is lawful to do good,” and not only so, but urges us to “do good unto all men,” yet wo to the man who ventures upon such obedience; because the form of the act is not prescribed by the bible.

(2) At any rate, these consummately wise and good editors will throw you into such embarrassment if you attempt it, save within a very narrow circle, that your plans must be necessarily abandoned.

(3) If the bible be translated into a foreign language it can be of no benefit, because the man who performed the labor was a missionary in the employ of a Missionary Society; and another reason equally potent, because he was not sound in doctrine, according to the opinions of these wise ones, An accurate knowledge of a language is not the qualification that capacitate an individual for this great labor; it is the doctrinal sentiments he entertains; if he should be less Calvinistic than Dr. Gill, or the sagacious editor of the “Signs. of the Times,” such qualification is quite unimportant.

(4) Though Mr. Judson is as well acquainted with the Burmes as with the English, his translation of the bible into the Burman tongue is worse than worthless, because he is not more Calvinistic than Dr. Fuller; and though he has completed a dictionary of the Burman tongue, it surely can not be good for any thing, because he is a Fullerite. The principle will apply as well in one case as the other, for the injury is not in the translating of one language into another, (as the English into Burman) what words in the latter correspond in exact meaning with those in the former, but what is the creed of the translator? What have all tile mighty labors of Dr. Carey amounted to, in translating the bible into various languages of India, if he should not have agreed in his doctrinal views with such. sagacious men? What have Morrison’s vast labors on China amounted to, by which the bible has been given to millions of Chinese, should he be less sound than Dr. Gill? Au investigation ought to be immediately made in regard to the creeds of these distinguished men, lest some of the poor Gentoos and Chinese should get to heaven through the instrumentality of bibles translated by men unsound in the faith.

(5) The “Signs of the Times,” which we rarely notice, repudiates the translation of the bible into Burmese by brother Judson, on account of the unsoundness of his creed.

(6) The *very learned* editor has probably not yet perceived where this objection lands him and his followers. His opposition against the missionary enterprise so greatly blinds him that he is like the horse with one eye, which, in crossing a bridge, to avoid danger on one side, goes off on the other.

(7) So he, in his bitter opposition to Mr. Judson, on account of his alleged arminianism, would give his Burman bible to the winds, as unsafe and worthless, notwithstanding his competent scholarship and intimate acquaintance with the Bur. man tongue; and by parity of reasoning, nullify the translation we all use. Let us see where this champion of light comes out. The English version of the bible, in general use, was translated out of the original languages, in which it was written by forty-seven men selected by James the First, king of England, at his express request. The number first selected by him was fifty-four; but in the year 1607, when they assembled for the commencement of their labor, seven of the original number had deceased, These persons were eminent for their learning, and for their perfect acquaintance with the languages in which the scriptures were originally written. They arranged themselves in committees, prosecuted their work, and in about three years finished it. Their translation was first published in 1610; and this is the version to which the vast portion of the people of England and America are indebted for their bible knowledge – and the editor of the “Signs of the Times” among the number; for the original languages he knows nothing about. Many of these translators were Episcopalians, and all Pedo-Baptists! What does he think of a translation by such men? And what dependence can he place on his own bible after this? And what must be the embarrassment of his followers who may fall in with this article? If his most wise decision in regard to the incompetency of Mr. Judson as a translator, on account of the unsoundness of his doctrinal creed, be correct, and our version is given us by Episcopalians, and other Pedo-Baptists, he so effectually strips his followers of all their bibles, except a few who may read the original languages, that they may most properly demand of him to go to work and acquire a knowledge of the ancient tongues, and furnish a translation on which they can safely depend.

But the opposition of this accomplished editor, who would sink a ship to destroy a rat, results from his blind opposition to all the benevolent objects of the day. His blindness is such that he is disqualified to discriminate what is right and what is wrong. And what most surprises us is, that men of any intelligence and benevolence should have yielded him their patronage for a moment, after his shallow, as well as wicked condemnation of Mr. Judson’s Burman translation of the bible. We imagine that hardly a greater outrage on the good sense of mankind can be found, than this repudiation by the “Signs of the Times,” of the translation of the scriptures by Mr. Judson. It goes hand in hand with the principles of the Papacy. A man must be of the Pope’s creed, exactly, to qualify him for a translator for his holiness; and the editor of the “Signs of the Times” requires pretty much the same qualification. O Adoniram Judson! what an unfortunate man thou art, to be condemned by such a critic!”

REMARKS.

(1) We do not wonder at the consternation of this editor, who in concert with his popular editorial brethren throughout the land, have from time to time taken unwearied pains to convince the good people of America that we are an ignoramus, and unworthy of public patronage, while he discovers that his wise counsel, like that of Ahithophel, (see Sam. xviii. 14 – 23) is rejected, and he with his coadjutors brought under the insufferable mortification of witnessing the last struggles of the defunct *Columbian Star*, *Cross and Banner*, *Narrator*, *World*, *Christian Gazette*, and *Baptist Repository*, all of which, in concert with the *Register*, have wasted their fury in the vain attempt to overthrow the “Signs of the Times,” which amidst all their wrath has steadily and rapidly continued to advance her patronage, and to extend her circulation into almost every State and Territory of America. Truly! why will not men think? flow are the mighty fallen; and how hath God chosen the weak and foolish things of this world to confound the wise, and the things that are not to bring to naught the things that are.

(2) What prejudice and ignorance! What superstition and bigotry, according to the notion of the *Register*, for men who fear the Lord to require scripture authority for their religious course, or to oppose the “Benevolent doings of the age,” merely because God has not required them at our hands; or to speak, write, and print against a union of the church with the world, in the form of Missionary and Bible Societies, and Sabbath Schools, because there is no rule for them in that book which they claim as their only and infallible guide in all their religious pursuits. In short, what contemptible blindness – what profound ignorance, to reject every thing but the bible; and thus with the *Register* before their eyes, staring them full in the face, without a blush make void the commandments of men, by the scriptures of truth. How strikingly analogous is our case to that of refusing to rescue the suffering inhabitants of a flaming tenement! But our learned *namesake*, after tacitly acknowledging that these societies are without rule or authority in the bible, and after urging the unimportance of bible rule or authority for them, makes them essential in the salvation of human beings from brutal ignorance, death, and even from final perdition, and then to cap the climax of his inconsistency, he attempts to bring a rule from the bible in their support. But why, if the bible rule be unimportant, does he attempt to bring forward such a rule? and why, if it be important, does he labor to make us believe that it is not? But now for his scripture. He has brought forward two passages, one of them only from the bible; where he finds the other he has not informed us: they read thus: “It is lawful to do good,” and “Do good unto all men.” Admitting, as we most cordially do, that the bible requires us to do good, and that too, to all men, *as much as lieth in us*, is there no line drawn in the scriptures between good and evil, or rule for performing the former and rejecting the latter? Are we left like the Israelites, when they had no king, to do every man that which is good in his own eyes? If so, our opponent (if sincere) is found obedient to the divine command in opposing us, and we are equally obedient to the same precept in opposing him. Saul was doing good when he saved Agag, and the best of the cattle; although Samuel charged him with rebellion in the same thing. Indeed, according to the *Register*, it would be hard to do wrong. The Mother of Harlots, and nearly all her Protestant daughters, consider it good to sprinkle infants. The popular Baptists think it good to unite with them and with the world, to convert sinners and to evangelize the world; and a few remain who believe it good to oppose every unscriptural association of church and world, together with the entire mass of humanly invented forms and rules for serving the Lord.

Now God either has, or has not given us a direct rule for doing good. If he has not, we cannot know whether our work be good or bad. It is vain to say it is good because it seemeth so to us; for “There is a way which seemeth right to man, but the end thereof are the ways of death;” and equally vain to argue that we are doing good because our number and influence are increased, or because our plans are prospered and we have succeeded in accomplishing our enterprises. This can prove nothing for the”

Signs” or the “Register.” The Mahometans and Roman Catholics have greater numbers and more influence than we; yet this will not prove to us that their works are good. But if God has given us a rule by which we are to know what is, and what is not good in his sight, let us not call it unimportant. Will the editor of the *Register* admit that the scriptures are a perfect rule to the saints, and that in them the man of God is thoroughly furnished to every good work? or will he contend with the Quaker, that he has an inward light or monitor, that he esteems as a better or more infallible light? If the bible is the only rule for doing good, then we are right in rejecting every other rule, notwithstanding all the slurs and ridicule of men but if the Quaker creed, or our opponent be right, we know not to what use we are to apply our bible; and if the editor of the *Register* can feel safe without the bible, we do hope he will allow us to be governed by ours.

(3) If we were *consummately wise and good*, we should feel disposed to say, that in this solitary sentence we were justly represented; for he has hit by accident, or by design, the very point. This is what we mean by narrowing down our operations to scriptural limits, and thus embarrass those who, like our learned antagonist, cannot dispense with their unscriptural plans.

(4) Here we find ourselves quite unexpectedly thrown into the company of John Calvin and Dr. Gill; but as this may have been an oversight, we will not venture to be too much flattered. The compliment, however, if as such it was designed, might have been spared; our friends know that we have disclaimed all connection with Calvin, and also refuse to call Dr. Gill father; although these men professed to believe much of the doctrine which we have learned from Christ and his apostles.

(5) What can be the views of the editor of the *Register*, concerning *getting to heaven*? Does he know that the Holy One has said, “I am the Lord, and besides me there is no Savior?” and that an inspired apostle has said, “Neither is there salvation in any other?” or does he wittingly intend to treat with contempt the express declarations of the word of God, by insinuating that salvation may result to Gentoos and Chinese from the exertions of men? Really, in this case we hardly know whether to pity or to blame him. However this may be, we are under no apprehension that any of the sons of Adam will ever get to heaven in any other way than by grace through faith, and that not of themselves, as saith the scriptures.

(6) We know not to what statement of ours this declaration is intended to refer.

(7) How modest! how polite! and how *forcible!* are the words in which we are likened to a one-eyed horse falling from a bridge. Surely this erudite lawyer, like Balaam, has taken up a parable by which, he has been enabled to convey to us some just idea of his feelings, in which, however, we do not envy him. We are glad that he has not in his metaphor robbed us of both eyes; and we would fondly hope that the one he has left us in possession of, may prove to be the same which is mentioned in Cant, iv. 9, and that it may ever be single to the glory of God.

His followers! By this slur we suppose he intends to reproach those who read and patronize the “Signs of the Times,” the distinguishing sentiments of which, were held by the Baptist Church from the days of John the Baptist. But our subscribers have become somewhat inured to reproach, and will require something more potent to drive them off the ground than all the abuse he is capable of. He seems to anticipate some serious embarrassment on their part, should any of them fall in with his famous article.

We were perfectly aware, before Mr. B. stuck this flaming torch into our eyes, that James 1, king of England, and head of the Episcopal Church, did not select Old School Baptists to revise for him a translation of the holy scriptures; and that his translation has been frequently compared with the original text, and revised again and again by the learned of every religious order; and after all is treated

with the utmost disrespect by all the advocates of the new order of things, who, in utter contempt of the authority of its pages, still go on teaching for doctrines the commandments of men, and making void its commandments by their traditions.

We have never questioned the competency of Judson to translate the bible into the Burmese language, in regard to his literary abilities; but we very much doubt the honesty of the man. For one, we would be loth to trust a man, however learned he might be, to translate for us, who for the sake of extorting from the people more of the filthy lucre, would deliberately write and publish throughout our country the following blasphemous words: “Some, yea many precious souls might have been redeemed from the quenchless fires of hell, where now they must lie and suffer to all eternity, had you not been afraid of being thought unfashionable, and not like other folks,” &c. Yet these are the words of Adoniram Judson, published in a letter to the American females, and defended by A. M. Beebee of the *Register*. As soon would we receive a translation from the Pope of Rome, as from the man who for the love of mammon will set his name to the above doctrine.

The men who were employed to translate the scriptures for us, though differing from us in some important points, were, notwithstanding, men of common honesty; this we cannot say of Judson’s translation. Our translation has been subject to the revision of learned men of our own faith – not so with Mr. Judson’s Oars accords with the teachings of the Holy Spirit: and so may Mr. Judson’s, but we very much doubt it.

How many and how various are the appellations awarded us in this article! How strangely we are whirled from one character to another! And if our case be correctly stated, we are ignorant, prejudiced, consummately wise and good, Calvinistic, very learned, champion of light, accomplished editor, shallow, wicked critic. It would seem that his vocabulary had been exhausted to furnish a sufficient quantity of names with which to honor us. Yet being accustomed to the reproaches of the New Order, we are prepared in same measure to bear them with patience. Indeed we do esteem such reproaches greater riches to us than all the treasures of Egypt.

PROFESSOR EATON’S ADDRESS

NEW VERNON, N. Y., May 13, 1835.

WE consider the following extracts from the Inaugural Address of Professor Eaton as expressive of the views of the N. Y. Baptist Convention, as he is chosen by them as one of the teachers who are to prepare pious young men for the ministry at Hamilton Institution.

“The exigencies of the times, then, demand a *thoroughly educated ministry*. This may seem rather a bold and startling proposition to many Baptists, but a deep conviction of its truth urges me to advance it, and I trust my previous remarks have fully prepared my brethren to receive it with favor. I verily believe without such a ministry our nation cannot be saved. We cannot too much magnify the office of the christian ministry. I will not, however, stop here to descant upon its sublime and unspeakably important relations to God and man. Compared with it, how contracted the sphere, and mean the station, of the mightiest earthly monarch. I speak of it now merely as a center of conservative influence to save the nation.

Its position to the people is such, its action so constant, direct and uninterrupted, its opportunity to exert a moulding influence upon the mind and heart so fair and full, that I will venture the assertion, even at the risk of raising the senseless cry, "Church and State," "priestcraft," *et id omne genus*, that the temporal as well as the eternal salvation of the land depends more upon the christian ministry than upon any other body of men. How immensely important that its influence should be of the right kind, powerful and unrestrained, acting beneficently upon all the great interests of humanity. Now, however favorable its position, however constant and direct its action, however fair and full its opportunity for exerting an influence, it cannot keep its hold upon an intelligent and educated community without it is itself intelligent and educated. It cannot, indeed, fully exert its beneficent power without it is considerably in advance of the general mass in knowledge and information.

Added to the considerations just mentioned, are others of a more special character, suggested by a contemplation of some of the peculiar features of the age, which most forcibly demonstrate the importance to the ministers of God of that discipline and enlargement of mental powers which a thorough education can alone impart. One of the most remarkable features of this most remarkable age is the grandeur of the conceptions, and the magnificence of the enterprises which men form and execute. Things are conceived and done upon a great scale. New energies and new capabilities seem to have been discovered in the world of mind as well as in the world of matter. An elevation and extent of view, a vastness and stretch of purpose, a depth and intensity of feeling, and an energy and promptitude of action, characterize the present movements of the human mind. The enterprises of the church, as those of the world, are strongly marked with these characteristics. The conceptions of enlightened christians, as respects the field and object of their labors, have been widening and widening, until they have come actually to embrace the world and the conversion of its millions to God. They have come to talk as familiarly of the conversion of the world as formerly of sending the gospel to a destitute neighborhood, not as a "consummation devoutly to be wished," and fervently prayed for, merely, but as a work which the Son of God is now calling upon them with commanding and animating voice to attempt and accomplish. The plans projected, and the means devised, for the accomplishment of this glorious object, partake in some measure of the grandeur and magnitude of the object itself. Ever and anon some new plan is announced, whose moral sublimity fills the mind, and thrills along every nerve of christian philanthropy. At one time we hear of supplying the millions of our own country with the word of God in the brief space of two years; the astonishment of our minds at the boldness of the conception had scarcely subsided ere the work was done. Again we hear of providing schools for the instruction of our whole youthful population in this precious word. Our minds are delighted and our hearts cheered at the energy and success with which this great and benevolent object is now being prosecuted. Finally we hear of giving the Word of life to the whole world. Yes, the church seems at last to be rousing and shaking herself, and taking hold in earnest of her appropriate work. She is casting out the gospel net over the world. She is planting her moral machinery upon every shore. A cordon of her mighty agencies even now belts the earth. Now does it not require a well informed mind of strong and expanded powers to form even an adequate conception of these sublime movements of the Zion of

God. Much more does it require such a mind in one who is called not only to take a conspicuous part in these movements, but to lead and direct them!”

REMARKS.

How passing strange the infatuation of that mind, which can, in the face of the word of God, talk and write to us about the exigencies of the times requiring, in the house of God, a deviation from the order established in Zion by our Lord Jesus Christ, as hitherto strictly observed by the people of the saints, and which has never failed to answer in all respects the designs contemplated by the divine Legislator, by whose authority this order in all its fulness was established. Well might Mr. Eaton apprehend that some of the Baptists would regard his statements as “bold and startling,” especially those of them whose thorough acquaintance with the New Testament has taught them to regard the order established in Zion by the great Head of the church as immutable as the pillars of the throne of God, and amply adapted to the exigencies of the church, until the last wave of time shall dash upon the shore of eternity. Such Baptists cannot but view the assertions of this learned teacher as insulting to the divine Majesty, as it is incompatible with a just sense of the wisdom of our adorable Lord.

How preposterous to assert that the plan of God is so defective, that at this moment we have hit upon a period which requires a new order of things, differing essentially from the order once required and maintained in the kingdom of Christ. And that although the plan which divine wisdom originated and established was well adapted to and did answer the purpose of the church for the last eighteen hundred years, yet now it is discovered that unless a new plan can be brought into requisition by human wisdom, “*our nation cannot be saved.*” But yet, Mr. Eaton says, it is *demande*d; and we will not dispute that such demand is made, but we have a right to inquire, by whom? and being duly informed on this point, should we honor the imperious *demand*, we should find ourself in such circumstances as would enable us to tell the Jew and Gentile who had required these things at our hand. Hence we ask, Has *Jesus* demanded of the church and world that they should now no longer regard the line of division which, his sovereign hand has drawn between them? That they should now unite as one man, raise up and educate a new order of bishops, apostles, ministers, or popes, to meet the exigencies of the times? If so, where is that demand to be found in the good old book, or by what special messenger has this extraordinary message been sent down? Can Mr. Eaton find it in the following language of Paul? “I marvel that ye are so soon removed from him that called you into 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! But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed!” – Gal. i. 6,8. Or will he find it contained in these words: “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?” Rev. xxii. 18. Mr Eaton has the assurance to tell us that this is a demand of the times. Well then let him with all his time-serving brotherhood see to it; we profess allegiance to another king – “one Jesus.”

But we pass to notice the faith of Mr. Eaton: “I verily believe without such ministry (educated) our nation cannot be saved.” This faith will accord much better with that of Levi Tucker, who believes that “there is no hope for Pennsylvania other than through an educated ministry.” (See page 181,) than with the faith of God’s elect. But what salvation does Mr. E. believe cannot be effected without an educated ministry? He tells us, “The temporal as well as eternal salvation of the land,” &c. Let us examine for a moment the foundation of this man’s faith. We will test the matter thus: Fifty years ago a theological machine for educating young men for the Baptist ministry was not known in our denomination; at that

time none but such as persecuted the Baptists unto death had any colleges for educating their ministers, and yet, how strange to tell, instead of sinking into eternal oblivion, we see at that very moment our then newly organized government emerging from the temporal thralldom into which but a little before the Revolution they seemed to be doomed; and from the day of our deliverance from the government of Great Britain up to the time of building colleges for manufacturing Baptist divines, America could challenge the world to produce a nation enjoying to a greater degree the blessings of temporal salvation. Yes, under such circumstances of the church, is it not admirable to mark the temporal salvation which the God of providence wrought for us? Here, and at that very time, an asylum was provided for the reception of the oppressed of all nations under heaven; and to the shores of our dear America, God with an high hand brought his church; here they found their promised and long sought “place in the wilderness, where she should be nourished for a time, and times, and half a time, from the face of the serpent.” – Rev. xii. 14.

It is also a remarkable fact that the greatest obstacles in the way of the salvation of the Colonies of America were the learned priests, and their pliant “cow-boys,” or tories. The latter were invariably instigated by the educated ministry – not of the Baptist, for, we thank God, at that day the Baptists had none – of the then established order; while the whole phalanx of educated ministers were found acting ever in concert with the most inveterate enemies of civil and religious liberty.

We are happy here to insert the opinion of General Washington, concerning our uneducated Baptists, which we extract, in reply to a letter of congratulation which he received from the United Baptist Church in Virginia, when he entered upon his first term of service as President of the United States.

“While I recollect with satisfaction that the religious society of which you are members, have been, throughout America, uniformly and almost unanimously the firm friends to civil liberty, and the persevering promoters of our glorious Revolution, I cannot hesitate to believe that they will be the faithful supporters of a free yet efficient general government. Under this pleasing expectation, I rejoice to assure them that they may rely upon my best wishes and endeavors to advance their prosperity.

“In the mean time be assured, gentlemen, that I entertain a proper sense of your fervent supplications to God for my temporal and eternal happiness.

“I am, gentlemen, your most obedient servant,

“GEORGE WASHINGTON.”

Here, if our limits would admit, we could insert the names of many of our venerable but *uneducated* fathers in Israel, who contributed much to the temporal salvation of our nation, and on the other hand trace the unyielding oppression and tyranny of the *educated* priesthood, before, during, and since the Revolution. The blood of those victims who were murdered by the pious hands of the educated ministry in New England, has not yet ceased to call down the vengeance of heaven on their murderers. Fine conservators these of our national rights, who have never since the days of Cain been in possession of power but they have employed it in a manner hostile to the interests of civil and religious liberty! Not a nation under heaven has ever been able to maintain a free and equitable government where an educated ministry has been able to bring the people to believe the doctrine set forth in the address of Mr. E.

But let us once more compare the present state of things in this country with the past. We have shown above how the illiterate and genuine disciples of our Lord stood halt’ a century ago, and what temporal

salvation God wrought for America in their time; but now the times have altered, and the popular Baptists have adopted the policy of their old oppressors, and have their own Theological Schools scattered all over the face of our once prosperous country. The ministers which has issued from these dens of abomination are almost as numerous among us as were the locusts in Egypt in the days of Moses and Aaron. Mission Societies for the maintenance of these popular school boys, with a host of other popular money-getting machines for their aggrandizement, are brought into being, and the influence of the educated ministry is felt among the Baptists, and what now is the state of things in regard to the temporal salvation of the nation? Let them now tell their own story, and from their own shame-deserted lips the cry is heard, “Men of Israel, help; sinners, help; government, help; mammon, help! We are like to be outdone by the Catholics; the Pope can and does furnish missionaries faster than we; he deals his cash with unlimited profusion, and is at thin moment deluging our country with Catholicism and ruin!” Nor is this cry an idle tale, for it is a real fact that the Catholic church is making a more rapid headway than her Protestant daughters can; and under the very influence of Mr. E.’s educated ministry, so far are we from finding the temporal interests of our beloved country improved, according to their own statements, our nation never before bordered so closely on the verge of ruin and despotism as at this moment, while the popular reform flourishes among us like a pestilence. So much then for the clerical protection of our country. This influence of the clergy Mr. E. would wish to be *powerful* and *unrestrained*; but let his desire in this particular be gratified, and then may the Lord have mercy on the people. Let loose the power of an educated and unrestrained clergy, and hell alone could equal the scene that would follow.

In regard to the eternal salvation of our nation, land, &c., we are not able to comprehend the precise meaning of the learned Rabbi of the Hamilton Theological School. Our bible knows of no other eternal salvation than that which secures to the heirs. of promise the blessing of immortality and eternal life’ through (not an educated ministry, but) our Lord Jesus Christ. This was, and is, eternally secured in the covenant of life and peace, and cannot be altered either for the better or worse, by men, angels, or devils. “For he saved them and called them with an holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ before the world began.” – 2 Tim. 1. 9.

As to the idea of the eternal salvation of the nation as such, or the land, if Mr. E. will dig among his rubbish until he finds the book of the Lord, by reading therein he will find that God has not designed the nations of this world as such to exist eternally, but has appointed a day in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. – 2 Peter iii. 10.

But passing the foregoing considerations for the present, we will endeavor to place in one scale the reasons urged by Professor Eaton in favor of, and those by an all-wise God against, an educated ministry.

1. Mr. E. argues that an educated ministry is indispensable to the exigencies of the times: the world is on the “onward march,” and becoming enlightened and scientific; and this he attempts to demonstrate by showing the vast capacities of the children of men for inventing such things as Bible Societies, with all their kindred institutions, together with the great scale in which the present age conceives of and does up things. Having probably to his own satisfaction proved that human nature is now somewhat different from what it was in olden times, he urges on this ground the necessity of an improved ministry.

2. Connected with the first reason, he urges that in order to carry into effect the mighty enterprises conceived and brought forward by the inventive genius of improved human nature, an educated ministry is indispensable.

3. The inventions of the age are so numerous and multiform, that a ministry uneducated cannot understand them all.

4. The ministry cannot fully exert its beneficent power unless it be considerably in advance of the general mass of knowledge and information.

5. Because the ministers of this age are not only called to take a conspicuous part in the work of saving the world, but to *lead* and *direct* these movements.

6. That being made acquainted with *natural* philosophy, they may be put in possession of a store-house of illustration, which in this scientific age they will find available and serviceable in the elucidation and enforcement of divine truth.

All these, together with the supposition that the temporal and eternal salvation of America depends exclusively on an educated ministry, seem to make up the sum total of his arguments in favor of the Theological Machine in which he is about to take the high seat of Gamaliel. Yes, these are the considerations urged by the most learned and talented of the day, and of course may safely be considered as presenting the strength and bulwarks of the new divinity system.

We will now collect some of the reasons why the God of wisdom will not lay aside his own plan of operations, and adopt those of human production.

1. "Because his thoughts and ways transcend the thoughts and ways of man, as the heavens do the earth," (Isa. iv. 8, 9;) and "He is of one mind, and none can turn him."

2. Because the wisdom of men is foolishness with God.

These are sufficient reasons why the Lord will not adopt the plan of Mr. Eaton. It would reflect on his wisdom, destroy his immutability, impeach his truth, and after all fall so far short of effecting anything good, that it would only be to substitute foolishness for perfect wisdom; and we can as easily bring ourselves to believe with the fool, "There is no God," as with Mr. E. and his admirers, that God is as deficient in wisdom, power and immutability as they would represent him to be. It will now be entirely too late for Mr. E. to assert that he intended no other or new plan, for he has already admitted this, and claims that the exigencies of the times demand something more than what was required in times past. Nothing can be more evident than the fact that our Lord Jesus Christ, having all power in heaven and earth, did call poor, unlearned and despised fishermen, and others of like common occupation, to preach among the Jews and Gentiles the unsearchable riches of his gospel; and inasmuch as we know that "he had power over all flesh," (John xvii. 2, also Matt. xxviii. 18,) and could as easily, had it been his sovereign pleasure, called the most learned of men or the most exalted of angels to proclaim his everlasting gospel, the conclusion is too irresistible to be denied, that he has chosen, not from necessity, but of his own good pleasure, the weak things of this world to confound the mighty; and the reason of this, his sovereign choice, he has condescended to give us: "That the excellency of the power thereof might be of God and not of us."

Had our Lord adopted Mr. Eaton's plan, and called to the work the most splendid talents to be found in that day, and sent them forth, it would have materially marred the excellency of the glory; for what cause would not appear to good advantage when advocated by the greatest talents? But the gospel was not to be dependent on human talent for its success, hence God was pleased to make it a stumbling-

block to the learned Jews, and foolishness, to the wise Greeks; but at the same time to them who are called, Christ, the wisdom of God, and the power of God. We are aware that it is said that Christ was personally with those whom he first called to the work, and had them under a thorough course of preparation for the sacred work to which he called them. All this we admit; and if Mr. E. has yet to learn it, we are frilly prepared to inform him that that *Old School of Baptists* has not been discontinued. It is still the province of our Lord to raise up, qualify and send forth laborers into his harvest, and it remains the duty of the church, as formerly, to pray the Lord of the harvest to send laborers into his vineyard.

We cannot close these remarks without noticing particularly one assertion which occurs in this famous address. Mr. E, says that the Son of God is now calling upon enlightened christians, not devoutly to wish for, or fervently to pray for the conversion of the world, but is now commanding them with animated voice to attempt and to accomplish the work. This assertion we deny, and we call upon Mr. Eaton to prove his assertion; we shall hold him guilty of uttering palpable falsehood in the name of the Lord, until he proves to us that the Son of God has called on any of his creatures, angels, men, or devils, to convert the world. We wait for his proof.

THE GOSPEL COMMISSION

NEW VERNON, N. Y., July 22, 1835

“And he said unto them, Go ye into all the world and preach the gospel to every creature.”
– Mark xvi. 15.

TRUE to the promise made to our correspondent at Burdett, in our last number, we will give a brief expression of our views upon the above text. We regret the want of room to give our mind more fully on this important subject, as we conceive it to be most awfully and wickedly perverted by the popular theologians of our day. It is by them perverted to mean anything and everything but the truth. They quote it as a full and sufficient warrant for theological seminaries and colleges; they profess to be governed by it in the formation of Mission Societies, and profess obedience to it in getting up and sustaining Sunday Schools; they inscribe these words as a motto upon the frontlet of their tracts, and other popular religious publications; and in short they would use it to sustain any practice they may choose to adopt.

And yet how very simple and plain the language is, when stripped of the sophistry and confusion into which the subject is thrown by the artful management of those who handle the word of God deceitfully. This text, like all others from the same source, is spoken with divine authority; and in the investigation of the subject, we will first notice the commander; second, the persons addressed; third, the command given; and lastly, the inference we are warranted to draw from the subject.

1st. Who is the commander? This is a very important question in the consideration of the subject in our estimation; for we hold that there is but **one** being in existence, either in heaven or on earth, who is clothed with such authority to give such commands; hence whoud we -, should an angel from heaven, or a Missionary Society on earth, say to any of the sons of Adam, Go ye and preach the gospel, it would me most daring presumption, and woe to the wretch who would obey our command. The commander in this case is none other than the Lord from heaven; and he prefaced this exhibition of his power and Godhead, by assuring his disciples that all power is given unto him in heaven and in earth. See Matt. xxviii. 18; very evidently implying that less power would not be sufficient to authorize any one to issue

this supreme command; but assuring them that he was in full possession of all the power of both worlds, said unto them, Go ye therefore. This divine commander is then the Almighty God, the great and glorious Head of his church, and the Supreme Monarch of his kingdom. At his command his heralds fly, and his gospel is proclaimed.

“He looks and ten thousand of angels rejoice,
And myriads await for his word;
He speaks, and eternity, filled with his voice,
Re-echoes the praise of her lord.”

2d. The people to whom this command was addressed. It has been very common with christians to suppose that this text was addressed to all those who in every age are divinely called to preach the gospel; and that a very similar commission, in many respects, is given by our Lord Jesus Christ to every one whom he has called to that work, we do not doubt; but those words were addressed exclusively to the eleven disciples whom it was his pleasure to name apostles. We have already shown that many at this degenerate age attempt to apply this commission to the various schemes and inventions of the day. We recollect seeing some twelve months ago, if our recollection serves correctly, an advertisement in the Baptist Repository of New York, calling for six hundred persons to distribute tracts in that city, in obedience to the command “Go ye into all the world and preach the gospel!” We are persuaded that every candid child of God is fully prepared to say with us that this commission belongs to none but such as are specially called and chosen of God to that work.

If our space would serve, we should here look a little into the manner of the calling and qualifications of the eleven, and of all others whom the God of heaven has called to preach his everlasting gospel. They were not called or enticed by the glittering charm of gold, for they held that the love of money was the root of all evil; (what a strange creed for this day!) nor were they qualified by colleges or theological seminaries, neither were they employed or sustained by mission societies. But they were men of god, born of his Spirit, and generally illiterate, as God’s ministers are to this day. Only think what sort of an agent for modern purposes Peter would make, if he were now on earth, to tell Simon, “Thy money perish with thee. Thou hast thought the gifts of the Holy Ghost might be bought with money,” &c. Would not our modern missionaries rather say, Give us the money and perish for aught we care? Paul, too, would make an odd figure at that business, unless he would quit working with his own hands to administer to his necessities, and to those that were with him.

And can our readers believe that God, who changes not, now delights in a different class of ministers, of opposite sentiments, greedy for filthy lucre? Impossible.

We come thirdly to notice the command, Go ye – not send others; this would certainly be an awful perversion of the word of God. Who does not know the sense of language better than to ignorantly fall into so fatal a blunder? Go ye, i.e., yourselves, those to whom our Lord addressed the command, into all the world and preach the gospel unto every creature. The extent of the divine command is not to be restricted for want of funds, for the Lord told his disciples that he would go with them, so there was no fear. they knew that he who rained down manna into the camp of ancient Israel, who fed Elijah by the ravens, who blessed the loaves and fishes, could, and would, if it should be necessary, call up the fish of the sea with money in their mouths to answer all necessary purposes. No parish bounds were set; their field of labor was all the world. These eleven, in the very sense of this text, went everywhere preaching the word. See 20th verse.

The executive committee of the mission societies do attempt to ape or mimic the work of the Lord, by their enchantments, as did their brethren, the magicians of old, the work of Moses and Aaron. They call

men, put them through their theological factory, give them what they presumptuously call a commission, appoint to them the field of their labor, direct them when, where and what to preach, and then pay them by the day, month or year their hire. But these being the hirelings of the mission societies are not the servants of Christ, for no man can serve two masters.

But this command not only designates the men, and points out to them the field of their labor, but it directs them what to do: preach the gospel. There is no authority here given to play off seminary airs, read notes or beg money, for after all these things do the Gentiles seek, but preach the gospel. The term gospel means now precisely what it always did, and the apostles in obedience to this very command preached eternal, personal and unconditional election. – See Eph. i.3; 2 Thess. ii.13; 2 Tim. ii.9. They preached Predestination in the most absolute sense of the term. – See Eph. i.5,11; Rom. viii. 28,30; Acts ii. 23, and iv. 27,28. They preached the atonement of Christ specially and definitely for the elect, and for them exclusively. – Rom. iv. 25; Eph. v. 25; Titus ii.14; 1 Peter i. 19,21; Heb. x. 14. In short, they taught the disciples to observe all things whatsoever Christ had commanded, and to let any and every man or angel be accursed who should preach any other gospel.

In conclusion, we were to note some few plain inferences. **1st.** As all the power in heaven and in earth was indispensably involved in qualifying the great Redeemer for the work of calling, qualifying, sending forth and sustaining the ministers of the gospel; there are, and can be none of his ministers on earth at this day but what are so called, qualified, sustained, &c., and consequently all such as do arrogantly assume this work, and pretend to call, qualify or send forth ministers, or to do any part of this work, are anti-christ. Second, Inasmuch as Christ has all power, he can, and does call into the ministry whomsoever he pleaseth, independently of all the schemes of men. If, therefore, he has occasion for learned men, the learned are at his command; and the only reason why the church has not a more plentiful supply of faithful and talented ministers, is not occasioned by bankruptcy on his part, but is simply because he has not seen fit at present to call them to the work. Again, as the work is wholly his own, he is as able to raise up the natives of Burmah, Hindostan, or the Indians of our woods, as any of those whom human wisdom might suggest.

2d. As this commission was addressed to none but such as were designated by our Lord, and can apply to none others without manifest violation of its proper sense or meaning, it is insulting to the divine majesty for us to so far abuse its meaning as to apply it to the peddling of tracts, and the promulgation of error, or the building up of the various inventions of men or devils, whether they be called benevolent or otherwise.

3d. As the command plainly expresses what those unto whom a divine application of it is made are to do, there can be no place found in the sense of this, or any other bible arrant, for building or sustaining of theological institutions for that purpose of teaching such as are so called what their Lord and Master would have them do. As their calling is of God – and the King’s business always requires haste – it would amount to rebellion, if not treason, for any one of his called ministers to spend any time to learn, in any humanly contrived school, how or what to preach in his name. We are unavoidably driven to the conclusion, that no minister of Jesus Christ ever has or will be detained any longer in such a place than he could be in the belly of hell. The sever but irresistible conclusion therefore is, that all the pupils of these Gamaliels of our day are the prophets of Baal, and are fed at the table of that pious old lady called Jezebel, whose children our God has promised to kill with death. – Rev. ii. 23

Lastly, we would say to our brother in Burdett, and to all our readers, “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.” “A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.” Therefore, brethren, try the spirits,

whether they are of God, or whether they are not rather of men; and always remember that God in his holy word has set this indelible mark on all the watchmen of antichrist: “they are all greedy dogs that can never have enough.”

ANTI-CHRISTIAN INSTITUTIONS

New Vernon, N. Y., August 5, 1835

OUR brethren in Georgia are right in asking of us scriptural authority for the position we have taken in regard to the religious inventions of the day. We only regret that any who have read our paper should have overlooked those scriptural references which have been constantly urged by our correspondents and ourself, as our reasons for denouncing as anti-christian, Theological and Sunday Schools, Mission, Tract, Bible, and other professedly religious Societies, except the Church of God, together with the anxious-bench and submission-chair system of getting up revivals and converting sinners. We hold ourselves bound to give, on all occasions, when demanded, scriptural authority for our faith and practice; and when we fail in finding scripture to sustain us, we shall feel ourselves bound to abandon every point.

In all matters of debate, whether civil or religious, it is uniformly admitted that the weight of proof devolves upon the affirmative party; the negative is always established where the affirmative cannot be sustained. By this universal rule of order, the laboring oar is placed in the hands of those who affirm that the institutions in question are of God, and in accordance with his word; but it does not belong to us to prove the negative. Yet the affirmative party have been frequently challenged to produce authority from the bible for these institutions; and they have not only utterly failed to do so, but have published to the world that they could find no such authority in the bible. We copied into the second volume of the “Signs of the Times,” the report adopted by a general convention in Ohio, some eighteen months or two years ago, in which they say: “Hence we shall search in vain for any special directions for the wide, and innumerable, and diversified details of christian effort and benevolent actions, which details are nevertheless as imperative on every individual disciple as if specially enjoined. * * * * *

It will instantly be perceived that the question is not whether the New Testament has anywhere expressly directed the establishment of a Tract Society, designating the year, day and hour when in it shall be organized, the number of its officers, and given a schedule of their names; all will admit that *no such instructions are given!*” And again, in the same report, they use these words: “Under the influence of these views, the individual cannot confine himself to the general rules which are embodied in the New Testament,” &c.

The report of which the above is an extract, was adopted at the general meeting in Ohio, and at the time published in the Baptist *Weekly Journal*, and in various other religious periodicals throughout the United States. Hence, for us to continue to challenge from them bible testimony, when they frankly tell us they have none, would avail nothing. And as they consider themselves safe in proceeding in these things without bible authority, and as we have no right or disposition to forbid them, our only course is to denounce their unscriptural inventions as anti-christian, and to withdraw our fellowship from them as disorderly walkers.

Our first and principal reason then for roundly calling these inventions anti-christian is, that by their own confession they are unscriptural. Our second reason is, that these institutions are evidently hostile to the scriptures. This will appear by comparing them with the word of God. We will begin with – not the bible, but the Bible Society, so-called. This institution professes to be the efficient cause of the salvation of many souls; whereas the bible assures us that there is salvation in no other name than that of our Lord Jesus Christ. – Acts iv. 12.

The Bible Society, claiming to be a religious institution, requires money as the sole qualification for membership, and has officially solicited, through their Secretary, a successful horse-racer with a part of his gambling gain, to constitute himself a life member, which we are informed he has done, by the payment of the requisite sum.

The scriptures require repentance towards God and faith towards our Lord Jesus Christ. – Acts. xx. 21. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. – John iii. 5. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. – Mark xvi. 16. In short, the bible requires that the saints should be separate from the world; that they should not be unequally yoked together with unbelievers. – 2 Cor. vi. 14-18. The Bible Society requires an amalgamation. The bible forbids the giving of flattering titles to men. – Job xxxii. 22, 1 Thess. ii. 5. But the Bible Society gives, or rather *sells*, for a stipulated sum, *flattering titles* to men. The bible holds the love of money to be the root of al evil. – 1 Tim. vi. 10. but the Society holds that it is the root of great good.

Theological Seminaries, in attempting to qualify men to preach the gospel, virtually profess to hold at their disposal the gifts of the Holy Ghost, and to impart them to men for money. This is anti-scriptural, and consequently anti-christian; as it was fully demonstrated by the apostle Peter, in the case of one Simon. See Acts viii. 20.

The limits of this article will not admit of a full review of our objections to all the institutions of the day; it is sufficient in this place to say, that the entire mass of all the humanly contrived institutions of the day do profess to have in view the salvation of souls; and men are taught to regard them as possessing a power to convert the heathen to God, to evangelize the world, and to “save some, yea many from the quenchless fires of hell.” these institutions are got up by men, and supported by men and money; and as they are looked up to for the salvation of immortal souls, they are esteemed as gods. As gods, they are looked up to for the extension of the gospel, for multiplying the number of the ministry, for the support of the gospel, and for the conversion of sinners, and finally, they are hailed as the indispensable machines of executing the decrees of God.

That these institutions are regarded by man as an instituted means of salvation, is not doubted; nor do we impugn the motives of all who have enlisted in their support; but the very moment they are looked to as a means of salvation, they are, to those who so look to them, gods. The jewels which the children of Israel borrowed from the Egyptians and carried with them through the wilderness, were harmless things, until they were by their priest cast in the fire, when lo! out came this calf! As soon as the daughters of Israel stripped off their jewelry, and their trinkets had assumed the form of a calf, it became a god, or an idol, to Israel; and immediately a protracted camp-meeting was got up, and the people were told that these were their gods which had brought them out of Egypt. Even so a share of the good things of this world, when held in the hands of the saints, or distributed among them as every man has need, are good, and to be received with thanksgiving, and used as not abusing them, knowing that their fashion passeth away; but the moment their property, or any part of it, is appropriated to be used by the Priests in the production of a Mission, Tract, or any other Society having in view the

salvation of souls, it becomes an idol. Such is indeed the case at this day with the Baptists; they have given their gold, silver, necklaces, rings, &c., to the priests, to support, as they supposed, the gospel; but the astonishment of many, out has come these calves! And the shout is raised by the devoted priests, or agents of these calves or societies, “These be the instituted means of salvation which have bought you out of the land of spiritual Sodom and Egypt;” and men are called upon to sacrifice unto them, and to ascribe to them the honor of “saving some, yea many precious souls from the quenchless fires of hell!” (See Judson’s letter.) Hence they are a snare unto the saints and an abomination to Israel.

We are called upon to show that they are anti-christian, and to make it appear by the word of God. By the term anti-christ, or anti-christian, we would be understood to mean the man of sin, the son of perdition, spoken by the apostle, 2 Thess. ii. 3. *Anti* signifies *against*; hence whatever is in its nature in opposition to Christ is anti-christian. We have already shown that the institutions against which we contend are idolatrous in their nature, and are regarded by their worshipers as possessing a power not only commensurate with that employed by Jehovah in the salvation of souls, but even superior; for it professes to convert such souls as the Holy ghost has been striving in vain for years to convert, and which, but for the idols, must have gone down to hell at last. A power is ascribed to these inventions of greater facility in the work, than in the ordinary work of the Holy Ghost. They are represented as possessing a governing influence over the Holy Ghost; so much so that they can appoint seasons of pentecost, revivals, &c., and by an exercise of the power of these inventions, they will influence the Holy Ghost to come down and help them in converting sinners. For testimony as to the correctness of our representations, we refer our Georgia brethren to the popular publications of those institutions.

Having then, as we believe, proved to the satisfaction of the honest inquirer after truth, that the institutions in question are idolatrous, we will inquire with the apostle, “What agreement hath the temple of God with idols?” – 2 Cor. vi. 16. Evidently no more than Christ hath with Belial, or the believer with an infidel. Should any further testimony be wanted on this point, let the reader carefully compare the rise and progress of these institutions with the description which the apostle gives us of the coming man of sin, 2 Thess. ii. First, the coming of the man of sin was to be accompanied by a *falling away*; and that this falling away should take place in the latter times.” – 1 Tim. iv. 1. “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils,” &c.

The coming of the man of sin was to be marked by the apostasy of some from the faith. (See 2 Thess. ii. 3.) Is there not evidently a falling away from the faith of the gospel manifested by the Baptists who have gone into the new measures of the day? Professor Eaton, in his Inaugural Address, page twenty, assures us that he cannot withhold the expression of his gratification at the change of views and action which have taken place among the Baptists. Certainly none can be so blind, who have any spiritual light, as not to see that the doctrine of sovereign grace has ceased to ring from the pulpits of all those who have adopted the new order.

The second mark by which the man of sin should be known in his coming is, that he *opposeth and exalteth himself above all that is called God, &c.* – 2 Thess. ii. 4. The institutions in question bear this mark enstamped most legibly upon their frontlet. they oppose God by reviling and deriding his doctrine; second, by making void his commandments by their traditions; third, by teaching for doctrines the commandments of men; fourth, by persecuting his ministers, and making a theological education the indispensable prerequisite to efficiency in the gospel ministry, and by their general opposition to the saints who refuse to go with them in their wicked pursuits; and they exalt themselves above all that is called God, by claiming the power to give their preachers greater or more efficient gifts

than those bestowed by the Holy Ghost on those who preach the gospel of Christ, by professing to wield the destiny of immortal souls, by issuing commissions to preach the gospel, to their hirelings, and by professing to possess the means by which they can readily convert such souls as they tell us the Holy Ghost has been striving for years to convert, but to no purpose. from all of which, it is sufficiently clear that the modern institutions of the day oppose and exalt themselves above all that is called God.

A third mark of the man of sin is embraced in the same chapter, ninth and tenth verses: “Whose coming is after the working of Satan, *with all power.*” This they manifest in their exaltation as above noticed; all power to call, qualify, send forth, and sustain what they profanely call ministers of the gospel; all power to exert in the production of revivals of religion, the conversion of sinners, and the conversion of the world to God. And *signs* . The signs which they present, by which they wish to be recognized as the approved of God, are not such as the word of God authorizes us to look for, viz: that they are hated of all men for Christ’s name’s sake; or that they are the poor of this world, but rich in faith, &c. No, these are not the signs; but rather, come and see our zeal for the Lord of Hosts! see how we prosper! see how the world loves and unites with us in building up the kingdom of God! look at our numbers! *legion!* for we are many! we are wealthy, we are popular, we are learned and esteemed of all men. And *lying wonders*. Thousands of converts to their faith – fire from heaven in the sight of men, &c. (See Rev.) And *with all deceivableness of unrighteousness in them that perish*. Their facilities for deceiving them that perish are many and various. Their specious pretentions to circulate the bible without note or comment, without money or price, to the needy and destitute, while they are enriching themselves by this system of mendicancy, their pretentions of circulating evangelical truth, through Tracts, Sunday Schools, Missionaries, &c., when in reality they are themselves ignorant of the gospel, and destitute of its spirit; are all admirably calculated to deceive them that perish; *because they receive not of the love of the truth*. Those who possess the love of the truth are not to be deceived; because god hath chosen them to salvation, through sanctification of the Spirit and belief of the truth. But they that are finally deceived by them, are those unto whom God will send strong delusions, that they should believe a lie, that they all might be damned who believe not the truth, but had pleasure in unrighteousness. – Verses 11 and 12.

But time would fail us to pursue the comparison of the institutions of the day with the marks of anti-christ given us in the New Testament. they shall be lovers of their own selves, covetous, (coveting and grasping all that they can dupe the people out of) false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God: having a form of godliness, but denying the power thereof; of the sort which creep into widows’ houses, and lead captive silly women laden with sins, led away with diverse lusts, ever learning, but *never able* to come to the knowledge of the truth, men of corrupt minds, reprobate concerning the faith. – 2 Tim. iii. 1-8. Unruly and vain talkers and deceivers, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, *for filthy lucre’s sake*. – Titus i. 11. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of; and through covetousness shall they with feigned words make merchandize of you; whose judgment now of a long time lingereth not, and whose damnation slumbereth not. – 2 Peter ii. 3,4. Woe unto them! for they have gone in the way of Cain, and run greedily after the error of Balaam for reward. these are spots in your feasts of charity when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, twice dead, plucked up by the roots; raging waves of the sea, foaming out of their own shame; wandering stars, to whom is reserved the blackness of darkness forever; walking after their own lusts; and their mouth speaketh great swelling words, having men’s persons in admiration, because of advantage. – Jude 11-16.

In thus comparing the rising inventions of men with the predictions going before, how sensibly the mind is struck with the minute accurateness with which the pencil of divine inspiration has portrayed these *filthy dreamers*, and the productions of their hands. Well may the heavens stand in astonishment, and the earth be horribly afraid, and very desolate at this. The professed people of the Lord have committed two evils: they have forsaken God, the fountain of living waters, and have hewn them out cisterns, broken cisterns, that can hold no water. – Jer. ii. 12,13. Can the Baptists who have followed the daughters of the old Mother of Harlots into all this iniquity, evade the just rebuke of him who says, “I have nourished and brought up children, and they have rebelled against me. Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corruptors: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger; they are gone away backward. – Isa. i. 2-4.

Believing that what we have written on this subject is amply sufficient to show our brethren at the South, and all others who are prepared to judge candidly, that we are fully sustained by the word of God in our opposition to the religious institutions of modern invention, we close with the apostolic exhortation to such of our brethren as have been decoyed by seducing spirits and doctrines of devils, viz: “Wherefore, come out from among them and be ye separate, saith the lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the lord Almighty.” – 2 Cor. vi. 17,18.

HOW TO MAKE DEISTS

NEW VERNON, N. Y., September 16, 1835.

MAN is by nature and education a rational being; his mental powers are sufficient to comprehend natural things when presented to the eye of his understanding in a rational manner. Hence the arts and sciences of this world are taught to men of ordinary intellects, and “the children of this world become wiser in their generation than the children of light.” Examples of the truth of these words are not wanting among men devoid of grace, who have made greater advances in astronomy, mathematics, &c., than what is common among those who know the Lord experimentally. Although man, with all his acquirements, in his unregenerate state is dead in sin, and as destitute of spiritual life, light and ability as the dry bones which Ezekiel saw in his vision were of the functions of natural life, yet by education, tradition, &c., he is habituated from infancy to pay at least some regard to religion and morality. In fact man is naturally a sort of religious being; he views a moral difference between vice and virtue; he naturally inculcates the notion of rewards and punishments, and he hopes he shall eventually inherit the former, and escape the latter.

Such is the character of rational man; and in this character, even in an unregenerate state, it is not unfrequently the case that we find men who are honest in their dealings, moral in their deportment, and conscientious in their views. They have not a saving knowledge of God, but as rational beings they believe there is an eternal reality in religion; they respect the bible, and believe that it contains the infallible truth of God. Now all this is infinitely short of experimental religion; the pharisees of old and many of the present day possessed all this, but yet were destitute of a radical change of heart, and consequently of a preparation for the enjoyment of spiritual things. Although man in this state is not a

believer in our Lord Jesus Christ, in a spiritual sense, yet he is far from being a Deist, in the common acceptance of the term.

To make a Deist of such a man, we apprehend nothing further is wanting than to let loose upon him a regiment of modern religious mendicants, and when he has given all that he is able and willing towards the building of meeting-houses, supporting ministers, &c., let them present severally what they term the claims of their respective institutions. One agent solicits his money to constitute him a member or manager of the Bible Society. Treading upon his heel, another presents the Home, and the third the Foreign Mission institutions. Before they are gone, a fourth calls for his co-operation in the Tract cause, and a fifth the Sunday School Union; and while these are speaking, a sixth enters with a plea in favor of Theological Schools, for the manufacturing of more of these “greedy dogs,” and the seventh solicits his aid in behalf of the Temperance Society; but he pretends to require no great sacrifice; he simply asks him, first, to pledge himself to total abstinence; second, to chop down his orchards; third, to proscribe, villify and persecute all his neighbors who will not readily patronize the same institutions, and give a little money withal to support the publications of the society, and the officers who superintend the concern. An eighth calls on him to subscribe largely to the abolition cause; a ninth to save the great valley of the Mississippi from the growing influence of Popery, and a tenth to aid McDowell & Co. in reforming the Magdalenes. All these, with an host of others equally fond of filthy lucre, pour in upon him, and with all their sophistry and cunning, tax his liberality; and when gentle words do not effect their object, threaten him with awful death-bed reflections, and the retributions of eternity, if he refuses to honor their demands; they tell him that the Lord wishes to convert the heathen and evangelize the world, and usher in the millennial glory of his church, but cannot effect this desirable work until his exhausted treasury is by man replenished.

Let the reasonable man that we have described hear all these appeals, and the query involuntarily suggests itself to his mind, Is this the religion of the bible? Must I rob my children and my creditors of their due, and give my living up to aid in the salvation of the world? Does God require this? If he refuses, he is called an infidel, a Deist, an enemy to righteousness, and is threatened with the damnation of hell.

If, on the other hand, his pride becomes excited, he dreads the consequences of refusing to give up his money, and feels anxious to have his liberality emblazoned in the public journals of the day, and he yields to be taxed in this enormous amount, for the professed purpose of helping the Lord on with his work, he cannot be permitted to rest here; they will be repeated as long as he has one dollar in his possession. After constituting himself, with his money, a member or director, a president or vice-president in all these institutions, he is now gravely told that all he has given is worse than lost unless he will continue to give. And when he has given all, and much more, than he can reasonably spare, to the above named institutions, the screws are put on to extort what little may remain in his possession; penny, or cent societies, shirt-collar or rag-bag societies are got up, and the screws are turned, under one pretence or another, if possible, to drain him of the last shilling he has at his command.

Add to all these schemes for fleecing the people the anniversary meetings, conventions, &c., at which new spurs are suggested, new tricks devised, new taxes levied, new agents appointed, and new burdens bound upon men’s shoulders, grievous to be borne, and then say: Is it to be wondered at that men, who are thus oppressed and robbed by designing individuals, should seriously question the reality of religion itself? They see that the most current religion of the day is full of deception, and calculated only to raise up and dignify a religious aristocracy, beggar the people and enrich the priests, prostrate

the rights of man, and eventually repeat those dreadful scenes of persecution which have in former ages drenched the world with human gore.

Is it, we inquire, strange that men of natural intellects, who can see and feel that they are oppressed by the abominable trickery of these spurious religionists of the day, and who have no spiritual light to discern the difference between this system of priestcraft and the religion of the bible, or experimental knowledge of the eternal reality and spotless purity of the sacred scriptures, should in their confusion conclude that the bible, like the box of Pandora, had produced all this train of evils, and on this conclusion thrust from them the bible, and assume the avowed ground of Deism. Instances of this kind are not rare; many men among us have been driven in this way into the wilds of skepticism, as Paine and thousands of his followers were, by the like oppressive management of graceless men and greedy priests in France and other parts of the world.

The very systems which are cried up as being calculated to save the world are a ready machine for making Deists; and although they profess to have made great progress in the salvation of souls, it is an awful truth that they have in reality made thousands of skeptics. As our bible is true, they never have, nor ever will, procure the regeneration or salvation of a single soul. They may, and do, deceive their thousands, but save them they cannot; for, “While they promise them liberty, they themselves are the servants of corruption.” – 2 Peter ii. 19.

MINISTERIAL SUPPORT

NEW VERNON, N. Y., September 16, 1835

IT has been supposed by some of our readers that we are opposed to a minister receiving any remuneration from the people of his charge, for his time and services in the gospel ministry; this error has probably grown out of our known aversion to the missionary system. We wish to correct the wrong impression by giving a statement of our views on the subject.

We wish in this, as in every other respect, the churches and preachers to be conformed to the word of God, and we believe the word is as clear and pointed on this point as on any other involved in the relation existing between churches and preachers. The obligations devolving on preachers and churches towards each other are reciprocal, and both parties are viewed in the New Testament as *stewards*. “For a bishop (pastor or elder) must be blameless as the stewards of God.” – Titus i. 7. “Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.” – 1 Cor. iv. 1. And Peter writes to the elect to “Use hospitality one to another, without grudging, as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.” – 1 Peter iv. 9, 10. Here we see that both the ministers and brethren are stewards of God, and as stewards are servants who are entrusted with their master’s property, to deal it out according to his direction, so the minister of Jesus receives in trust the mysteries of God; these mysteries then they are bound to deal out or explain to the people of God, and this according to the gift which they have received of the Lord. Now this is the preacher’s business; he must preach the word, be instant in season, out of season. &c., and feed the flock of God which he hath purchased with his own blood; nor is he permitted to take thought for the morrow, what he shall eat, what he shall drink, or wherewithal he shall be clothed. This is not his concern; and if he should take thought, what can he do? He cannot add to his stature one cubit, or make one hair black or white; hence it is unnecessary for God’s stewards or ministers to bargain with the mission boards or with the churches, by the day, month or year, to preach for a stipulated sum, and hold them bound to raise for him just that amount. There are good reasons why our Lord has otherwise ordered this matter; in the first place, the ministers are not so capable of

calculating and providing for themselves as the Lord is for them, and besides their time is to be occupied in other matters; hence our Lord in the order of his kingdom has kindly freed them from that distracting charge, and by his divine arrangement the minister is more immediately called to trust in the Lord for all he needs, both spiritual and temporal. The minister whose living is secured to him by the obligations of responsible men, whose sermons are written down, and prayers committed to memory, no more trust in God for qualifications to preach the gospel than they can in sincerity say, “Give us this day our daily bread.”

Again, by making no provisions for stipulated salaries, there is less temptation to those who say, “Put me, I pray thee, into one of the priest’s offices, that I may eat a piece of bread.” – 1 Sam. ii. 36. As it has pleased the Lord to enjoin upon his ministers that they should “seek first the kingdom of God and his righteousness,” and has given them the assurance that all these things shall be added unto them, (Matt. vi. 33,) so he has also enjoined upon his church to provide for those who labor in word and doctrine. As stewards, they are entrusted with temporal things, and as they receive from the stewards of the word of their spiritual things, they are required to administer to them of their temporal things. This requires no bargaining between the churches and preachers, for a stipulated sum of money or a given term of service; the church has a right to expect the labors of the minister of Christ, and the minister has a right to expect from his flock a competent support; neither are they to look for these things on the ground of legal obligation or contract, but from the nature of the relation which they stand in, one to the other. No minister of Christ will refuse to do the best, and all he can, to feed the flock of God, so we think no church or individual, in gospel order, will refuse to make their minister as comfortable as they themselves are.

We wish not to forget that there is a vast difference in the circumstances of those whom God has called to preach. Although God’s ministers are generally poor, yet there are evidently cases where one minister is more in want of help than another; some have large and expensive families, others have none; some few are wealthy, and need nothing from their flock, others are entirely dependent, and *are to live of the gospel*; some, again, are not so closely occupied in the labors of the gospel, as to prevent their laboring some part of their time, and thus, in part, minister to their own necessities; yet generally speaking, it seems highly desirable that the ministers should be so far liberated from the distracting cares of this world, at this particular time of trial to the church of Christ, as to spend every moment in the labor of the gospel. There was a time in the primitive church when the ministers of Christ could and did attend to the widows, but there also came another time when it was not meet that they should leave the preaching of the word and serve tables, (Acts vi. 1-4;) and so it appears at the present moment, that the few who remain firm in the old track should be encouraged to go among the scattered sheep and lambs, and confirm them in the truth by preaching the unsearchable riches of Christ. Our object in writing on this subject is not to complain of any deficiency in the support of the Old School preachers – we hear none of them complain. Their savory meat, like that of Jacob, in a temporal as well as spiritual sense, is often made ready to their hand, while Esau’s party are penetrating the wilds of mission boards for the former, and theological schools for the latter. But we wish to correct the wrong impression that we are opposed to the idea of ministers receiving from the churches a competent support, when such a support is afforded them in a scriptural manner. We do not oppose it, but believe on the other hand that the obligation on the church to impart to the comfortable support of those whom God has thrust into his vineyard to labor, is as imperative as is that on the minister of Christ to preach the preaching which Jehovah bids him. We would pursue the subject further, but our limits will not permit us. We hope that some of our correspondents will more fully present this subject in its scriptural light.

PATENT RIGHT FOR GETTING UP REVIVALS

NEW VERNON, N. Y., November 11, 1835.

IN the professedly orthodox *American Baptist*, we are greeted with an extract from a Pastor's sketch-book, showing by what sort of machinery a drunkard was converted, by the effort of said pastor, assisted by two females, extracted from the *N. Y. Evangelist*; to which are added the following remarks:

1. "If any church are wishing to have a revival of religion, let them pray for it; let all the members agree that morning, noon, and evening, they will set apart some time to pray especially for a revival. And they will not pray long, before their hearts will be stirred up to labor for the same blessed object.
2. When a sinner under conviction lingers, it is generally some one darling sin that is keeping him out of the kingdom of Christ. Search out that sin, and persuade him to forsake it; and the work is done. He will immediately submit his heart to God, and follow the leadings of the Holy Spirit.
3. If a minister wishes to do his duty, and have his labor blessed when going out to talk with a hardened sinner, let him engage two or three pious females to pray for him while he is gone; and he will not dare to be unfaithful; *and the Lord will bless his work.*"

These three simple rules are published to the world, and particularly, by Dr. Going, to the Baptists of America; as calculated infallibly to secure the conversion of the most hardened sinner. These rules too, are not the mere conjecture of an enthusiast, but a matter which has been actually tested, by a pastor and two *praying females*, in the case of the drunkard above alluded to, as is fully shown by "A Pastor's Sketch-book." This drunkard, we are informed by the same authority, was an Universalist, and also a Deist! Nor is this all: he lived within twenty rods of a meeting-house, and in a district where christians had pledged themselves to pray three times a day for the outpouring of the Spirit, and to labor for a revival of religion. Being thus situated, we are told by the sketch-book, the prayer-hearing God sent his Holy Spirit to *strive* with him while he was digging a grave. Now the *striving* of the Spirit, together with a powerful sermon *prepared* and delivered by the pastor himself, drew from this thrice-hardened drunkard, Universalist, and Deist, a resolution "never to neglect the worship of God's *house* on the holy Sabbath day;" and to the wonder of all, his resolution to worship God's house once a week was by him regularly executed for about the space of *one week*, on the Sabbath day; but alas! the next day proved a damper – the half-made convert got drunk again! This was awful! The pastor was discouraged, and had well nigh concluded to let Satan have him, when two praying sisters came and prayed the pastor, saying, "O don't give him up so. Do go and see him now." The pastor consented, upon condition that the two females would pledge themselves to stop and pray for him while he was gone; they agreed. He went, and the result, as stated by the pastor himself, was, the conversion of the poor sinner from Universalism, Deism, and drunkenness, to the same kind of religion which the pastor and his praying assistants possessed.

Who, then, can entertain a doubt of the efficiency of these three rules for converting drunkards, &c., when they have been so fully and clearly tested in this very *aggravated* case? And here let it be observed, according to the above statement, God had *tried* his power; the Holy Spirit had strived, the

sinner himself had resolved; but all in vain; the washed sow was back again in the mire; the dog had returned to his vomit; and all hopes had fled. But these blessed females – O what salvation in their names! – jealous for the honor of the Lord, could not bear the thought that the wicked should have occasion to reproach the cause. To give their own words, “We almost forgot the salvation of that man’s soul in our supplications, for the burden of our prayer was, that God would save his own cause from the reproaches of the devil, so that it need not be said that the enemy, by the aid of intoxicating drink, has destroyed a man with whom the Holy Spirit had began to strive’ And the pastor adds, “God heard that prayer; for from that hour, that man became a strictly temperate man; and soon after, a decided christian; and for three months past, he, and his wife, and one son, have been worthy members of the Presbyterian Church.”

We never found ourselves in want of demonstrative arguments to convince us that Presbyterians may be made of infants or idiots, by a very simple process. The application of a small quantity of water from the hand of their clergy to the face of their victim, with the repetition of certain words, will be amply sufficient without their knowledge or consent; but to make Presbyterians, or what is infinitely more, to make christians of old, hardened drunkards, Universalists, and Deists, and especially such as omnipotence itself could not effect, must be a secret not only hidden from ages, but from the apostles of the Lamb. And if it be a fact, that christians can be made in this manner, surely none need be lost. One minister and two praying females can bid defiance to the most desperate case of hardened depravity that the world can produce; and by the application of these three simple rules, can get up revivals of religion at pleasure, convert whomsoever they will, head and rebut the Catholics, abolish Universalism, and exterminate Deism from the world. Seeing, then, the novelty of this engine for revival making, and the great utility which it claims, should not the Pastor Reverend Doctor apply to the instituted authorities for a patent right, in order that while they apply their scheme to the salvation, they may be able to show withal that the laborer is worthy of his hire?

But irony aside. Had we met with this article in the *Evangelist*, or any other arminian print not professing the Baptist name, we should have passed it by in silence; but as Dr. Jonathan Going, Corresponding Secretary of the American Home Mission Society, and editor of their paper, *National Baptist and Home Mission Record*, has culled it from the *Evangelist*, and would palm it upon professed Baptists, we are unwilling to let it pass, at least without our decided *veto*.

VOLUME FOUR.

REMARKS ON TITUS I. 13

“Wherefore, rebuke them sharply, that they may be sound in the faith.”

NEW VERNON, N Y., January 1, 1836.

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 inquire 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 harrassed 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 hosts of anti-christ.

Now let us seriously inquire 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 the spirit, saith the Lord.” Hence, in the example given by our Lord Jesus Christ, no legal or corporal 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 despitefully 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's 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 subtlety 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, said, “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 endeavors 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 labors, announced our design to wage war with the mother Armianism, 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 labors. 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.

REMARKS ON JUDE 11

“Wo 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.”

NEW VERNON, N. Y., January 15, 1836.

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 dishonor. The government of the Lord he was unreconciled to; yet he could be, and was, a 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 meal, was made ready to his hand, and pointed figuratively to the 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 Arminianisms, 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 an 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." Balaam was a prophet; but not approved of God; although he as well as the beast upon which he rode, were constrained to declare some truth. Balaam was a missionary, and had a mind to go among the heathen and prophesy 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. 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 prophesy 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, wo to them! thy 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 sixteenth chapter of the book of Numbers. Korah, in an unhallowed union of effort with Dathan and Abiram, and their men, made an unauthorized attempt to assume the priesthood; and like many of our 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 of the way of Cain; or a way, like his, unauthorized by the Lord, and 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.

BENEVOLENT EFFORTS

NUMBER ONE

“He that is first in his own cause seemeth just but his neighbor cometh and searcheth him.”
– *Solomon*.

NEW VERNON, N. Y., January 29, 1836.

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 and Journal*. In entering the lists with the writer of the numbers alluded to, we have neither time, room, nor 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 Missionary 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 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 bath 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 the doctrine, by the influence of these institutions have departed from the faith, and are turned unto fables, (tracts) while the few yet remaining in Sardis, or on the old apostolic platform, are ridiculed, despised, persecuted, and compelled to prophesy 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 priest-mills; and all this is the legitimate consequence of that *influence* called up by the editor of the *Cross and 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 inquire by what influence general atonement, offered salvation, or salvation by works, 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 and Journal*, to speak in praise of those efforts which gave them being. But alas! how vain the editor's challenge! He had 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 pretense 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 upon the following questions, which we copy from his remarks, viz: "Have we any authority from the scriptures to do, as individual christians, or as churches, the things which are contemplated in the operations of the benevolent societies, so? In answering this inquiry, we shall draw freely upon the document contained in the "Proceedings of the General Meeting of the Western Baptists," held in Cincinnati, in the year 1833. "Is it right to circulate the bilge in the world?"

NEW SCHOOL LETTER

NEW VERNON, N. Y., January 29, 1836.

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. Newly 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 truth of Jesus; but we find great discrepancy between truth of that high character, and the pretended truths of Newly.

We would gladly express some gratitude to our sapient informant, for his assurance that we are mistaken in thinking ourself 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 are.

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 disjointing, perverting, misapplying, and confounding different subjects together, to darken counsel by words without knowledge, or to handle the word of God deceitfully. True, 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 embrace them which are afar off, even as many as the Lord our God shall call. We conclude that if the labors of Paul had been applied to our correspondent, his efforts 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, appear 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 Silome 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 spake these words. The balance of the quotations show for themselves a lamentable want of bible knowledge. It is true, like the pharisees of whom Paul bore 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 scriptures, 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 mails, 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 of the Times” a passing notice, and, knowing what you believe, as also all the Old 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 yourself persecuted by the New School Baptists; which is not so; you persecute yourself, 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 everywhere to repent, and if they do not repent, they must be damned. The tower of Siloam fell upon those who 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, 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 Savior, 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.

Yours, with respect,
POLLARD NEWLEY.



BENEVOLENT EFFORTS

NUMBER TWO

“ He that is first in how own cause seemeth just; but his neighbor cometh and searcheth him. ” – *Solomon*.

NEW VERNON, N. Y., February 12, 1835.

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:

1. 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 Pedo-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 doctrines 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

weild 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 further 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 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 now?

“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 *“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, the societies for 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 sub 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 building a new court-house, after considerable discussion on the subject, passed the three following resolutions, viz:

1. Resolved to build a new court-house.
2. Resolved that the new house shall be composed of the materials of which the old house was composed.

3. Resolved 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 inquire, 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 Ender 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 rise 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 exhumed to furnish us with a more sure word of prophecy.

But leaving Mr. S. for a moment to cut himself among the tombs, we will say on the part of the Old School brethren, 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 thing indispensable; nor did the apostles, or other primitive Baptists, complain, when going among the pagan Gentiles, of laboring 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 indispensibly 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 number on the subject.

BENEVOLENT EFFORTS

NUMBER THREE

“He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him.”
– *Solomon*.

NEW VERNON, N. Y., February 26, 1836.

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 anything 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 antagonist 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.” – Matt. 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 or 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 want of missionary labor; 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 moneyed 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 no where 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 was 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 nor as 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 Zions 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, an 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 boast 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 anything else. But when the good Master demanded of them whether they had lacked anything, 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 with 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 practiced 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 to take 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 meantime we challenge Mr. Stevens 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 the arrangement laid down in the *Cross and 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 anything 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:

1. Because they are both national institutions.
2. They are both calculated to unite the church and world in an unscriptural amalgamation, which would involve both in serious difficulties.
3. Because these institutions both claim to be *religious*, and profess to be an instituted means of salvation.
4. 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 church fellowship, for refusing to support these and similar institutions.
5. 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.
6. Because they give flattering titles to men, and hold mens' persons in admiration because of advantage, and do sell titles of flattery and worldly honor for money.
7. 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 word, 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 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 by infallible testimony to show 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 writer 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.

2d. The publications of Old School Associations – Minutes, Circulars, Corresponding Letters, &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 oracle, 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 diversified 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. Stevens, 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 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.



ASSAULT AND DEFENCE

NEW VERNON, N. Y., April 8, 1836.

THE editor of the *Cross and Journal* has, in a late number 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 number of our progressing volume, together with a part of brother Charles Polkinhorn's letter, all of which he has interspersed with remarks of his own.

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 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 labors 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 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 the 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 overwhelm 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 Philadelphia 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 those 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 Bashan, 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 Bevelator tells us are without the city, and 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 consciences 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.

CHRISTIAN VILLAGE

NEW VERNON, N. Y., April 22, 1836.

IN our last number we promised to notice a short article from the *Cross and Baptist 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 missionarty enterprise*. We feel ourselves obliged to Mr. Stephens, for in this particular we think he has done us more justice than in any other reference he has ever made to us. 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 and Journal*.

“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 names 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 Moug Shwa Moug: ‘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 Moug Shwa Moug is with brother Judson, engaged in the same blessed work.’” – *Watchman*.

REMARKS.

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

First. 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.

Second. 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 labor. Man is denounced in scripture as being by nature altogether unclean, unholy, leprous from the sole of the foot even to the head, bruises and wounds and putrifying sores, 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 works of building up the temple of the Lord. “Behold,” says God, “the maim 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 labor 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 quenchiess fires of hell, it is impossible that the works of the mission enterprise should come under the first denomination, for the apostle for. bids 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 and good.

Third. Another reason why we oppose the fruits of the missionary enterprise is because such, fruits are *not meet for repentance* – they do not show 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 Savior, to give it unto Israel with the remission or 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 to 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 oh 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 the 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. Stephens, point to his christian village in East India, and say, “There will be seen some of the fruits of the missionary enterprise?”

Fourth. 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 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 her stones with fair colors.” “I will build my church, and the gates of hell shall not prevail against it.”

Fifth. Another reason for our opposition, and Mr. S. may call it bitter if he please, 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 be 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 show that all the blood that was shed on Calvary would not have saved this small 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.

Sixth. 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 the church of Christ.

1. 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."
2. 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.
3. 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 in America. In the true church not one can be found who pretends to deserve the name of christian.
4. In Mrs. Waid's church no man, woman or child takes a dose of medicine without praying God to bless it to them.. The members of the true church are not hail so formal and hypocritical. Query. – Do these Ishmaels all enter into their closets, and shut the door, when they pray? and it so, how does Mrs. W. happen to know whereof she affirms?
5. Mrs. Waid's christian community numbers about two hundred and fifty. 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 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. Stephens, at our bitterness, we were only about to suggest the thought that they can now do without any further 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 haply 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.

AMERICAN BIBLE SOCIETY IN TROUBLE

NEW VERNON, N. Y., May 6, 1836.

“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 *baptize* 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 sacred truth contained in divine revelation? Are the ordinances of the gospel more precious than the doctrine of God our Savior? 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 American Bible 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 inquire 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.

“SOUND IN THE FAITH.”

NEW VERNON, N. Y., June 17, 1836.

THE editor of the *Cross and 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 apostles' 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 labors or something or anything short of Christ, and we are quite mistaken if Mr. Stevens is not in reality one of those 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 laws 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 deportment of professors is 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 heart 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 martyr-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.

A SERMON FROM A POPULAR TEXT

NEW VERNON, N. Y., July 15, 1836.

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 thirty-seventh 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, first, what is intended by "The Home Mission Enterprise." Second, to examine wherein the prosperity and perpetuity of our republican institutions are in the superlative degree dependent on said enterprise. Third, 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 consideration two inquiries, viz: first, of the Home Mission Institution, and secondly, of its enterprise.

1. The American Baptist Home Mission Society is a combination of men, women and children, governors, senators, congressmen, assemblymen, 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, tories, whigs, democrats, administration or anti-administration men are alike acceptable in this confederacy, providing always they have money. None are constitutionally debarred from this society but the poor, who are not able or willing to 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 in Rev. xiii. 14-48.

2. The enterprise in which this moneyed hierarchy is at present ostensibly engaged is the salvation of the souls of men in the United States. but particularly in the great valley of the Mississippi. This object they propose to accomplish, first, by raising a vast amount of funds.; second, by calling forth to the work a multitude of missionaries, who, but for this bait, would never think of preaching; third, by arrogating to themselves the right to select, commission, pay off, and discharge from service, preachers, agents, mendicants, school-masters, tract peddlers, &c.; fourth, by sending their hirelings into the valley of the Mississippi, with directions to "Go and possess the land." This object they openly avow their printed documents. (See Home Mission 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 beasts 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 Mission 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 down-right 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 inquire wherein or how our republican institutions are in a superlative degree dependent on the enterprise of the American Baptist 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 American Baptist Home Mission Society claims to be the 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 amid religious liberty rests; but if her premisses 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 inquire, 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 foundations of our republican institutions were laid in the blood of our patriotic progenitors more than half a century ago. But second, 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 sixty years' experience has told the listening world in a voice of thunder that America could be free, republican and happy, without the aid of priestcraft 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 American Baptist Home Mission 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 to each other than these two extremes. Nor was there ever a republican government overthrown or prostrated without the interference of priestcraft. This religious viper has ever labored to make, nations believe that their prosperity and perpetuity depended on their religious maneuverings; 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 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 christian 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 non-conformity 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 inquire, Is the American Baptist Home Mission 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.

1. 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.

2. Because anti-republicans, tories, 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.

3. 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.
4. 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.
5. Because this institution is emphatically a huge moneyed monopoly, amassing 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.
6. Because the Home Mission 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.
7. 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-republican, 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:

1. 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 American Baptist Home Mission 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.”
2. 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, assume 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 labor, 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.
3. 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 than Jesus.
4. 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 preparatory 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., Zsq., 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 endeavoring 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 Vicegerent 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 cast 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 sakes 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 despise the equal rights of man, and the republican institutions of our country, as you prefer anarchy, hierarchy, or aristocracy 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 reek 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 your 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 shalt thou condemn, and thine enemies shall be found liars unto thee. Mark the footsteps of your Captain, your Leader; he passed this way before you; and with him may it be our glory to despise 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 conversation.

“And when your Captain, 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.”

MEANS

NEW VERNON, N. Y., October 1, 1836

“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.” – Habakkuk 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 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 Goliah, 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 and 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, record the history of thy demoniac renown.

No sooner had the light of heaven shone 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 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, indelibly, 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 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 fulfillment 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 and beauty of a calf, when Israel’s mitred priest, in thy dread name, devoted them; and when amid the deafening shouts of all thy Hebrew worshipers, 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 worship 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 Ahab loved, and kill the prophets 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, to imitate the plague of vermin.

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 worshiping no less than thirty thousands of thy gods. Then turn thyself around, and from the climax of thy splendid Babel look to every high hill, and under all green trees, in Israel, and mark the chosen tribes, in wild devotion burning incense on altars of brick, offering to the Lord *swine’s flesh, and broth of abominable things*. Yea, see them devoutly baking cakes unto the queen of heaven; all in thy use, and all to honor thee!

If, then, under the sable ages of the world, while the earth in darkness groped, thou wert the pride of princes, and the pillar on which the monarchies of nations learned, 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 forever 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 Beelzebub, 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 no 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 thy forty stripes, 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 Holy Ghost; 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 approved thy doctrine as it is generally understood, and practiced by his professed disciples of the new school, so far from directing them to call upon the Lord of the harvest for 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 ante-deluvian world – for Sodom and Gomorrah – for Tyre and Sidon, and for ill-fated Jerusalem, that the marvelous power to moralize and christianize the world were hidden from their eyes) and the refulgent blaze of thy glory reserved for this 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 *locomotive*, 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, drawn 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 thy 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, sometimes 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 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 neighbors, 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 fall 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 farther, and here shall thy proud waves 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 the lies, blast our reputation, operate against our worldly interest, confiscate our property, and even drench the earth with oar 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 unto thee, O *Means*, we will not worship thy gods, nor bow down to the images which thou hast set up.

MEANS ONCE MORE

NEW VERNON, N. Y., October 21, 1836.

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 neighbors 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 handiwork of God.

The first example we shall give of God's using means is that of the salvation of Noah and his family. (See Genesis.) 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, and prophets, and 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 scripture 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 Pontius 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 find 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 moneyed 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 was 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 everywhere 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 preselyting missionaries out in all the land and sea, under good pay and easy circumstances, even as are their successors in the pharisaical crusades 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 everywhere. 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 gourds, and enjoy that social felicity together for which they had bidden adieu their native countries, and for the enjoyment of which they had crossed the mighty deep, God prepared a worm to gnaw the gourd – it withered, it died. Persecution then arose from the most popular party, (Congregationalists,) and they were scattered and went everywhere 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 everywhere preaching the word, when there was 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 loaves 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 everywhere 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 do eat.

Pastors by this description of means were furnished for the far West; hundreds from Virginia 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; then the flood-gates were opened, and their churches were soon inundated with young men 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 supplant 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, ho! 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 labor. 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 labors of love, while their sense of the incalculable worth of immortal souls often makes them ejaculate this prayer to Mammon, their god:

Oh for a thousands pounds a year,
That I may go and preach,
And loud proclaim to every ear
What I delight to teach!

Oh that our missionary board
More agents would employ!
And send them forth, the dust to hoard,
How I would leap for joy!

Oh that the halcyon days were come,
When all, both far near,
Would bring their earthly wealth, as one,
And say, "Lo! it is here."

Oh 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 generous hands and liberal 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 wo.

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."

VOLUME FIVE.

MISSIONARY BOXES

ALEXANDRIA, D. C., December 30, 1836.

WE copy the subjoined 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 and so corrupt.

In the wonderful march of mind, characteristic of the present day, those who have caught the infection, seem determined to outstrip everything 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 in 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 shy of such “Behold? Ye fast for strife and debate, and to 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 anything 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 *mites* 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, November 22, 1835.

“Received of Mrs. A. D. Gillett fifty dollars, for Pennsylvania Missions, it being half of the money collected in the San son Street Children’s Missionary Boxes up to this date.

EZRA GOING, Agent.

MR. EDITOR: – As a friendly notice was taken in your paper of our juvenile enterprise, I hope you will allow me 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 some other 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 rills may join and enlarge the tide of holy benevolence and so increase human joy, is the prayer of yours sincerely.

H. GILLETT.

MINISTERIAL EDUCATION

ALEXANDRIA, D. C., December 30, 1836.

A WRITER in the *Religious 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; second, 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.

A LYING SPIRIT

ALEXANDRIA, D. C., January 12, 1837.

WHEN it was necessary, in the course of divine providence, to make an example of the profligate Ahab, in the development of human depravity, the prophet Micaiah saw in his vision the Lord sitting on his throne, surrounded by the hosts of heaven, &c. “And the Lord said, Who shall persuade Ahab that

he may go up and fall at Ramoth Gilead? And there came forth a spirit and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of his prophets. And he said, Thou shalt persuade him, and prevail also: go forth and do so.” – 1 Kings xxii. 19-22.

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

Now the course pursued by that lying spirit, and his influence on the king’s prophets, appears to correspond so precisely with the spirit and influence by which the false prophets. of our age are governed, that we cannot but mark the analogy. Thus:

First, They were Ahab’s prophets, not the prophets of the Lord. They were called into being and supported by king Ahab, whom they served, and were not called and qualified by the Lord, as was Aaron. So also these of our day are brought into existence, (not by divine calling) but by the authority of men only, are sustained also by men, and consequently are the prophets of men, as the others were the prophets of Ahab.

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

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

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

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

THE OLD SCHOOL DEFINED

Alexandria, D.C., January 27,1837

FORASMUCH as we have discovered in this city, and elsewhere, a spirit of inquiry into the reason of our being distinguished by the above cognomen, we esteem it not only our duty, but also our privilege,

to define our use of the terms; and in doing which, we will briefly state what we conceive to be the real difference between the *Old School Baptists* and the New School. Before we enter upon the definition proposed, we will notice negatively a few things which we do not intend by the term.

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

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

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

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

At the present moment we have among us, bearing the Baptist name, those who hold nearly every sentiment which has been esteemed heterodox and corrupt by the Baptists of past ages – Baptists who, like the idol gods of which we read, have come newly up. Witness the Seven-day Baptists, the Free-will Baptists, the General or Open-communion Baptists, the General-atonement Baptists, the Fullerite Baptist, the Campbellite Baptists, with many other kinds, whose sentiments are as discordant and confused as that of their more ancient brethren, the builders of Babel. The above classes, with but very few exceptions, all are united in regard to the popular system of modern benevolence, however much they may differ on other subjects, there are at least some popular idols at whose shrine they can unitedly prostrate themselves. Nor are there many points in doctrine, or in practice, by which the Primitive Baptists have been distinguished, which some of the above named classes do not openly oppose. And hence it is that we who cannot conscientiously depart from the faith of the gospel, and the order of the Lord's house, are compelled to draw the line of demarcation between them and ourselves; and as we can no longer be known in distinction from them by the simple unqualified name of Baptists, rather than to appear amalgamated with them, we are content to be known as *Old School Baptists*.

The time and circumstances connected with the appending of this discriminating qualification to our name as Baptists, were these: After the missionary phrenzy had broken out among the Baptists, and the poisonous infection, like an epidemic, had spread itself throughout our churches, and when those laboring under the dire contagion turned away from the word of the Lord, (as their rule of faith and practice) and were turned to fables, those who had remained steadfast in the apostles' doctrine, and had not yielded to the winds of doctrine which had blown tempests of fire-brands, arrows and death among our churches, published a circular to all old-fashioned Baptists in the United States, to convene with the

Baptist Church at Black Rock, MD., to take into consideration the trying state of Zion, and to encourage each other in maintaining that form of sound words and practice handed down to us by the grad Head of the church and his apostles, in opposition to the new schemes and inventions of the day, which, like the flood which the dragon poured forth, seemed to be calculated to carry away the woman (church) which had brought forth the man-child who was to rule the nations with a rod of iron. At the time and place appointed, *the chosen tribes went up*, the old veterans of the cross assembled – not to organize a convention for legislative purposes, nor to constitute themselves a standing body, in distinction from the church of God, but to worship god, to unite in solemn prayer to God, in behalf of his afflicted Zion, and to take sweet counsel together; and having met, a free interchange of sentiment was obtained, which happily resulted in a unanimous resolution to stand fast in the liberty wherewith Christ has made us free, and not to be entangled with the yoke of bondage which was then being applied to the neck of thousands who had once ranked with Regular Baptists. On that occasion it was, upon mature deliberation, thought advisable that we who could not fellowship the new doctrines which had gained among those of our profession, or their newly invented machinery for converting the world, should *from every brother that walketh disorderly withdraw ourselves*. And being at the same time unwilling to desert the Baptist name because others had perverted it, or “to give up our choicest flowers because spiders could pervert their sweets to poison.” We selected from the list of epithets which our new-measure brethren had most bountifully bestowed on us, that of “*Old School Baptists*.” We also at the same time prepared an address to our brethren throughout the country, in which we fully stated our views, and our objections to the newly invented institutions of the day; and in that address we did most solemnly admonish those of our Father’s children who had been beguiled by the new divinity systems which were in being, to return to their Father’s house, where there is bread enough and to spare; and warned them of the consequence of their forsaking the Fountain of living water, to hew to themselves cisterns which could hold no water.

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

The Old School Baptists believe, that God from eternity set his love upon his people, marked them out as the election of his grace, and ordained them to an inheritance of eternal life in Jesus Christ, who in accordance with the purpose and grace of God, in the fulness of time came into the world, was made under the law, to do the will of God, as it was written of him in the volume of the book. And as this is the will of the Father, that he shall lose nothing of all that was given him, so he shall certainly raise them all up at the last day. We believe that our blessed Savior has finished the work which his Father gave him to do, that he has saved his people from their sins, {Matt. i. 21} that he has borne their sins in his own body on the tree, has put away sin by the sacrifice of himself, and brought in everlasting righteousness for all those whom his Father gave him; so that by his stripes they are healed, and by his one offering he has perfected forever them that are sanctified, or set apart to him in the covenant of peace; and consequently 'All that the Father giveth him shall come to him; and he that cometh to him he will in no wise cast out.' And on the other hand we as firmly believe that “No man can come unto

him, except the Father who hath sent him draw him;” and consequently we believe that he pillars of heaven are no more firm than the salvation of all the redeemed of the Lord; and that all the arts, sciences, machinery, wealth, power, influence, or industry of men or angels, can no more increase or diminish the number or safety the people of God, than they can tear him from his throne, or change the thing that has gone forth from his mouth.

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

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

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

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

But the New School believe that the scriptures contain only a general outline of the christian's duty; and the are required to set their wits at work to fill up the blank – see report adopted by the General Convention of New School Baptists, at Cincinnati, Ohio, in 1833, as copied in the “Signs of the Times,” Vol. II. No. 8.

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

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

The Old School Baptists believe that the church of the living God, the ground and pillar of the truth, is the only divinely authorized religious society on the earth; and that this community is, according to the word of the Lord, composed exclusively of baptized believers in the Lord Jesus Christ; and that all other professedly religious societies in the world are not up by men, without divine authority, and are consequently anti-christian.

But the New School believe that it is well pleasing to God and calculated to advance his cause, and that it will augment the number of his elect, &c., for them to go on without precept or example, and institute a number of professedly religious societies, which shall be composed of such as have money, and will pay a stipulated sum into their hands, without distinction of character – none being rejected but the poor and moneyless; and that it is their right to organize such professedly religious institutions, upon constitutions which would exclude Peter and John, if they were destitute of gold and silver as they were at the beautiful gate – Acts iii. 6; or even our Savior himself would be constitutionally debarred from a seat, if he should come to them as empty handed of the glittering dust as he was when called on to pay tribute.

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

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

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

The New School, however, are of an opinion quite to the reverse. They believe that the commission given *to the apostles* by him who held all power in heaven and on earth, was intended for the church in general, and that even unregenerate sinners (provided they will give money) may unite in the execution of the functions of the great commission; and that the words of the commission, “Go ye,” are to be

understood, “*Send ye.*” Hence they feel themselves called on to form themselves into incorporate bodies, for the purpose of taking this part of the divine government out of the hands of Christ; and they hold it to be their privilege to call pious young men who choose to preach rather than to work, and after putting them through their theological machinery, (a process requiring from three to seven years drilling) appoint to them their field of labor, and the amount of their hire; nothing doubting that one of these philosophical dunces or learned novices of their own production is worth at least one dozen such as the God of heaven has called, and qualified, and sent to the work of the gospel ministry.

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

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

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

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

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

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

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

Reader, to which side do you belong?

“IT IS FINISHED.”

Alexandria, D. C., February 10, 1837.

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

With due humility and that reverence which becomes the ransomed of the Lord, let us inquire what was finished. From the sacred record of eternal truth we learn that all was finished that the glorious Mediator had began; love was not finished, for the love of God had no beginning. Election and predestination, with all the perfection’s of Jehovah which shine forth in the economy of salvation were not finished, for these were without beginning, and can never, never end.

But something was certainly finished by the Savior when he in triumph gave the victorious shout; nor has our Lord left this important subject in the clark. “He who runs may read.” “He finished transgression, made an end of sin,” &c. He himself has declared that ho has finished the work that his Father gave him to do. We eagerly inquire, what then was the work that his Father gave him to do? The Son of God responds, I come to do thy will, O God. I am come to do the will of my Father who sent me, and to finish the work. And this is the will of him that sent me, that of all that he has given me I should lose nothing; but should raise them up at the last day. And the Father has given him power over all flesh, that he should give eternal life to as many as the Father has given him. A shining messenger from the world of glory came down from heaven to earth, to announce the work that Jesus was to perform, viz: “His name shall be called Jesus, for he shall save his people from their sins.” He finished the redemption of his people agreeably to the prediction of the Psalmist: “The redemption of the soul is precious, and it ceaseth forever.”

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

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

Third. He finished the *law* as far as relates to its demands in reference to the election of grace, and the fulfillment of its divine requisitions. “Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill. Heaven and earth shall pass away, but one jot or tittle of the law shall not pass until all is fulfilled. He is the end of the law for righteousness unto every one that believes.

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

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

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

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

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

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

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

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

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

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

Here then the Old School Baptists find a sure foundation to build upon, and hence we preach Christ crucified, and proclaim a finished salvation in his worthy name – a salvation completely suited to the case of the poor, the needy, the halt, the lame and the blind; a salvation suited to the condition of every hungry, starving soul, who by grace is made to feel his wretchedness, and mourn his sins; but by no means suited to the ease of the whole, who need no physician. The pharisees of eighteen hundred years ago, rejected this finished work, and from that day to the present it stands rejected, despised, opposed and slandered by all the work-mongers who have flourished in our sinful world. But tell us, reader, how do you view the perfect work and finished salvation of our Lord Jesus Christ, for be assured if you despise this doctrine you are yet in your sins; but if you love the doctrine and can feed on it, you are not far from the kingdom.

REMARKS ON JOHN III. 18

ALEXANDRIA, D. C., February 24, 1837.

“HE that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.”

OUR views upon the above declaration of scripture are solicited by brother J. M. Whipple, of Massachusetts.

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

In the illustration of the above text let us consider briefly, first, the believer; second, the thing believed; third, their manifest exemption from condemnation; fourth the unbeliever – how demonstrated as such, and to what they are condemned.

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

2. What do they believe? The text says they believe on his name, *i. e.*, on Christ’s name. But is it enough that we believe that such a being visited our world eighteen hundred years ago, was born of Mary, wrought with Joseph, baptized by John, accused by false witnesses, delivered to be crucified by Pilate, that he died on the cross, rose from the dead, and ascended into heaven, &c. Is this all? Does this constitute saving faith on his name? Certainly not; for if this were all, devils were believers of all this, and thousands of unregenerated men believe this, but we apprehend that for me to believe on his name, I must have an evidence that he is my Savior, that he was delivered to die for my offences, that he arose for my justification, and that by his stripes I am healed; an evidence to this amount no man can possibly enjoy in an unregenerate state, for it is the Spirit that beareth witness with our spirits that we are born of God; and this is the only infallible evidence we can have, that God for Christ’s sake has pardoned our sins, or that we are healed by his wounds. This we say is by the Spirit applied, and the carnal mind receiveth not the things of the Spirit. And again, “No man can call Jesus Lord but by the Holy Ghost.”

Hence the unregenerate cannot be reckoned among believers, whatever they may believe or assent to; for although they should swear that the Lord liveth, yet verily, the Lord says they swear falsely. They must, to constitute them believers, receive the spirit of truth. “Even the spirit of truth, whom the world cannot receive, because it seeth him not,” &c.

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

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

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

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

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

“The painted hypocrites are know!!
Through the disguise they wear.”

This character, as our brother W. will discover, did embrace, at the time the words of this text were uttered by the lips of Jesus, the most popular and respectable religious denomination on the earth – the Pharisees. “Ye believe me not because ye are not my sheep,” &c. “If ye were of God ye would believe on me.” The unbeliever is made manifest by an exhibition of the glorious gospel of the Son of God. For the gospel is light, and no less so because the blind have no eyes to comprehend it; and whatsoever maketh manifest is light. The gospel makes manifest. “It shall be preached in all the world for a witness unto all people.” Jesus says, “If I had not come, &c., ye would not have had sin; but now ye have no cloak for your sin.” The very fact that Jesus had come as the light of the world, and that they who were in darkness had no eyes to comprehend that light, was fail testimony that they were blind. An exhibition of his eternal truth took from them the cloak or covering of falsehood under which they had hid themselves, and they stood detected and condemned. They did not occupy the ground of

probationers, in a state of trial, but were condemned already; and the demonstration of their condemnation was their unbelief. If they were of God, if they were ordained to eternal life, they would believe; but they did not believe, hence they were not of God, nor ordained to life, consequently they were weighed in the balance and found wanting; condemned and waiting their awful execution.

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

To conclude. Reader, on which side of this line dost thou stand? Art thou a believer in Jesus? do you trust alone in him for salvation and eternal glory? or art thou an unbeliever, trusting in an arm of flesh – human works or personal virtues? “Be not deceived, God is not mocked.”

THE BEAST AND THE SADDLE

ALEXANDRIA, D. C., February 24, 1837.

DR. GOING, editor of the *American Baptist*, in noticing a meeting and proceedings of the New School Baptist Baltimore Association, claims for them that they are the real Old School Baptists, and professes to put the saddle on the right beast. His article is copied in full in Vol. V. page 38, accompanied with the following remarks:

As Dr. Going proposes putting the saddle on the right animal, we will for his edification say that the Old School brethren do not feel disposed to quarrel with him or with Messrs. Healy and Jones, about the *saddle*. As the Old School have renounced the beast to which the saddle, bridle, girt and stirrups belong, we readily relinquish the entire tackle to the Doctor for the benefit of the Lady of Kingdoms, whose name is written upon her forehead, and who sitteth upon a scarlet colored beast

When Balaam, the false prophet, set out as a missionary, under the patronage of a foreign board, and in full prospect, like modern missionaries, of great honor and plenty of gold, we are told that his first preparation for an outfit was that he arose and saddled his beast. We have somewhere heard this subject thus explained:

First. Balaam represented all false prophets, or hirelings, called by men to the work of cursing Israel and blessing Moab.

Second. That his beast represented all the priest-ridden congregations and people who are made use of to bear up and carry the false ministers when engaged in their wicked missions.

Third. That the saddle represented the tax or methods of collecting funds to make the seat of the false ministry comfortable, and that the prophet arising and putting the saddle on the ass, set forth in a figure how anti-christian teachers should rise, (as at the present time illustrated by fact,) and saddle the poor, stupid and beastly of our race with the entire burden of transporting their false prophets to the best market for their doctrines. This saddle is sometimes buckled on to the people by the strong girt of legislative power, and then the “*galled jade may wince*” in rain.

Whether the above illustration is the direct meaning of the fact recorded of Balaam or not, we will not pretend at this time to say, but at all events, there appears in the Dr.’s remarks to be a reaching after the saddle on the part of the New School, and we exhort our brethren of the Baltimore Association, if they

have any part of this saddle in their camp, that they forthwith send it over to the Balaamiteish prophets who have, and do demand it. We have never seen the Minutes of Messrs. Healy and Jones' Association, which they held at Washington City, but we learn by what we have copied from the *American Baptist* that they have attempted to prove from circumstances that the Baltimore Association has been in the habit in former times of riding out of the Old School track on this popular saddle, and we are not prepared to fully contradict the charge; that they have dabbled from time to time since their original constitution in some of the popular institutions is very probable; we are happy to say that at their last session they retained the saddle and all its appendages, and with it all those prophets who can ride gracefully on it.

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

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

In reference to the Doctor's remark on Warwick Association, it is altogether a mistake. That association was not drawn off from the popular institutions by a Black Rock party, in evidence of which we will give the following statements, viz; We have in our possession the original constitution of that body, and we know that there was no provision made in that document for any of the popular schemes of the day, for none of the institutions of which we complain had an existence in one of our American churches at that early date. It is true that some years subsequently to their organization they proposed to aid some of the ministering brethren of that body to devote a greater portion of their time to the work of preaching, and money was raised for that object to the amount say of \$50 to \$100. Soon after the purse was made up, one of the ministers of that body who, by the bye, was probably worth more money than any other in that connection, and was at the time receiving his salary of \$300 per annum., took a tour into the interior of the State to visit some of his relations and friends, and to attend to his own business, and when he returned presented his bill for so many days missionary service; and in paying him for doing his own private business, we are informed that he received what funds there was on hand. The churches having thus sipped at the golden cup, instead of becoming intoxicated, were in that case

permitted to drink deadly poison and not be seriously injured; for the small dose made them so sick that they were never afterwards guilty of a similar experiment. By reason of some popular preachers coming into some of the churches, the association was occasionally somewhat harrassed with new things. She was once nearly flooded with circulars from Dr. Stoughton and others, calling them to join in the Foreign Mission enterprise; this, however, we believe, they (lid not go into any farther perhaps than to notice the project favorably. But long before the first meeting was called at the Black Rock, the subject of the new measures was attempted to be palmed on that association, and she refused; and from year to year the struggle was renewed, until the association resolved, as a body, to have nothing to do with the new institutions, and requested the churches to write no more in their church letters on that subject; and when the New School party found there was no hope of drawing the Warwick Association from the old track, three churches of the Arminian cast withdrew, with their famous leaders, Teasdale and Jackson, and formed what they call the Sussex Association, to the great joy of those who remained, for from that time forth the Warwick Association has assumed her original dignity, and has held her annual meetings in peace and harmony.

We close by saying, that although there is too much justice in the charge which accuses the Old School Associations with having dabbled at sundry times with the new schemes of the day, yet we do heartily repent, and solemnly renounce them, and we ardently desire the New School to take back their saddle and put it on its proper animal, and never suffer it again to appear among the old fashioned Baptists. We are glad, heartily glad, truly glad, that the Doctor has discovered that we are not the beast to wear his new light saddle, the bridle or the collar.

LIFE BOAT OF THE SHIP ZION

ALEXANDRIA, D. C., March 10, 1837.

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

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

We feel by no means disposed to dispute the matter with pastor Gillett, that one half of the increase of his church may have been the fruits of Sunday Schools, and the other half the fruits of anything but the fruits of grace, or the work of the Holy Ghost, as we cannot be so skeptical as to doubt that Sunday Schools and other human inventions are calculated to yield the kind of fruits which can be satisfied with his pastoral labors. But when he calls on *all who wear the shape of humanity, &c.*, with him to assume the responsibility of the present ruinous condition of those children who have never felt the redeeming and regenerating influence of Sabbath Schools, and to make an effort to help them out of their sin-doomed and perilous condition, into the Life Boat of the ship Zion, we being of the number and *shape* called on, beg leave to decline, in the words of good old Jacob, “O my soul, come not thou

into their secret, unto their assemblies; mine honor be not thou united.” We would not dare assume the responsibility of any of the lost sons of Adam; but as in the case before us, we are informed that Christ has died for these children, and if so it would be insulting to his divine majesty for those of us who were unable to account to divine justice for our own guilt, and who rely alone upon the finished redemption of our Lord, to assume the responsibility of others, and in our view of the subject, it would display an awful want of confidence in the redemption of Christ for us to attempt to ferry those for whom he died to the ship Zion, inasmuch as God has taken on himself this responsibility, and has promised that the redeemed of the Lord shall return, and come with singing to Zion, (independently of Mr. Gillett’s life-boat.)

But another reason why we decline having any hand in this business is, that we are very suspicious that pastor Gillett has entirely mistaken the ship! We would suggest to him that there are many privateers, and even pirates On the water, and these sometimes sail under false colors, and are often mistaken for His Majesty’s ship; and what still increases our suspicion is, we know that the Zion of God has no craft bearing the name of *life Boat*, or the appearance of a Sabbath School union connected with her.

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

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

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

POISON OF DRAGONS AND VENOM OF ASPES

“Their wine is the poison of dragons, and the cruel venom of asps.” – Deut. Xxxii. 33.

ALEXANDRIA, D. C., March 24, 1837.

WHEN Moses, the servant and prophet of the Lord, was about to die, in taking leave of the children of Israel, he summoned both the heavens and the earth to hear the words of his mouth; while in a retrospective glance at their history, he recapitulated the wonderful work of God towards them; and knowing as he did most assuredly, that after his death, Israel would corrupt themselves with the

abominations of the nations among whom they were destined to dwell, (see chapter xxxi. 29,) he spake in prophetic language of future events concerning them; and while he portrayed the rebellion, idolatry, and wicked departures of that stiff-necked people, from the law of their God, and of God's righteous judgments, which should overtake them in their wickedness; he also sets forth in the spirit of this song, the rise and progress of the visible church of our Lord Jesus Christ, of which Jeshurun was a type.

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

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

The Lord found Israel in a desert land, and in a waste howling wilderness. How striking is the application of this figure to the case of the spiritual Israel whom he found in the land and shadow of death, and in the wilderness where the voice of one crying was heard, and desert where the way of the Lord was prepared; that wilderness from which the spouse of Christ emerged like pillars of smoke, and came forth leaning on her beloved. "He led him about, he instructed him, he kept him as the apple of his eye." When our Lord Jesus Christ received his church from the wilderness of Judea, and from the barren deserts of the covenant of works he led them about; mark! they did not lead him about. He was the leader, and his disciples were the followers, and there was no strange god among them. And when he by abolishing the law of commandments, tore away the old Jewish nest from under his infant brood, after the similitude of the eagle, in verse eleventh, he taught them the inefficiency of their own unfledged wings to bear them up in the day of trial. He, like the eagle, spread abroad his gracious wings, and carried them; yea, he bore them all the days of old. Real christians, even down to the present day, often witness the work of the Lord in stirring up their nests, and teaching them the necessity of depending on his wings, to bear them upward; while all who wait on him do mount up on wings as eagles, and are made like the chariots of Aminadab. – Song vi. 12. Even thus the primitive saints were made to ride upon the high places, and to suck honey out of the rock; "Butter of kine, milk of sheep, and fat of lambs," &c., were the food of the people of God. But, alas, we see in the anti-type, as well as the type, that the people of God are not able in this world to bear prosperity. Jeshurun waxed fat and kicked! and as soon as he had grown thick he forsook God and lightly esteemed the rock of his salvation, provoked the Lord to jealousy with *strange* gods, sacrificed unto devils, not to God; to gods whom they knew not, to new gods which came newly up, whom their fathers knew not, and forgot the rock that begat them. Can language more forcibly set forth the early history of the visible or professed gospel church? In almost the precise words of Moses, as given above, Paul made the same prediction concerning; the church that Moses had concerning the Jews. He knew that after his departure grievous wolves would come among them, not sparing the flock; and even of themselves, some should rise up speaking perverse things to draw away disciples after them for he knew full well that the end of the world, and the ultimate glory of the people of God could not come, except there come a falling away first, and the man of sin be revealed whose coming was after the working of Satan, with signs and lying

wonders, and all deceivableness of unrighteousness in them that perish. Forgetful of the rock of their salvation, Israel went on to multiply their vanities, and at the time of their visitation referred to in this chapter, had become enlarged and fat, and among them were found those whose spot was not the *spot* of God's children; and whose rock was not the rock of Jeshurun, the enemies themselves being judges; for they were a crooked generation, like those who 'wished to join the Baptist church in the days of John – a generation of vipers; crooked of course. But by some means these crooked animals found their way in amongst the ancient tribes, and brought with them some sprouts of the vine of Sodom, which had been taken from the fields of Gomorrah, with grapes of gall, and clusters of bitterness, and from which their wine was extracted. And so, also, the enemy has come in upon the christian church, like a flood; and they have brought with them, of the vine of spiritual Sodom and Egypt, where also our Lord was crucified, and where the dead bodies of the witnesses must o'er long lie unburied; they have brought in from the fields of Gomorrah damnable heresies and doctrines of devils. The true church of God is planted in a very fruitful hill, (*Zion*,) wholly of a right seed. Christ is the true vine, his Father is the husbandman, and the spiritual family are the legitimate branches of that true vine; but under the gospel profession, now we find those who, by their spot, by their rock, by their faith and practice give awful demonstration that they are not of the true vine; by their fruit we know them; their grapes are grapes of gall, and their clusters are bitter. Many of the dear saints have, when tasting their grapes of gall, responded aloud, Amen, to the prayer of Paul, "I would that they were cut off," &c. And in this day in which we live, this state of things is developed to a far greater extent than at any former period. God has evidently broken up the nest of his people, by persecution in the European nations, in years which have gone by, and gave them two wings of a great eagle, (providence and grace) for on these he took them, and brought them into this country to a place to nourish them from the face of the dragon, for a season; but like their type they could not bear their prosperity – they forgot the Rock that begat them; and from Sodom, and the fields of Gomorrah, (Papisty and Protestantism) they have borrowed the degenerate plants of a strange vine; and strange as the vine may be, it is by no means barren; it is indeed prolific in its productions of gall and bitterness, to the saints of God. But we rejoice in the divine assurance that we shall yet be delivered from this strange plant; for every plant which God has not planted shall be rooted up.

But passing to a more direct illustration of the figure at the head of this article, will lead us to enquire more particularly after the introduction of the productions of the vine of Sodom and Gomorrah among the Baptist churches. After about half a century of civil and religious prosperity had been allowed in America, for the spiritual Jeshurun to fatten, the Baptists began to kick. And very different from that lean, meagre figure, which they presented when they first came to this country, for then they were a poor and afflicted people, who trusted in the name of the Lord, and so thin and feeble that the Protestants (Congregationalists) thought to crush them at a blow. The blow was truly struck, and the blood of the Baptists stained the shore of Massachusetts; they then appeared the least of all seeds – a little leaven, as it were. Ephraim was then small – he spake tremblingly – he trembled at the word of God, and would suffer all the wrath of men, rather than turn from the law of Christ, or yield one inch of gospel truth or order to the foe. Butter of kine was their food, for they could not fill themselves with the husks which the Congregationalists were eating; nor would any man give them of the government pap on which the churches of the law established religion were then gormandizing. But now, where shall we look for that feeble, trembling, despised, and persecuted people? The last vestige of them can only be seen among those, who by way of distinction from the corpulent body, are now denominated Old School Baptists; whilst the great body of the Baptist churches in America have become so puffed up that they challenge a comparison of numbers, and of Sodomitish productions, with the greatest

religious denominations round about thorn. They have within the last thirty years become enamored with the strange gods – gods which have come newly up – (observe, these gods are of hellish production; they never come down; there is no pattern for them in the Mount) gods which their fathers, the Primitive Baptists, knew not.

There were various descriptions of the idols with ancient Israel; some were made of borrowed jewels, others of gold, lavished out of the bag, and he that was too poor to provide himself with such splendid gods, chose him a tree that would not rot. The jewels, gold, and tree, were not in themselves idols, neither did their fashion or shape constitute them such, but the use which was made of them. The abomination consisted in setting them up as gods, and ascribing salvation to them, contrary to the commands of God, and offering that praise to them which was due only to God. There are now among the Baptist churches, various descriptions of institutions set up, unto which salvation is ascribed, and a variety of forms; some are amazingly splendid, composed of gold, lavished out of the bag, like the National Baptist Societies, called Bible, Tract, Missionary, &c. And who will dare deny that those who set up these idols, and who for that purpose lavish gold, ascribe salvation to these institutions? Let any of them deny this, and we will prove our assertion from their own mouths. Some are composed of borrowed jewelry from Egypt. The jewels in which the daughters of the old mother of harlots have flourished, like such as *learned* and graceless ministers, taught in literary schools, and not taught in the school of Christ. This livery of an harlot has been borrowed from other denominations, and this Babylonish garment and golden wedge has been secreted among the stuff in our camp, until at length it has produced a number of calves, one on College Hill, in this District, one at Hamilton, N. Y., and others in various parts of our country. It is not necessary for us to say that these idols were unknown by our fathers, the Primitive Baptists; none will attempt the task of proving them scriptural.

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

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

From what has been said of Israel, as being typical of the christian church, we are unavoidably brought to the conclusion that those characters, whose wine is called the venom of dragons, are those illegitimates or strange children among the people of God, whose spot is not the spot of the peculiar people of God, and whose rock is not our rock, themselves being judges. Their wine, in the figure before us, must necessarily mean the production of their grapes of gall, from the vine of Sodom; and if

we are correct in supposing that antichrist is the vine of Sodom, and that the vines composed of nominal professors, and carnal hypocrites among us, are of that stock, or are sprouts from that abominable vine, we must of course conclude that their wine, the intoxicating juice of their grapes of bitterness, is the product of innovations upon our, faith and practice, as the people of the living God; and comprising the entire mass of human inventions, false doctrine, and practices borrowed from spiritual Sodom. Their wine is that which they wish to substitute in the place of the pure wine of the kingdom of Christ, which Christ has given “as wine on the lees, and well refined;” for which the spouse of Christ prayed for flagons, and which goeth down sweetly, and which is Christ’s blood, in the New Testament, which wins shed for many; that wine which Christ has provided, and of which he welcomes his church to drink abundantly, and which is given to him that is of a heavy heart, that he may “drink and forget his poverty and remember his misery no more.” That system of works, doctrines, and means, employed by nominal professors of christianity, to exhilarate, bewilder, and intoxicate their Ishmaels with, and with which they wish to supercede the doctrine of God our Savior; and with which to set aside his atonement and his legislation, by teaching tor doctrines the commandments of men, and to make void the law of Christ, by their own traditions, must assuredly be intended by their wine.

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

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

Second. – Are innovations upon the faith and practice of God’s people, in the scriptures compared to wine?

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

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

1. – Are the doctrines of the New School Baptists of foreign production? We are free to admit that with the greater portion of the New School Baptists of our day, there are some sentiments on doctrine and practice retained, which are not borrowed, but which properly belong to the faith and. practice of the church of God; while the great mass of their distinguishing doctrines, and practices are evidently anti-scriptural, and consequently anti-christian. Among the doctrines of this class, we will name, general or universal atonement; free agency, (so called,) meaning a power lodged in the hands of unregenerate men, by which they are able, if they choose, to appease the wrath of Divine justice, and satisfy the law of God. Salvation, not by the deeds of the law, but by deeds which are neither required by law or gospel – such as joining their humanly devised institutions, by the payment of stipulated sums of filthy lucre, for which they promise them, in this life, an hundred fold, and in the world to come, life everlasting; and for which they sell them life memberships, and even everlasting life membership in what they term religious benevolent societies.

Will argument be required of us to prove that these doctrines and practices are unwarranted in the scriptures? Does it devolve on us to prove the negative? Long, long, have we challenged the new order

of Baptists among us, to show us a “thus saith the Lord” for their doctrines; but how have they treated our inquiries? Hear them. Mr. Crosby, (late editor of the American Baptist and Home Mission Record,) says the best way to treat us, is to *let us alone*. Mr. Canfield, of the Christian Secretary, recommends for us the salutary advantages of a penitentiary! That poor trifling *thing*, the editor of the Religious herald, upbraids us for presuming to question the propriety of what is practiced by so large a majority of the Baptists. Mr. Wailer, of the Banner, after challenging a discussion on the subject with us, says, he will not respond to our arguments; whilst our more honest opponents of the *Cross and Baptist Journal*, inform us plainly, that the *Bible contains no such authority*, and that it was never intended to embrace all the duties incumbent on christians. We prove, thus, from their own confession, that their grapes are not from the heavenly vine, Christ; and as they are not of Christ, who declares himself to be the true Vine, they must be of a false vine, of the vine of Sodom. Neither the old mother Arminianism, nor any of her brood of human inventions, are natives of the Zion of God, but have been by the Baptists borrowed from the fields of Gomarrah; they were not found in the primitive church, but have been brought in by those whom the apostle advised the church, would bring in damnable heresies and doctrines of devils. – 2 Peter ii. 1.

2. Are innovations in doctrine and practice, comparable to *wine*? This figure is of very frequent recurrence in the scriptures; the fifth chapter of Isaiah is not the least forcible on this subject. After pointing out the abominations of the corrupted daughters of Zion, in the preceding chapters, as shown by the numbers being published by Brother Trott, in this chapter, portraying with astonishing exactness those greedy advocates of the new fangled proselyting systems of our day, who join house to house, and lay field to field, and who cannot rest while they conceive there is more laud, to be possessed; says, “Wo unto them that rise up early in the morning that they may follow *strong drink*; that continue until night till *wine* inflame them.” And again in verse 20th, the same characters are charged with calling evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.” And in denouncing the fearful curses upon them, he says, verses 22 – 25, “Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink, which justify the wicked for reward, and take away the righteousness of the righteous from him.”

Can our readers be at a loss to find men in this our day, who for a reward will justify the wicked, promise them in the world to come, life everlasting, *for reward*, and who will, like the executive of the American Bible Society, who congratulated a successful horse racer, on having swept the stakes, and gained the purse; and at the same time solicited of him, with thirty dollars of his ill-gotten booty, to constitute himself a life member of that religious institution; which was accordingly done. We say, who, while they will thus justify the wicked for thirty dollars reward, will rob, if possible, the righteous of their characters, by saying all manner of evil against them falsely, because they smite with their fist, and stamp with the foot, and show unto God’s people their transgressions, and to Israel their sins. “Therefore,” continues the prophet of the Lord, “as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up to dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel.” And in chapter lvi. 12, the figure of *wine* and strong drink is repeated by way of illustrating the doctrines and base insinuations of these blind, ignorant, sleepy (or lazy) and greedy (logs, which can never have enough. “Come ye, they say, I will fetch wine? and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant.”

3. In what respects is wine a proper emblem of the false doctrines and corrupt practice of the New School professors?

Let the word of God answer. “Wine is a mocker, strong drink is raging.” Prov. xx. 1. So, also, are the systems of which we complain; they in many respects mimic the truth, and ape some of the ordinances of the church of Christ. Those who advocate and practice them, will generally assume solemn airs and gestures, use good words and fair speeches, in order to deceive the hearts of the simple, professing extraordinary zeal for God, and love for souls; it is a mocker because it is deceitful and full of hypocrisy; and it is also raging when mixed; it requires mighty men, such as are not afraid of the thunderbolts of Jehovah, to mingle it, giants of arminianism, who are nerved (in their mock pretensions at least) with strength enough to save themselves and others, anti who think themselves able to save the heathen, and to evangelize the world; who dare to brave the word of God and, defy the armies of the Most high. These are the men who mix the strong drink, and who, for their strength and industry in mingling the doctrines of the day, are frequently dubbed D. D., or with some other mark of their Sodomitish breeding. Their strong drink is raging; when once they become able to drop into the bowl, a sufficient proportion of legislative power, their drink becomes so maddening as to cause the blood of the saints of God to flow in torrents.

Again, wine in its intoxicating qualities, is a suitable emblem of false doctrines and practices. This figure is most clearly traced by the prophet Isaiah (xxviii. and 8,) in speaking of the drunkards of Ephraim, “But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in Judgment; for all tables are full of vomit and filthiness, so that there is no place clean.” If by the tables in this text we are at liberty to understand the pulpits of these drunken Ephraimites, as the place where the children have been wont to go to receive their spiritual food, how awfully true the declaration that they are defiled, that there is no clean place to be found among all that portion of the Baptists of the present day, who are represented by these intoxicated Ephraimites, but upon them is brought to pass the fearful prediction of Jeremiah xxv. 27, that they should drink and be drunken, and spew, &c. But the drunkenness of the *new-lights* is not only demonstrated by the abundance of wretched, filthy arminian corruption, vomited upon all their tables, and spread out as a repast for their churches, but it also discovers itself in its inebriating effects upon themselves and their adherents: hence how very common for us to witness among this class of wine-bibbers, when they have continued long at the Theological School, even until wine has inflamed them, with what a grace they will act off the drunken man, swaggering and boasting, and saying, “I am rich and increased in goods, and have need of nothing;” that all the necessary means for saving themselves and all the rest of mankind, is in their possession, and if they do not boast with the Pope, of holding the keys of the kingdom of heaven, yet they hold that the keys of what they presumptuously call the Lord’s treasury are with them, to draw upon, exhaust, and replenish at their pleasure.

But once more. The drunkard, when overcome with wine, is liable to rush on in that state into all manner of wickedness; and what crimes have not been literally perpetrated by men in this state of inebriation? Even so with spiritual drunkenness; when religionists have taken their toddy until. forgetful of every principle of prudence, how ravingly will they assail the characters of their more temperate neighbors,. and at what will they stop? Surely at nothing short of the accomplishment of what one of their number once prayed foe, (as stated in a western religious periodical,) viz: “that those who were opposed to their systems might be laid aside, where their croaking would no more disturb the wheels of their missionary car,” &c.

4. How are we to understand that their wine is the poison of dragons, &c.? Dragons are a kind of serpentine monsters; the dragon mentioned in Revelations xii. 3, is represented with seven heads and ten horns, and is called the devil, and Satan, that deceiveth the whole world; and as all false doctrines

are doctrines of devils, it follows that their wine is of the dragon; but it is called the poison of dragons; showing that these doctrines and practices not only emanate from him, but that they are the very poison of dragons. The dread of poisonous reptiles of the earth appears to consist in that deadly poison which they carry in their mouth, in their teeth, and under their tongues. Thus in his mouth the serpent carried the poisonous doctrine of the arminian creed into the garden of Eden in the morning of creation, and preached to our mother Eve, that by her own works she could make herself as God, &c., the word and truth of God to the contrary, notwithstanding; and the deadly character of that poison sentiment has ever since that moment been developing its malignancy among the sons of Adam. This rankling poison is still retained in all the doctrines of devils which are now, or ever have been, set afloat in the world. All who have ever witnessed the effects of the bite of a poison serpent, literally, know that the poison when communicated to the human system, is considered incurable. The person poisoned soon becomes swollen and inflamed, and in the process of its work of death, reason forsakes her empire over the mind, and the unhappy sufferer, raving in madness and pain, is left to terminate his miserable existence in the most horrible manner; but before he expires, it is said that the sufferer will assume all the colors, shapes and appearances, of the serpent by which he is bitten, which are possible for a human being to assume. Thus when the representatives of our human race received the poison from him that deceiveth the whole world, they became inflamed; the wound was unto death – that death passed upon all their unborn posterity – for all were poisoned; and so in like manner when men become corrupted by false doctrines from the old dragon, they invariably become inflated, and the poison extends to every part; the head, the heart, the hands, the eyes, the mouth, and particularly the tongue, the ear and feet, are all corrupted, and assume so much the appearance of serpents, that John the Baptist had no difficulty in detecting those who wished to join the Baptist church upon an old Abrahamic covenant platform.

But this wine or false doctrine is not only called the poison of dragons, but it is the cruel venom of asps. Those who tittle at it become cruel, unfeeling, brutish, and filled with venom, especially against those who will not consent to drink with them. In how many thousand instances have the Old School Baptists witnessed this result in cases of those who once stood shoulder to shoulder with us, striving against sin; but now, alas! how changed, how filled with venom; they seem as though they could bite and destroy. Cruel venom! how awfully has it been displayed on the thousands of our murdered brethren who have suffered martyrdom rather than drink of the deadly poison. For examples of this rankling poison in those who have gone out from us, witness their fury from the pulpit and press against all such as stand fast in the apostles' doctrine; view the scattered bones of the dear disciples of the Lamb who have been cast out, persecuted and slandered by the New School. Witness the case of our brethren in Oswego Co., N. Y., and at Enfield, N. Y. Read in the preceding number our extract from the letter of Elder Blodget, and the communication of brother Salmon, who has survived all the envenomed fangs of that man, who in connection with others of the same crooked and perverse generation, were unyielding in their efforts to ruin him because he would not unite with them in their combination, as preachers, binding themselves that they would not preach for the churches in the Black River Association unless said churches would tax all their members ten dollars on every thousand dollars they possessed for their ministerial support. Mark the infected breath of Healy, Jones & Co., blown at the Baltimore Baptist Association because that association has refused to hold fellowship with the new measures of the day. Note well the pestilential puffs of slander blown at the characters of elders who in that connection stood firm in the apostles' doctrine. Nay, look which way we will, from Georgia to Maine, and from the Atlantic to the remotest West, and we discover the traces of this poison of asps, this venom of dragons.

But perhaps it may be the inquiry of some, How is it possible that any of the children of God should be infected, or in any measure intoxicated with this deadly poison and yet live? The answer will be found in the blessed declaration of our Lord Jesus Christ, that they shall tread on serpents and scorpions without injury, and if they drink deadly poison he will still secure their lives. Were it not for their good and great Physician, they would drink death in every draught; but thanks be to God who giveth us the victory, through our Lord Jesus Christ.

Our language in reference to the New School may sound harsh, and be thought, severe but we wish not to be unnecessarily harsh or severe with them. From our soul we pity them, and we pray God, if consistent with his holy purpose, he may deliver them from their delusions, but while they remain in their drunkenness we are bound to treat them as drunkards, and with them we are commanded to keep no company, not even to eat with them, that they may be ashamed.

A word of exhortation to the sons of Zion and we will close. Dear brethren, “Who hath wo? who hath sorrow? who hath contentions? who hath babbling? Who hath wounds without cause? who hath redness of eyes? They who tarry long at the wine; they who go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright; at last it biteth like a serpent and stingeth like an adder.” “Thine eyes shall behold strange women, and thine heart shall utter perverse things; yea, thou shalt be as he who lieth down in the midst of the sea, or as he that lieth upon the top of a mast. Hearken unto me, therefore, O ye children, and attend to the words of my mouth, Let not thine heart decline unto her ways, go not astray in her paths. She hath cast down many wounded, yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.” – Prov. xxiii. 29-34; vii. 24-27.

QUERY OF I INQUIRE, AND REPLY

LAWRENCEBURG, Ky., March 3, 1837.

MR. BEEBE – Dear Sir: – Permit me to ask the solution of the following questions, viz:

If all men, before regeneration, are natural men, as is the generally received opinion, and are unable to receive the things of the Spirit, when and how are they to receive them? Is there any medium between a natural and a spiritual state? and if so, do they receive them in the medium or spiritual state? And if in the spiritual state they receive them, how are they made spiritual? seeing that the natural man cannot receive the things of the Spirit.

I earnestly solicit an answer to the above, not through any ill-designed motive, but merely for the truth's sake; and thinking, perhaps, your readers would be pleased to see it themselves, I have thought proper to propound the question to you, and more particularly for my own satisfaction. I wish a fair and scriptural solution upon logical principles.

I am, sir, yours in search of truth,

I INQUIRE.

REPLY.

ALEXANDRIA, D. C., April 21, 1837.

WE take pleasure in assisting, to the utmost of our ability, all such as are searching for the truth; we will therefore most cheerfully give I Inquire our views on the questions submitted.

By the term *natural man*, as used by the apostle, (1 Cor. ii. 14,) we understand all such as have not been born of the Spirit of God; for our Lord said to Nicodemus, (John iii. 6,) “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” As Adam in his first estate was but a natural man. (1 Cor. xv. 46,) so all who by ordinary generation have descended from him, being born of the flesh, possess his nature, and are, of course, natural men; and although this fleshly nature has become by transgression contaminated and depraved, yet it is not thereby changed from a natural to a spiritual state. In his allegory, (Gal. iv. 22-31,) the apostle shows that Ishmael, who was born after the flesh, was a natural (not spiritual) man. Hence we understand that all mankind are natural men while in their unquickened state, and that all are included in the declaration of the apostle, “The natural man receiveth not the things of the Spirit,” &c. That all natural men are unable to receive the things of the Spirit is settled forever by the above declaration of the inspired apostle. What remains, therefore, is to show when and how any of them are made partakers of the things of the Spirit.

And first, we say negatively, there is no medium between a natural and a spiritual state, consequently they cannot receive them in such a state; and it follows, that in order to be able to receive spiritual things, a man must be born of the Spirit. “That which is born of the Spirit is spirit.”

Here let it be observed that the new birth does not affect the natural body, or the flesh; these are left as full of enmity to God, and as incapable of receiving the things of the Spirit, or of serving the law of Christ, as they ever were; while that which is born of God cannot commit sin, because the seed remaineth. The new creation wrought in the children of God, by which they are made spiritual, is variously expressed by the figurative language, “being born again,” or “You hath he quickened who were dead in trespasses and sins,” and the idea to us is clear, that although an unrenewed man knows nothing of, nor is able to receive the things of the Spirit, yet the quickened child becomes, by the quickening operation of the Holy Ghost on his heart, a spiritual man, and is able in this spiritual state to receive spiritual things, hold communion with God, lay hold of the promises, understand the doctrine of the gospel, and be fed and comforted with that meat which the unrenewed know not of.

Our friend will do well to consider the analogy of the figures employed in this subject. For instance: before we were born, or existed naturally, we could perform no natural action; and so the man that is dead cannot receive things which the living can, or exercise the functions of the living; yet although in an unborn state he is unable to do these things, God is able to give a natural existence; or if dead, he who is the Resurrection and the Life is able to quicken and make him alive, and to bestow upon him all those abilities which otherwise he could neither possess nor exercise the functions of life.

But the question is submitted, “When and how are they made spiritual?” We reply, “The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.” – John v. 25. The work has been progressing throughout all ages, is still going on, and he who holds the keys of death and hell, who openeth and no man shutteth, and with whom alone are the issues of death, in his own time calls his sheep with a holy calling, causes his glorious voice to be heard, (Isa. xxx. 30,) and gives unto them eternal life, with the assurance that they shall never perish, neither shall any pluck them out of his hand.

CHURCHES IN WASHINGTON, D. C.

“THE church more generally known is the Navy Yard Church proposes to hold a protracted meeting on the 28th inst., with the expectation of obtaining the services of some of the ministering brethren from the South and West, on their way to the Philadelphia Convention. The church is now, and has for some time past, been without a pastor, and stands much in need of ministerial aid. Those of our brethren who can make it convenient to pay them a visit will be rendering the church and the cause of the Redeemer an acceptable service.

“There are but two regular Baptist churches in the city of Washington; in Georgetown there is no Baptist church. There is a third church in Washington – a small body – anti-missionary, and a member of the Black Rock portion of the Baltimore Association.

“The Navy Yard Church is ready to every good word and workable we believe and willing to support a pastor. They have been anxious for some time to secure the services of a faithful, active and zealous minister, and it would give us sincere pleasure to hear that this important field of labor has been well supplied. An efficient minister in this church might essentially aid our cause in the District, and in the adjoining State of Maryland, where we so greatly need help.” – *Religious Herald*.

REMARKS.

ALEXANDRIA, D. C., April 21, 1837.

WE were not aware of the existence of two Regular Baptist churches in the city of Washington, and were it not for the eulogism bestowed upon what is called the Second, or Navy Yard Church, we might still remain under the impression that Mr. Sands had overrated the Baptist influence in that city, as we know of but one gospel church in Washington. But when Mr. Sands explains himself, we perceive his *regulars* are those who make void the law of Christ by their traditions, and who teach and practice for doctrines the commandments of men. Those are regular in his estimation who appoint protracted meetings, get up revivals in Methodist camp-meeting style, who maintain a deadly opposition to the *Black Rock portion of the Baltimore Association*, and who, when destitute of a pastor, will raise the requisite lucre, and instead of troubling the Lord of the harvest, will advertise for one; for should they call on the Lord for a pastor, peradventure he might send them one who would preach the truth, and very possibly might be unwilling to join their crusade against the Black Rock party; while all these evils may be avoided by making up a purse, and advertising for a man after their own heart.

With the above modifications of the term *regular*, we doubt not there may be found as many as two churches of the same description in that city. But what will the *doll-babies* of the Columbian College, who have been for a long time serving the Navy Yard regulars, think of Mr. Sand's compliment in representing that the Navy Yard Church is, and has for a long time been in so much need of ministerial aid, notwithstanding their constant supply from the machine? But that is for them, not us, to settle.

We doubt not the Shiloh Baptist Church at Washington will feel obliged to Mr. Sands for the honor he has unintentionally conferred on them in letting his readers know that we are not of his sort of *regulars*, and that the Shiloh Church is not ashamed to be called small, neither does she wish to be reckoned among the nations; it is her joy that her heavenly Father has given her the kingdom; and while our neighbors at the Navy Yard are preparing their dishes for a rich repast, from those who may be going to the Convention, and while they may trim their ways to seek lovers, our expectation is from the Lord.

We have long since been taught to cease from man, whose breath is in his nostrils, for well we know that vain is the help of man.

“Let others trust what names they please,
Their saints and idols boast,”
We’ve no dependencies like these,
We trust the Lord of Hosts.

BURMAN MISSION

THE wife of one of the missionaries in Burmah writes: “In Tavoy, there were baptized the last dry season, about a hundred Karens.” What say our anti-missionary brethren? Is this work of heaven, or of men? Judge ye. If this work be not of the Lord, why has he not ere this brought it to nought? Does not these indications declare to you that heathens are becoming the inheritance of the Lord, and the uttermost parts of the earth his possession? –
Banner

REPLY:

ALEXANDRIA, D. C., May 19, 1837.

What shall we say to such potent arguments – such convincing testimonials as these? One hundred Karens baptized the last *dry season!* And this intelligence established on the assertion of the wife of a missionary at Burmah! And yet the anti-missionaries are required to give an opinion, *Whether this be the work of men, or of God?* We doubt not that our querist intended to strike the poor *anties* dumb, when he made this *knock down* appeal. We have also been informed (not by the wife of a missionary) that the Roman Catholics are receiving great accessions to their church in the Western Valley, and have probably received more than one hundred during the *dry times* in our country. Say, Mr. Waller, does this not prove that the Roman Catholics are from heaven? We are informed by the *American Baptist*, that infidelity and crime are gaining ground in the city of New York. Is infidelity and crime from heaven? What say you, Mr. W.? “If this work be not of the Lord, why has he not ere this brought it to nought?” Pray tell us, Mr. W., as you are learned, which has been of the longest standing, the Burman Mission, or the Catholic faith? And if the long standing of the one will prove its heavenly origin, why will not the same set of arguments prove the same in regard to the other? Surely these questions are in point, and those who are denominated “anti-missionary brethren,” are called on to answer them; therefore let the answer be given in truth and soberness; and let our answer be handed over, through the columns of the *Banner*, for the consideration of the patrons of that paper, who have witnessed the demand.

First. Does the number of converts embracing any religious profession, prove the religion which they embrace to be of God? If this question can be answered affirmatively by authority of the word of God, we admit its bearings will be exceedingly disastrous to the *little flock*, known in our day as Old School Baptists. But the doctrines of the Pope, and the dream of the false Prophet, will be established, on this kind of testimony, in preference to those of the New School Baptists.

Second. If antiquity be the point on which the argument is to rest, while Popery and Mahomet's delusions stand far, very far, in advance of the New Schoolism, yet the Old School excel them all in these respects, for their origin in visible gospel order has its date at the day of pentecost.

Third. The main question seems to be, whether this work which has resulted in the baptism of a hundred Karens in a *dry season*, is from heaven, or of men? We answer, in our candid opinion, deliberately made up on the force of testimony, It is of MEN.

In evidence that we are not mistaken, we will refer our readers to the records of the missionary institutions, and to their own numerous publications, in which they have given abundant demonstration that the Burmah Mission is the work of men, from first to last, as witness the following "*Shorter Catechism*."

Question. Who commenced the Burman Baptist Mission?

Answer. L. Rice and A. Judson.

Q. By whom were they sent as Baptist Missionaries?

A. By the American Baptist Board of Foreign Missions.

Q. Was this board composed of men?

A. It was.

Q. On whom did Rice and Judson call for patronage in this work?

A. On men.

Q. For what kind of support did they call?

A. Money.

Q. Have the Agents of the Foreign Mission Board ever hinted, or said, that unless men would contribute liberally to the funds of the Society, this mission would fail?

A. They have once and again.

Q. Have these missionaries ever represented that the bestowment of gold and silver, ear-rings, and ladies' jewelry, might save some, yea, many precious souls from the quench-less fires of hell, where without them they must suffer to all eternity?

A. They have.

Q. Has the Pope of Rome ever published a more anti-scriptural or abominable sentiment, or one that more fully proves his opposition to the cause and truth of God, to be the work of men?

A. He has not to our knowledge.

On the whole, let Mr. Waller, or any other advocate, prove to us that the Lord has authorized these institutions, or that he has by his word and Spirit sustained or aided them, and we will yield the argument. But why, says our champion, are they not ere this brought to nought? Does the writer thus intend to dare the thunderbolts of divine vengeance? We say to him, Beware! "What if God willing to show his wrath, and to make his power known, endureth with much long-suffering the vessels of wrath fitted to destruction." – Romans ix 22.



“COME OUT OF HER MY PEOPLE!”

ALEXANDRIA, D. C., June 16, 1837.

WE rejoice to witness the disposition so generally manifested by our brethren throughout the United States, to obey the summons of their divine Lord, as expressed in the words inserted at the head of this article. There appears to be a simultaneous movement at this moment among our churches from Maine to Georgia, and from the Atlantic to the remote west, there is certainly an unusual movement in the churches and associations, and God is evidently separating the precious from the vile. The intolerant measures entered into by the New School are beginning to produce powerful reaction in their churches; they have already turned their screws so tightly upon their people as to cause them, like the Hebrews in distress, to cry out because of their bondage and their task-masters. Those members of new school churches, who will not subscribe to the new inventions, falsely called benevolent, are frequently excluded, for no other charge than that of refusing to wear a new school collar; they are readily admitted, on profession of their faith, into the churches and communion of the old school regulars. On the other hand, those who are put away from our regular churches for departing from the primitive faith and practice of the gospel of Christ, and in no small number of instances when persons have been excluded from our regular churches, for gross immorality, drunkenness, lying, and even perjury not excepted, they are, and have been admitted among the new school – as witness the organization of a new school church recently, at Neversink Bridge, Sullivan Co., N. Y., as well as many other cases, nearly if not quite similar.

We would not be understood to complain of this course, by any means, for while we lament that there exists among those who have stolen our name (Baptists) so much corruption; since it is so, and since we are divinely assured that evil men and seducers shall wax worse and worse, we are perfectly satisfied that the new lights should exhibit enough of their corruptions to bait away from us as many of their kindred spirits as have formerly infested our regular churches; for sure we are, that when the Arminians are called home from our churches, and all the sons and daughters of Zion are delivered by grace from their Babylonish captivity, the ranks of our King’s army will be full, strong, united, complete, and terrible as an army with banners. Our churches have nothing to fear from this general movement. None will go out from us, but those that are not of us, that they may be made manifest that they are not of us; and these, certainly, if we retain them as nominal members, can only swell our numbers and disorder our ranks, while they cannot add to our beauty, tranquility, or peace; for the word of God assures us they are *cursed* children, that *cannot* cease from sin. 2 Peter, ii. 14.

A FAST

ALEXANDRIA, D. C., June 16, 1837.

AT the Tabernacle in New York, a short time since, we are told the new lights of several denominations met to hold a fast, on account of the pressure of the times in relation to money matters. The question, whether the present scarcity of specie and the deranged state of the banks would not retard the approach of the millenium? One of the sages present, however, was of opinion that the effect would operate quite differently; men would now be compelled to live more moderately, and when once learned to live cheap, they would be prepared, when the times change again, to cast more money into the Lord’s

treasury; and, in his opinion, the millenium would commence at least one century sooner for the present hard times. Such predictions must be very consoling to the disciples of Mammon.

A FACT. – WHERE TO PUT IT?

ALEXANDRIA, D. C., June 30, 1837.

“WE have a fact but do not know where to put it. Sometimes we have concluded to let it go unnoticed – then again to place it in some part of the paper where it would be least likely to be read: the inquiry would then come up, why hesitate? Its only telling the truth, no one can be offended at that; and so you have here the disgusting fact. At the late meeting of the General Assembly of the Presbyterian church in Philadelpia, several meeting houses were refused, and it was with great difficulty a place was obtained for the accommodation of the Assembly. The only reason of refusal was, the ministers used so much tobacco that they injured the house by occupying it.

This circumstance brings to mind an ancient regulation made at a town meeting in Portsmouth as early as 1662, when it was ‘ordered that a *cage* be built, or some other means devised, at the discretion of the Selectmen, to punish such as take tobacco on the Lord’s day, in time of public service.’” – *N. Y. Baptist Register*.

REMARKS.

We copy the above from the *Cross and Journal*. It has gone the rounds of the new school journals, who being so unaccustomed to publishing facts, have been sorely plagued to find a place to put it. In the bowels of our kindness, therefore, we invite them, one and all, should they ever get possession of another fact, to send it to us; we deal in facts, and shall be in no wise at a loss to know “where to put it.” In copying this fact, we disavow any design to mortify the black coated gormandizers of the filthy weed, or any reflection on the uncharitable manner they were treated by their brethren in the city of brotherly love.

SUPPORT THE GOSPEL!

ALEXANDRIA, D. C., July 14, 1837.

How graceful, how popular, and how becoming, are the words of the above exclamation, when frequently reiterated by the professed ministers of Christ; and how common have they become in modern times, among modern preachers. And as though we, by an exhibition of divine truth, were robbing them of their bread, they charge us of being opposed to every thing like benevolence. To shew with how much justice we are thus accused, we will once more assure our readers that we are fully convinced of the imperative duty of all such as receive the gospel to communicate, in a scriptural manner, of their earthly substance to support (not the gospel, for the gospel of Christ needs no support

from us; it is not only able to bear its own weight, but also to support all the sheep and lambs of the fold of our Lord Jesus Christ) those who labor in the gospel ministry, who give good and sufficient evidence of their calling and qualification of God, for the work. We would by no means excuse any who profess to love the cause of the Redeemer, from withholding from the Lord's ministers that aid and support which God has commanded them according to their ability to render. But we do, and have, and shall continue to oppose all those anti-christian devices and tricks of the modern clergy for their self-aggrandizement, at the expense of the poor of the flock of Christ. Those who have the greatest claim to a support from the saints, being men who trust in the living God, are those who say the least about temporal support. They may be, and sometimes truly are, grieved at the backwardness of their brethren to relieve their pressing wants; but as they have not much confidence in the flesh, they carry their case to the throne of God, and rely on the goodness of that God who fed his prophet by the ravens, and who has the hearts of all men in his power, to supply all their needs, in his own way, and according to his own pleasure.

But our modern disciples of Gamaliel seem to have but very little idea of trusting in God for a support; but according to the scriptural account of them, they look for gain, every man from his quarter; those who are called of God, as was Aaron, look to that quarter, and relying on the providence and promises of God, go forth without purse or scrip; but such as are called of men, qualified by men, and employed by men, look to that quarter for gain, as though perfectly conscious that they have no right to expect a support from the Lord, or from the people of God, in a scriptural way – lo! they turn to men, to the world, or to the Mission Society of church and world, for their hire.

Let it therefore be fully understood that we, the Old School Baptists, esteem it not only as a bounden duty, but a sweet privilege, according as the Lord has prospered us, to contribute of our carnal things to the necessities of those who labor in word and doctrine; not to enrich, or make them lords over God's heritage, but to so far release them from the distressing cares of the world, as to enable them to devote their time, and the talents God has given them, in preaching the gospel wherever God in his providence may open a door; and we believe the heart of that christian is cold indeed, 'who needs to be urged to a sense of duty in this matter.

PEACE

ALEXANDRIA, D. C., July 26, 1837.

THE apostle to the Gentiles, in his epistle to the church of God, at Rome, has given us the following salutary exhortation, "If it be possible, as much as lieth in you, live peaceably with all men;" and this exhortation applies with equal force, to all the sons of God; not only are they to be at peace among themselves, in their social and religious relations, but as much as in them lieth, to live peaceably with all men. It is certainly very far from the disposition, temper, and spirit of the christian, to wish to indulge in broils, tumults, contentions, and warfare with any; but they are more especially averse to disunion in the church of God; there they find it good and pleasant for brethren to dwell together in unity. But the question arises, to what extent, or how far doth it lie in the saints to live peaceably with all men? Christians may be involved in contentions from various causes, sometimes from their own injudicious movements, or their errors in faith or practice, they may be thus involved; and when this is their case, they are admonished to correct the wrong. This correction devolves upon them. The apostle would even

sacrifice some things which were, under other circumstances, lawful to him, as eating of meats, &c., rather than break the peace of Zion. But contentions more generally arise between the humble followers of the Lamb, and false professors and the world, from causes far, very far from their control. When, for instance, the truth or order of the gospel of Christ, becomes the 'matter of contention, there is no compromise to be made of truth and gospel order for the sake of peace with men. This lieth not in them. That is, there is no power or authority vested in them as christians, to accommodate their faith and practice to the views of others, to insure peace. Such peace would be exceedingly dishonorable to the cause in which they are engaged, and a direct violation of the laws of the kingdom of Christ.

The people of God are commanded to contend earnestly for the faith once delivered to the saints. *Earnestly*, not carnally, by the use of carnal weapons, or by inflicting injuries upon the persons of their enemies. Recompense to no man evil for evil. Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written; "Vengeance is mine; I will repay, saith the Lord." Therefore, "If thine enemy hunger, feed him; if he thirst, give him drink, &c. Be not overcome of evil, but overcome evil with good." From these scriptures it will, it does appear, how far it lieth in the christian to preserve peace. He is required to live soberly, righteously and godly, in the present world, to abstain from all appearance of evil, giving no occasion to Jew or Greek to speak reproachfully of the cause; but to go beyond this they have no right: and any peace which they can effect by forsaking the cause of truth and righteousness, is not worth a name. We know by our own experience, and by divine revelation, that all who are so favored of the Lord as to be able to live godly, shall suffer persecution.

Let it be remembered since the fall of man from his original purity and innocence, there has never been enjoyed among his fallen race, anything like a solid peace, either civil or religious, which has not been generally obtained at the expense of blood. To obtain the civil and religious rights which we now enjoy in this country, our fathers' blood was poured forth in torrents, and their bones were scattered over the soil of our widely extended country. That peace which has flowed unto the people of God like a river, cost the blood of our Lord Jesus Christ, and the sweet communion, peace and fellowship, now prevalent among the Old School Baptists, has cost a long and sore conflict with the armies of the aliens.

Bitter as time world and anti-christ are against God, and against all that is good and holy in the divine estimation, they are now, and have been, ready to make a treaty with the church, providing she would accede to the terms proposed by the world. Eighteen hundred years ago, the world pronounced their terms, "Let him come down from the cross and we will believe on him." But these terms were not accepted by the good Master then, nor by the apostle, who said, if he yet pleased men, he was not the servant of Christ. The offence of the cross had not ceased among the Baptists in the apostolic age. We are well persuaded that the new light Baptists are grossly mistaken in supposing that the world is becoming evangelized, and less averse to the gospel of Christ, than formerly; less at war, and more at peace. The true secret is, instead of the world's making peace with the church, the professed church, has made peace with the world, and that by accepting the dishonorable terms so long ago rejected by the Lord and his apostles. Instead of the world joining the church, the professed church has joined the world; the world has corrupted the church. So far from resulting in the peace of Zion, these amalgamations have served to organize all the united powers of earth and hell under a religious, and professedly christian name, to wage war with the remnant of the saints, who keep the commandments and have the testimony of Jesus Christ. It is therefore impossible that the people of God should live peaceably with all men, while the abominations of Jezebel are so many. 2 Kings ix. 22.

MIAMI ASSOCIATIONS

ALEXANDRIA, D. C., September 8, 1837.

We owe an apology to our brethren of the Miami Association, and particularly to brother Saunders, for so long delaying the publication of his communication, which appears in this paper. Our unavoidable absence from home so large a portion of our time since we received the manuscript, has been a principle reason for its being deferred until the present.

Our readers will discover that the churches which were dropped from this association, have raised a great outcry against the right of the association to drop them. But what is fellowship? Is it anything more than an empty names We Old School Baptists hold it as the bond of' vital and spiritual union, and it certainly cannot imply any thing less than a union of faith and practice. Do these Fullerite and Missionite churches pretend to say that such union did exist between themselves and the association from which they have been severed? Let the history of their quarreling jargons for the last few years, and up to the time of their separation from the congregation of the Lord, answer. Yet in what plaintive sounds they vociferate the cry, oppression, injustice, &c., because the Miami Association will no longer recognize them among the living in Jerusalem.

One word upon the subject of the. charge of oppression. Professing the faith of the old Miami Association, these four churches applied for admission; on that profession they were received. Now does it follow as a matter of course that because they have made that profession as a passport to get into that association, that the association is bound to retain their names after they have thrown off the disguise and demonstrated that they are not of the same faith and order? Certainly not. If the association had a right in justice and equity to judge of their profession of faith, and to extend to them their fellowship on such professions, in the first instance they must have the same right to determine what they can not fellowship. Hence, away with the cry of oppression.

Again. What advantage could result to either party from a continuance of a nominal union of such heterogenous materials? They could get together once a year and quarrel, and disgrace the very name of that holy religion which we profess. Nay, more: these new light churches, if they could manage to perpetuate their connection, could eat their own bread, and wear their own apparel, and be called by the name of the association to take away their reproach, and thus keep up their standing on the credit of those who are esteemed sound in the faith. But what would be the expense to the association? Paul says, "He that is joined to a harlot has become one flesh." The association would identify herself with the whole mass of the iniquity of the other; and she would also have to sacrifice all the grand objects of her first organization, and give way to discord, contention, and continual strife; but the Miami Association has gloriously acquitted herself – she has dropped them from her connection – she has returned them to the place from whence she has taken them, and we hope she has learned a profitable, if an unpleasant lesson in this case, to beware of again being entangled with the yoke of bondage.

The rejected churches have organized themselves apart from the others; this was their right, and to this the old school should have no objection; and whether they feel disposed to christen themselves Tom or Harry, is a matter of little importance, except the mere compliment of selecting the name of Miami, in preference to any other, which shows that they were aware of the high standing of the legitimate Miami Association. To us, however, it seems more rational to suppose that their object was to build on better

credit than their own, and so they have borrowed the name, but rejected the purity of Miami Association.

The bearing which this separation has in a general point of view on other churches and associations, cannot be otherwise than salutary. Already do the good results begin develop themselves. The churches cast off are driven to the necessity of separating from them such as will not bow to Baal. The line is drawn, and stragglers of both sides are compelled to return home. The East Fork, of Little Miami Association were compelled to show their flag, and choose their associates, at their last session; others are and will be compelled to go and do likewise. So mote it be.

WHAT WILL THEY SAY?

ALEXANDRIA, D. C., October 20, 1837.

MR. STEVENS, of the *Cross and Journal*, after giving some late account of baptisms among the Karens, in which Mr. Vinton says, “The christians do not recognize any as disciples who have not abandoned all kinds of *nat Worship*, and the use of intoxicating liquor, and do keep the Sabbath, and pray in their families,” enquires thus: “Whose rule will be most likely to be approved before the tribunal of Jehovah, at the last day, the rule that rejects idolators, drinkers of ardent spirits, Sabbath breakers, and prayerless persons, or the rule that rejects such as labor to spread the gospel – the rule of the newly converted Karens in Asia, or the Old School Baptists in America?” And in his remarks on the recent division of Mad River, (Ohio) Association, he reiterates Mr. Waller’s challenge to the Old School *men* of Kentucky, to show that any such creatures were in being, prior to thirty years ago; and then concludes with the interrogation at the head of this article.

In regard to the rule to be approved at the last great day, we, the Old School Baptists, have no idea that any humanly invented rule will then, or does now, meet the divine approbation. The rule which God has spread open before his children, and which is given in the scriptures of truth, will most assuredly stand approved by him who changes not, seeing that it emanated from him as the immutable God, while neither the rule of newly converted Karens, nor *his version* of the Old School rule, will stand the test. But we, with all other Old School Baptists, disclaim all knowledge of any such rule among us. The New Testament is the only Old School Baptist rule we have among us; and that rule does not reject such laborers as the Lord of the harvest has put into the work of the gospel ministry; it only rejects all the inventions of men in religious matters, and among the rest, those for the professed object of converting the world and evangelizing the heathen; and because the bible rule does not authorize or countenance them, the Old School Baptists also reject them.

To give Mr. Vinton’s description of the Karen converts, all the consideration which it deserves, we would respectfully enquire, If the rejection of *nat worship*, and the *use* of intoxicating liquors – the keeping of a legal Sabbath, and a formal saying of prayers in their families, are the best, evidences which can be produced in proof of the christianity of these Karens? Is this what is required by the Old School Baptists’ bible Rule? The old Phairisees did not worship nats; and by their rejecting our Savior as a *wine-bibber*, we conclude they as piously rejected the use of all intoxicating liquors, as do the Karens in question; they certainly were so strict in keeping the Sabbath, that they were grieved to see the Old School Baptists pluck and eat the ears of corn on the Sabbath clay; and as to praying in their families, they were not charged with any deficiency on that account; they certainly prayed much in the

streets, market places, &c., and on the whole, had all the negative and positive evidences of christianity which Mr. Vinton and Mr. Stevens can give us of the Karens. Now, we ask, were the Pharisees genuine converts to christianity, or not? If not, it follows, neither are the Karens. And if they were, why did our Lord reject them as serpents and vipers? If Mr. Vinton or Mr. Stevens can muster any better evidences of the real christianity of their Karen proselytes, than we can produce in behalf of their brethren, the Pharisees of old, why do they trifle with us?

In regard to Waller's challenge, endorsed by the editor of the *Cross*, it requires a very low stoop indeed, to notice it at all. We cannot view Mr. Waller as a responsible man; he is very apt to challenge, but that is all; he dare not meet the Old School in the open field, for a discussion of the subject on which he is at issue with them. But Mr. Stevens seems to imagine that this challenge is rather smart, and wonders what the Old School will do with it. We will, therefore, for the information of Mr. Stevens, remark that there has ever been, from the days of John the Baptist, and that there is now, and until the end of all things will continue to be on the earth, a regular succession of Old School Baptists, holding inviolably the very sentiments which the Old School Baptists of our day are contending for; and these have ever rejected all the inventions of men, in matters of religion, as we now do. They have been designated by various epithets, which have generally been applied to them by their enemies. There has not, for the last century, been any occasion for distinguishing the disciples of Christ from a new school of Baptists, until within the last thirty or forty years; at no period prior to that have the Baptists harbored among them a school of men who teach for doctrines the commandments of men, and who make void the law of Christ by their traditions. There was no place found in the Baptist churches for Sabbath Schools, Mission, Temperance, Tract, Seventh Commandment, Education and Rag Bag Societies, until a school was introduced into our midst, in an unguarded hour, composed of men who have more confidence in human inventions and human efforts than in the God of our salvation. this school has stolen our name, and professes to be Baptist. To avoid mixing with them, we are content to be known as the Old Fashioned order of Baptists; and if Mr. Stevens, or any other person, can show that we have departed from the principles held by the church in the apostolic age, we will readily surrender the name, and endeavor to find the ancient paths, and walk in them.

“A JUST GOD AND A SAVIOR.”

Isa. Xlv. 21.

ALEXANDRIA, D. C., November 30, 1837.

WHILE in a state of alienation from God, we are naturally inclined to question the justice of our sovereign Judge in consigning to perdition those who have violated his holy law, without providing for them the means of saving themselves from the wrath to come; hence many have concluded that the death of Christ was as indispensable to sustain the justice of God in the condemnation and eternal punishment of those who finally perish, as to open up a way for the salvation of such as are eventually saved. But however unregenerate men may view this subject, it is certain that nothing is so difficult to the mind of a quickened sinner as to comprehend the principle on which God can be just, and at the same time the justifier of such as have sinned against him. For the solution of these great mysteries, the ingenuity of men has been prolific in the introduction of various systems and doctrines; but after all that has been said on the subject, we remain, until divinely enlightened, as ignorant of the great

doctrine of justification as though the efforts of mortals had never been called into requisition on the subject. From the theories of men it therefore becomes us to turn to the scriptures, and to the spirit of truth by whom the scriptures are opened experimentally to our understanding.

By inquiry at the sacred oracle, we learn that all the human family are violators of the holy law of God, and as such they are, of course, justly condemned. The language of the law is, “The soul that sinneth, it shall die;” and God has informed us, in his word, that “death has passed on all men, for all have sinned.” Now if justice required that salvation should be provided for us, and placed within our reach, before God could justly consign us to our punishment, it would fully imply that we were not justly condemned by the law; and if any are prepared to challenge the justness of our condemnation by the law, it will devolve on them to prove, either that the law itself is unjust, or that we are not violators of its precepts, and that neither of these positions can be sustained, the word of truth declares that “The law is holy, just and good;” and as before stated, all have sinned. This the apostle clearly demonstrates from the fact that all are mortal, and from the fact that none could die if they were not sinners. “The sting of death is sin, and the strength of sin is the law,” &c. Hence the force of the apostle’s conclusion, “That every mouth might be stopped, and the whole world appear guilty before him.” Inasmuch, therefore, as the whole world are guilty before God, and justly condemned by the holy law, God was under no obligation in justice to provide for any a way of escape from the wrath to come. Hence we see that the law, as an administration of death, slays us, and leaves us without hope, where no created eye can pity, or arm deliver us; and to add, if possible, to the hopelessness of our condition under the curse of the fiery law, we are by nature so completely depraved that we are unconcious of our lost estate; nay, we feel abundantly able to deliver ourselves from the horrible pit, and by our own efforts to bring the Lord under an obligation to number us at last with the redeemed. Poor deluded mortals! how strangely they forget that they are *condemned already*, and that the wrath of God abideth on them, while thousands of Arminian teachers are laboring with their might to confirm them in the false notion that their die is not yet cast, and that they are still probationers, in a state of trial, to see whether they will or will not eventually deserve to be condemned.

How awfully absurd and unscriptural the idea that Jesus our Lord must die to open up a way of condemnation for those who perish; but this absurdity arises from the false notion that sinners are condemned and damned for rejecting the gospel, and that they could reject no gospel if no gospel had been offered to them, and that no gospel could have been offered had not Christ died for them. But be not deceived, dying reader. Christ came and died, *not to condemn the world*, they were condemned before he came, and that, too, independently of his coining. It is the legitimate province of the law to condemn, while nothing short of grace can save. It is as far from the province of the gospel to condemn as it is from the law to justify or save.

We will now pass to the consideration of the way of saving sinners. And first, as our object is to enlighten and edify those who are prepared by grace to receive the truth in the love of it, we will inquire, Are sinners justified and saved by grace, or by works, or by a union of both? Ultra Arminians affirm that salvation is attainable by works for all mankind, and these scoff at the idea of salvation irrespective of the meritorious works of the creature. Moderate Arminians hold that salvation is jointly of grace and works, and these ultimately carry out their system to the same extent with the ultras, by resting the whole matter of salvation, as we will presently show, on works. Divine revelation assures, “Fog 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.” – Eph. ii. 8, 9. In contradiction of the sentiment that salvation is of works, as held by ultra Arminians, the text last quoted declares, it *is not of works*; hence to contend for that doctrine amounts to no less than Deism and infidelity; besides we would inquire, What kind of works

shall we suppose possess such power? Are they the works of the law? No. “By the deeds of the law no flesh living shall be justified.” It follows then, if by works at all, it must be by works contrary to law. Again, we ask Is it by righteous works; No, “Not by works of righteousness which we have done.” If by works, then it must be by works of unrighteousness. How daringly presumptuous then must be the man who in the face of these scriptures will still assert that men, by their own works, can save themselves.

Let us examine what we have denominated moderate Arminianism – that which ascribes salvation jointly to grace and works. Paul assures us that, “If it be of works, then it is no more of grace, otherwise work is no more work; and if it be of grace, it is no more of works, otherwise grace is no more grace.” This one text then disproves the doctrine in question, and settles the matter forever, that it cannot be by both grace and works – it must be entirely of the one, or of the other. The above mentioned scripture declares it is not of the latter, it must therefore be exclusively of the former. But we promised to show that this *double refined*, or moderate Arminianism, amounts in the end to nothing short of ultra Arminianism, or the doctrine of salvation exclusively of works. True, they tell us that grace has placed us in a salvable state, that by grace Christ has died for all mankind, grace has opened the way of life, furnished us with ability, placed the means in our hands, &c.; but do they not also tell us that this same grace is given alike to all mankind? And notwithstanding they say that all were equally interested in this grace, yet they tell us that some, yea, a vast proportion, of these subjects of grace are now in hell; consequently, agreeably to their system, grace saves none. For instance, again, if Christ died for all, and a part of those for whom he died are in hell, does it not prove that something more than the death of Christ is required to save sinners? If the grace of God’s special, eternal, immutable, invincible love, the grace of redemption through his blood, forgiveness of sins, regeneration, adoption, sanctification, &c., were given to all men, and for the want of their co-operation in the work, all this grace is utterly lost in their case, does it not bring these polished Arminians on a level with their brethren who hold works, to the exclusion of grace, as the foundation of a sinner’s acceptance before a holy God? But it is a fact, let them deny it if they dare, that the Arminians do hold, preach and profess to believe that a man may be a subject of grace, an heir of God, may be washed in the blood of Christ, and be interested in the grace of regeneration, sanctification and adoption, and yet, if he work not, he will go down to perdition at last. How inconsistent therefore for them to pretend to believe that grace has anything to do with salvation; while at the same time they rest the whole on the works of the creature. But we have not so learned Christ.

VOLUME SIX

INTRODUCTION TO VOLUME VI

ALEXANDRIA, D. C., January 12, 1838.

AGREEABLY to common custom, at the opening of a new year, and at the commencement of the new volume of our publication, our readers may expect from us something at this time in the form of an introduction. While the wheels of time shall continue to revolve, new events, both in regard to the onward movement of the kingdom of Immanuel, and of the mystery of iniquity, must be continually transpiring. And as every development of what remains in the womb of futurity, has a bearing on the

interests of Zion, and all are ominous of the approximation of the man of sin to his fearful doom, all may with the greatest propriety be recorded, and spread before our readers as “signs of the times.”

Of the general commotion in the affairs of the world, and more particularly in those of the United States, involving every department, civil, religious, or politic, our readers cannot at this time be ignorant.

In our undertaking to publish the more prominent signs of the times, it is not to be expected of us to enter upon the political or civil affairs of nations, any further than they may have a direct bearing upon our religious liberties; but our patrons may expect of us, as far as means of information extends, a faithful expose of such things as have a direct bearing upon the cause of God and truth.

While in the discharge of our duty in the editorial department of our labors, we are convinced by past experience, we shall have many pleasant, and very many unpleasant things to be engaged in. It affords us pleasure to set forth “Christ and him crucified,” in all the loveliness of his divine and mediatorial excellency, his complete atonement for all the elect of God, his perfect righteousness and finished salvation; also to dwell upon the experience of the saints of God, show the fellowship of their sufferings, and the sameness of their spiritual joys. To set forth the adorable attributes of Jehovah, his counsel and everlasting decrees, together with the whole chain of christian doctrine displayed in the gospel of the blessed God, is, in our estimation, the most exalted work to which ransomed sinners have ever been called.

Yet pleasing and glorious as is the work of publishing the great salvation of our God and Savior, we are not at liberty to content ourself with having made our feeble efforts in its proclamation: we are also called to “blow the trumpet in Zion, and sound an alarm in God’s holy mountain,” to show Jacob his transgressions and Israel their sin; to put our-self in array against Babylon round about, shoot at her and spare no arrows, for she has sinned against the Lord. (Jeremiah, 1. 14). In exposing the hidden things of dishonesty and the spiritual wickedness of high places, we are often brought in contact with those of the New School who have stolen our name, and from them we ever have, and do still expect the most bitter opposition and malignant reproach.

Inured, however, as we are, to their cruel mocking, we are not by them to be deterred from a sense of our duty to our God, to our brethren, or to the community at large, by all the heated bolts of their persecution, or the thiner vapors of their ridicule. While they may boast of their numerous Goliaths, the staff of whose spears may be like weaver’s beams, we dread them not; we ask not for their armor, we have not it: we ask rather for the plain and unadorned sling, and the smooth stones of the book. We ask to be clothed with the panoply of the soldiers of the cross of Christ, and if we are so happy as to have our feet shod with the preparation of the gospel of Christ and have on the whole armor of righteousness, we will not fear what man can do unto us.

Since the commencement of our labors, the times, in relation to Zion, have evidently assumed some new omens. When we commenced our publication, all the discordant and heterogeneous materials of which the visible church was infested were held in wild disorder and dire confusion, in one general communion; but now the banner is more fully displayed by the true and only people of God, and everyman has returned, or seems to be returning to his post. The line is drawn and the division made; the sheep to the fold of their shepherd and the goats to the wilds of Arminianism, and henceforth we hope to be enabled to feed the flock more, and to fight the Canaanites less.

Those miserable organs of the New School confederacy, *The Banner, Cross and Journal, Religious Herald, Index, Gospel Witness*, and a host of other publications of the same caste, may go on

railing, raging and blaspheming with less opposition from us: not that we are about to give up the grand contest, until God shall have called all his children out of spiritual Babylon, but we shall pay less attention than formerly, to those miserable, filthy, low, vulgar and detestable personal attacks, which they have been in the habit of making on us. Let them bang away, they will probably find us as invincible as a bag of wool; they may kick, but they shall leave no mark.

As one important object of our paper is to open facilities for a general correspondence among all the Regular Old School Baptists, throughout the wide spread field of our circulation, we shall feel grateful to receive the communications. of our brethren on all subjects relating to the common interests of the Zion of God. Many of our best brethren are but poorly qualified for writing. and under a sense of their want of literary talent, have felt exceedingly delicate about forwarding to us their communications. Let all such brethren be assured that the columns of our paper are open to them, and the brethren at large will be pleased to read their productions; we would, however, suggest that such communications should be short and concise as possible; this will not only relieve us greatly, but at the same time secure for them more general Interest.

MR. STEVENS – TOO FAST

ALEXANDRIA, D. C, January 20, 1838.

In his number of the *Cross and Journal* of the 5th inst., Mr Stevens has published and commented upon the Minutes of the Scioto Association of Old School Baptists; and among many things too wonderful for his comprehension, found in the said Minutes, he says:

”It is exceedingly singular that in their letter of correspondence, they speak of adhering to “old Baptist principles,” when nothing can be more incontestibly a plain matter of fact, than that they have trampled old Baptist principles in the dust. The missionary principle is among the old Baptist principles. The most conclusive proof of this has been given in our columns?”

Now is this true? Has Mr. S. given the most conclusive testimony through his paper, that the Scioto Association, or the Old School Baptists, have trampled old Baptist principles in the dust? Pray, what, does he understand by old Baptist principles? Or what has he proven? Why, he has brought forward some statements; but on what authority he has not informed us, that certain Baptists in Wales, in 1689, resolved to raise funds to assist the churches that were not able to maintain a minister, that their ministers might be encouraged to devote their time exclusively to the work of the ministry. But will Mr. S. dare to assert that the Old School Baptists have trampled such principles as these in the dust? This is a gross misrepresentation. We deny the implication. The Old School Baptists have never, to our knowledge, objected to assist the churches in sustaining those among them whom God has called to the gospel ministry. If this *conclusive proof* proves anything, it proves what Old School Baptists have never denied. Where then is the cause for puffing? But again. He tells us that in 1653, delegates of churches met in Wales, and collections were made and a fund raised, to send out missionaries! Should we admit this testimony, it would prove nothing in favor of Mission Societies. Those in Wales met and acted as delegates of the churches; not as members of Mission Societies where their memberships had been purchased with money.

If indeed the churches in Wales delegated away to certain men their power, should such a circumstance be quoted as a uniform practice of the primitive church of God? By no means. We challenge Mr. S., or any other champion of new measures, to show from the New Testament that Christ has ever indued his church with any power to delegate to others. Hence, if the statement be true, it only proves a blemish on the Welsh Baptists of 1653, and cannot be admitted to answer the purpose of Mr. S. As well might we attempt to prove that the primitive church enforced their sentiments on the world by the edge of the sword, from the circumstance of Peter's using a sword, when he emote off the ear of a servant of the high priest.

Once more. Mr. S. has not room in his *Cross* to quote the "well known testimonies in proof," &c., from the *three oldest* associations (we were not aware of the existence of so many *oldest* associations) in the United States. But suppose he had room according to his strength, what would he, what could he prove? Why, perhaps he might prove that, notwithstanding their general steadfastness in the faith and order of the gospel, they had occasionally stepped aside from the divinely authorized rule; but this would by no means establish his position. If he feels disposed to contest our claim to the distinction of Old School, or Primitive Baptists, he must go back so far as to show examples of Mission Societies in the apostolic age of the church; nothing short of this will answer. Almost any error in faith and practice may be proven to have existed at some period of the church; but to establish their claim to antiquity, they must give us something from the scriptures of truth. What might have been done in Wales during the dark ages of Papal superstition, or even what might be extorted from the history of Mr. Stevens' three oldest associations in the United States, will only be sufficient to satisfy those who are predisposed to leave the New Testament as an all sufficient rule, and seek a precedent from the foibles of earlier transgressors.

SLANDER

ALEXANDRIA, D. C., January 26, 1838.

WELL did our divine Redeemer advise his disciples that the day would come when the enemies of his cause would think they did God service, by killing his saints; and through his inspired apostles, that all such as will live godly shall suffer persecution. The most bitter and malignant persecutions our world has ever witnessed, has been leveled against the followers of Christ, for their strict conformity to the doctrine and order of his gospel; and that, in most cases, by those who have stood high in religious profession, as the Scribes, Pharisees, lawyers, &c., in former, and the advocates of new religious inventions in modern times. O that every soldier of the cross could, in truth and righteousness, on all such occasions, adopt the language of Paul, "But none of these things move me; neither count I my life dear unto me," &c. The people of God can be told by the scars they 'bear, with about as much certainty as we may know which tree in the orchard bears the best fruit, by the abundance of clubs which have been thrown at it. And why is it so? Is it because the ecclesiastical opponents of their faith have ought against them personally? We conclude not. You may throw a club at a surly dog, and he will snap at the club when he dare not bite the hand that threw it. The dog is not angry with the club, but with the hand that threw it. Is it not evidently so in regard to spiritual things? Those who persecute the advocates of truth, would soon make with them a treaty of peace, if the latter would consent to withhold the doctrine of the gospel, and cease to expose the doctrines and inventions of men.

Look which way we will, where shall we find a virtuous, godly man, contending for the primitive purity of the faith and practice of the gospel of Christ, who is not slandered, vilified and persecuted? We could name multitudes of such men, of whom the world is not worthy. We could mention a host of such men that we are personally acquainted with, and esteem as the excellent ones of the earth; and although we know them to be God fearing men, and men who will sooner suffer their names to be cast out as evil, than to turn aside from the high authority of their gracious Commander. yet for their very integrity and love of the truth, there seems to be no epithets too abusive, or persecution too severe for them, in the estimation or conduct of of their religious opposers.

But it becomes us, dear brethren, as Old School Baptists, to bear with all patience, humility and meekness, all the reproach to which we may be subjected, as the followers of the meek and lowly Lamb of God. “Brethren, count it all joy;” consider into what society these very persecutions throw us – into the company of our Lord and Master, who was reviled, and of the prophets and apostles of the Lamb; for so persecuted they the prophets which were before us. And furthermore, it requires every weight and trial that we endure, to keep us humble, and at the footstool of our blessed Lord. Should we be suffered to wax fat, we would rebel; and we know whatever may be our trials and persecutions, all things do work together for our good, and that in connection with God’s declarative glory; and as the poet justly remarks,

“For death and hell can do no more
Than what our Father please.”

Let us then cease our murmurings, buckle on our armour, breast the storm, and press toward the mark of our high calling of God. We are safe – the place of our defence is the munitions of rocks; no weapon formed against us shall prosper. The eternal God is our refuge; underneath us are his everlasting arms; and be assured, Israel shall dwell safely alone, and all his enemies shall be found liars unto him; for there is none like the God of Jeshuran.

ASHDOD LANGUAGE

ALEXANDRIA, D. C., February 9, 1838.

IN a late number of what is called the *Christian Index*, (a significant name, inasmuch as that paper often points at christians, as Ishmael did at Isaac, although it never pursues ‘the christian course,) we find a kind of illegitimate article, having no one to father it; and being disowned by its progenitor, it is cast upon the hospitality of the editors of the *pointer*, with instructions for them to take in the little foundling, or let it die unnoticed and unmourned, as they may choose; but rather than expose the author, let it die. The humane editors have adopted the little nondescript, and being highly gratified, desire more of the same brood.

The article alluded to commences with high commendations of the Baptist church, and holds the following language, viz:

“It has been our *peculiar* glory to take the scriptures as our guide. We have built upon their broad basis, and in simplicity of soul have attempted conformity to the primitive church of Christ. In our denomination there are no splendid innovations; the constitutions of our churches, their ritual, discipline and creed, accord with the New Testament. Bible truth has

been the object of our investigations, and finding it, we have attempted to yield obedience to its requisitions. This simple hearted faith and obedience constitute the boast of the Baptists. I have confidence, therefore, in their integrity to do what they see clearly to be their duty.”

To the above paragraph, abstractly considered, we would not object, provided the declarations were all true, which unhappily is far from being the case. We most cheerfully admit “it *has been* the peculiar glory of our churches to take the scriptures for their guide;” and that there are still a remnant, according to the election of grace, who glory in a strict conformity to the law of Christ, as laid down in the New Testament, we fully believe; but to assert that there are no splendid innovations among the Baptist denomination is so palpably false as hardly to require a contradiction. The balance of the article will show its writer entering our denominational enclosures laden with the *wedge*, and the garments of the Babylonians, and giving a full contradiction to the assertions quoted above.

He stops his commendations, as he calls them, and anon he takes up a lamentation, and the first sob that breaks his heart is that the Baptists are in rear of many denominations in active and efficient effort, &c. ‘What harmony! first congratulate the Baptists for being perfectly scriptural, and free from splendid innovations, and then lament that the Canaanite, the Hitite, the Jebusite, the Hivite, &c., are in advance. How are we to understand these disciples of Gamaliel? Do they mean to say the Baptists are the most scriptural people on all the earth, and yet the other denominations are far more scriptural than they? Or, does this apparent discrepancy arise from the fact that “the legs of the lame are not equal?” But, lest we subject ourselves to the charge of uncharitableness, we will conclude the writer does not mean to say the other denominations are more scriptural than the Baptists; for if they are, he may wipe his tears and go and join them. But we will suppose he means that the other denominations are in advance, in regard to the unscriptural enterprises of the present day; and that we now hit the right nail on its head will be clearly demonstrated by the specifications of his lamentation, viz:

“First. We are remiss in our attention to Sabbath Schools.

“Second. We are guilty in furnishing the world the ministry we have given it, &c.

“Third. We are remiss in the cause of education.”

At all, and each of these pours, the sorrows of his pious heart break forth. No grief on account of non-conformity to the divine rule; all his tears are absorbed in weeping over our non-conformity to the humanly devised corruptions of other denominations wherein they excel us in zeal.

But will it be thought sensorious, or unkind, if we examine these mellow spots on this adopted article? What denominations are those so far in advance of Baptists in regard to Sabbath Schools? Shall we say there were more Sabbath Schools in the primitive church in the apostolic age than there are with us at this time? No; for in that case we would be guilty of departure from scriptural rule; but from this charge the writer himself has absolved us, and the editors of the *Pointer* have endorsed the absolution. Are we in the rear of the Baptists of any former age in this particular? If so, at what time since the day of John the Baptist. has our churches been infested with a greater number of Sunday Schools than at the present? Their own reports from time to time assure us there never were so many Sabbath Schools among the Baptists as at the present.

But to the question: What denominations excel us in this particular? In searching the good book we learn that the old Pharisees used to keep a *Sabbath School*, and by time same authority we learn they were very tenacious in attending it on every Sabbath day. At these ancient schools they used to read *Moses in their synagogues*, and they were very much engaged in *winning souls*, making proselytes, &c.

But the apostolic church being anti-Sabbatarian, (See Col. ii. 12-17.) chose to remain far behind those denominations, whose zeal ‘was not according to knowledge. For the comfort, however, of the nameless author of the article, we will assure him that the New School Baptists are not so far in the rear of their Pharisaic brethren of eighteen hundred years ago, as he seems to imagine.

The Roman Catholics are another denomination who seem to be very actively engaged in their Sabbath School services, and if their visits to their Cathedrals at an earlier hour on ‘what they denominate the Sabbath, or the zeal of’ their devotion, or the number of attendants, or their methods of impressing on the minds of their pupils their lessons, be any criterion, we judge the old lady may be somewhat in advance of all her daughters in her attention to Sabbath Schools. As far as our own observation extends, however, we cannot discover that any of the Protestant daughters of the Mother of Harlots are in advance of the New School Baptists in regard to Sabbath Schools; the former are no more expert in inventing new projects than the latter are in copying the in, and the copy is so complete a transcript of the original that, for our life, we can detect no essential difference.

The second defect complained of is not to be got over by the Baptists quite as easily as perhaps some may at first imagine; they are charged with being guilty in furnishing the world with the ministry which they have given it. We freely admit the righteousness of this charge, in all its severity, as far as it is applicable; but we beg leave to say that it does not touch the Old School Baptists. They have given no ministry to the world, nor have they ever been able to furnish themselves with ministers. They have no factories under their charge for making either ministers or converts, they have no oil to give, even to those whose lamps have gone out; but we tell such to go rather to those who sell or traffic in that article, and buy for themselves.

When the great Head and Leader of the Old School Baptist church ascended on high, when he led captivity captive, he gave gifts to men, yea, he gave some apostles and teachers, &c., and these he gave not to the world, but to his church; for they preached themselves the servants of the church, for Christ’s sake; and he gave a charge to his church, if she should discover a want of laborers at any subsequent period of her existence, to pray the Lord of the harvest to send more laborers into his harvest, and *his* disciples have always obeyed him; for except ye deny yourselves, and take up your cross and follow him, ye cannot be his disciples; but then are ye his disciples indeed if ye do whatsoever he commands you. Such are the characteristics, and such the course of conduct by which the church shall be known on earth, while all anti-christian harlots shall be equally well known by their propensity to make void his laws, prerogatives and institutions, by their own traditions, while they shall as they at present do, teach for doctrines the commandments of men. That portion of the Baptist denomination involved in the charge of guilt for usurping the prerogative of giving to the world a ministry, are not the Old Regular Baptists, but they are the strange illegitimate creatures of means, which have come in by climbing up some other way, not by the door into the sheep fold; and our Master says they are thieves and robbers; and this being their character, it is not after all so very strange that they should attempt to steal away from us our name, and call themselves the Baptist denomination, while they manifest a disposition to rob Christ of his sceptre and his crown, and assume the work which he has reserved to himself to do. They alone can be guilty of giving a ministry to the world who have committed the outrage against the Divine Majesty. The writer seems however to attach the principle blame upon his brethren, for the quality of the ministers they have given, and seems to overlook the heaven-daring sin of their assuming the right to take this work out of Messiah’s hands. “Look at them!” he says, “they are pious, laborious men.” But piety is not holiness, all the old Scribes and Pharisees were pious; industry is not grace, the former were as laborious as the latter. But he further testifies, “As teachers, the majority are not well qualified.” Ah true, neither are the minority; for

how can well qualified ministers of the gospel come to us from any source short of our Lord Jesus Christ. “Few understand thoroughly their own language,” he says; this we do not doubt, for God confused their own language as long ago as when their fathers were engaged in the mighty enterprise of constructing a new way to heaven, and they have never recovered from the shock “A smaller number still (he says) know the original languages in which the bible is written, and consequently are unable to make critical comments on the word.” Really, so much truth from such a source, almost leads us to exclaim, “The dumb ass has spoken in a man’s voice!” to rebuke the false, hireling prophets, which the new school have given to the world. But we are happy to testify that the Old School Baptists have no such complaint to make of those whom our blessed Master has given his church. Look at them! They are men of experience, men of grace, all of them well quail fled; we do not mean to teach in the wisdom which the world teaches; but by demonstration of the spirit, to commend themselves to every man’s conscience, in the sight of God. Yes, *well qualified*, precisely as the Lord would have them. Their feet are shod with the preparation of the gospel, they are not therefore afraid to tread on serpents and scorpions; their loins are girt about with truth: what better girdle could they have? The breast plate of righteousness; for a helmet, the hope of salvation, and above all, the sword of the Spirit; for their is some fighting to be done; and they are so well qualified, that, although they are of themselves very weakness itself, one of them shall chase a thousand, and two shall put ten thousand to flight. These all understand thoroughly their own language, for the Lord has turned to them a pure language; it is the language of Canaan, no Jew and Ashdod sound, but the real gospel’s joyful sound. Their enemies can neither understand nor learn it; for they sing a song, and dwell upon a theme, which none but the hundred and forty and four thousand, and the innumerable company redeemed from the earth, who have the seal of God, can learn. They are taught by that Spirit which searcheth the deep things of God, even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him. They are in the Old School of Christ made quite familiar with the original language in which the word was communicated to “holy men of old who spake.”

They know little, and care less, about the dead languages; for God the Spirit has quickened them, and they are made alive, and a living language becomes them best; they are not given to the world, like those said to be given by the guilty church, spoken of in the article in the *Index*; but God’s ministers are all given to the church, a living people of lively stones, a spiritual house, hence living preachers; and that word of the Lord, which liveth and abideth forever, is just what they want. These servants of God, and by his will servants of his church, are enabled to make critical comments on the word, and too critical, by far, to suit the notions of those learned novices which are pouring forth continually from colleges and theological schools; for their teacher has made them as wise serpents and harmless as doves, and should any emergency ever require of them any greater amount of wisdom, their teacher has pledged himself to be with them to the end, and they have only to ask it of him who giveth liberally and upbraideth not. These are classical scholars all of them, all liberally educated; classical, for God has given them the tongue of the learned; liberally educated, being all taught of God, from the least to the greatest, and for their instruction they have never had to pay one cent. Thus we see, their rock is not our rock, our enemies themselves being judges.

There are many things in the article under consideration, on which we would remark if time and circumstances would admit. “Few” of those ministers which the writer says the church have been guilty of giving to the world, “understand the principles of spiritual interpretation, and not many are qualified to build men up in the faith of the gospel after they are converted.” However mortifying this confession may seem to the wire workers of the missionary machine, the concealed author has confessed more truth perhaps than he intended. We can subscribe to the truth of the above extract, when we have struck

out, expunged, and drawn a black line around the word “few,” and in the place thereof inserted the word none; for if the church or any other society on earth have ever given a solitary minister to the world, who possessed the above qualifications, we have not been aware of it. But we know that all the ministers God has given his church possess all necessary qualifications to shew themselves workmen approved of God, rightly dividing the word, &c.

But the writer of the article says of these deficient ministers, given to the world, “God called them.” If he means the God of Israel, the assertion is false. They are called only by their god, and their god is their belly, and they invariably think that gain is godliness. We consider it a gross insult on heaven, to charge the Lord with calling an inefficient, unqualified and useless set of ministers to the work. “I have not sent them, yet they run,” saith the Lord. Hence as the writer has shown, instead of these men looking to the Lord for support, and all needed grace and wisdom, they look to money, colleges, and theological institutions, to learn scientifically and mechanically, those lessons of preparation for the work of the gospel ministry, which can only be received, experimentally and efficiently from God, through the teaching of his Holy Spirit.

The third source of the writer’s grief and that which wounds him deeper than all, is that the Baptists are remiss in the cause of education, and in this part of his lamentation, he joins the general “*howling of the shepherds*,” for he betrays his ignorance of the manner of learning, requisite to a knowledge of the true God, and of spiritual things, and contends that the same instruction which makes the good statesman, makes the good minister. And concluding, with his brother Simon, that the gifts may be obtained for cash, calls loudly on Mammon to aid the new school in renovating the world, in politics and religion; and concludes his bitter wailing and gnashing in the following expressive words, viz:

“Are these things true? Then men and brethren, help! Help, I beseech you, help!”

WHO ARE DISCIPLES?

ALEXANDRIA, D. C., February 29, 1838.

THIS is a question involving considerations of great importance to all those who profess to be the children of God. Our Lord has given us the rule (both negative and positive) by which we are to decide this important matter.

In offering our readers a few remarks on this subject, we will premise that we understand, in the scripture sense of the term, as used by Christ and his apostles, in reference to his followers, something more intended than an acknowledgment of their being the children of God, and consequently heirs of glory. All Old Testament saints, for instance, and the thief on the cross, were the children of God, and saved with an everlasting salvation; but they were not denominated disciples of Christ. Again, others were nominally called disciples, who evidently were not the children of God. There were some who followed our Lord because *they did eat of the loaves, and were filled*; who, when they heard Christ preach the distinguishing and fundamental principles of his doctrine, such as brought prominently to view the sovereignty, and eternal purpose of Jehovah, his electing love, his distinguishing grace bestowed exclusively on the election of grace, the utter impossibility of their being saved without coming to him, and the decree that all that the Father had given to him, should come to him, and that they shall not be cast out; and that all such should eat the bread which came down from heaven, even

that which Moses or the law gave not to Israel in the wilderness; and finally when he infirmed them that all who had life in him, must eat his flesh and drink his blood, they being unable to bear the truth, went away, and walked no more with him.

Hence then, we discover that the scriptures inform us of two kinds of disciples. The one are the real heaven born, and heaven bound souls, who follow the Lamb withersoever he leads the way, and who also live by faith upon the .Son of God. The others are those who seem to think that *gain is godliness*. This latter kind can be made without grace, and without that special operation of the Holy Ghost, by which the true disciples are quickened; they may always be found calling Jesus, Master, where loaves and fishes abound, or where such a profession would contribute to their worldly emolument and fame; but these, like their ancient brethren, spoken of in John vi, will invariably desert the ground when they can find nothing there better suited to their taste than the doctrine of God our Savior.

To be, in an evangelical sense, a disciple of Christ, the soul must first be a subject of grace, quickened by the life-giving power of the Holy Ghost, born of God, and made partaker experimentally of the good word of life; yet this of itself, although an indispensable prerequisite, does not fully constitute the character. “If any man come unto *me*, and hate not his father, and mother, &c., and his own life also, he cannot be my disciple.” And whosoever doth not bear his cross, and come after me, cannot be my disciple. And again: Whosoever he be of you; that forsaketh not all that he hath, he cannot be my disciple. See Luke xvi. 26, 27, 33. Also Matt. x. 38. And he that taketh not his cross, and followeth after me, is not worthy of me. While by this negative testimony we are advised of the impossibility of being owned by Christ, as his disciples, in the absence of these indispensable qualifications, our blessed Lord has taught us in positive language, what constitutes disciples. We are aware that the term itself implies, a pupil, or learner, and necessarily that to be Christ’s disciple, we must belong to his *Old School*; (for he has instituted no new one within the last eighteen hundred years) we must be taught of him who teaches as never man taught. Hence we can no more be his disciples by virtue of human teaching, than we can become proficient in the Greek or Hebrew language, by learning the English. But for the positive instructions, and indispensable qualifications, as laid down by our Lord Jesus Christ: “Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me” – Matt. xvi. 24, Mark viii. 34, and x. 21. “And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” – Luke ix. 23. “Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, rind the truth shall make you free.” – John viii. 31, 32. “By this shall all men know that ye are my disciples, if ye have love one to another.” – John xiii. 35. “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” – John xv. 8. From these scriptures, with many others of the like import, we discover that we are not only to entertain hope for life and salvation through the blood and righteousness of Christ, but even having this, we must follow him, we must deny ourselves, we must take up our cross daily, we must know the truth, the truth must make us free, and we must; bring forth fruit. Where these evidences do not appear, we have no right to know or acknowledge any as the disciples of Christ. They cannot be his disciples.

But, what is it to follow Christ? We answer negatively, It is not to go before him, and form projects and plans for him, or for the building up of his cause or kingdom, and then call on him to follow us. It would really seem that many of our zealous New School divines had forgotten that the place of the disciple is in the rear of his Lord; and that all who pretend to go before him are thieves and robbers, (see John x.) or we should not be so harrassed with their new projects and contrivances, and so deafened by their calling on the Lord to come on and second their motions; saying, Lord, follow up our enterprise with thy blessing; crown our undertaking for thy glory, and add thy sanction to our efforts for

the salvation of sinners. What place does the above poplar language assign our Lord? Is he Captain, or Leader! No, they themselves go ahead, and call on him to follow them in their newly discovered schemes and plans. But add to the above picture. the bold and presumptuous manner in which they are often heard publicly to use the imperative mood, and cry, Lord, bless *our* Sunday Schools, Mission Societies, Theological Seminaries, &c. And can we in the face of the words of Christ, as above quoted, view or acknowledge them as the disciples of Christ? We cannot.

But the grace of God that bringeth salvation hath appeared to all men, (Jew and Gentile) teaching *us* (the disciples of Christ) that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Titus ii. 11, 12. It is also written, All his children shall be taught of God; and Christ has assured us that all who *hear and learn* of the Father, cometh unto him. Yea, they learn of him who is meek and lowly, and they find rest to their souls; while all workmongers who sustain the character of nominal disciples, are compared to the troubled sea, which cannot rest, but continually casteth up mire and dirt. Ever getting up some muddy, filthy human device, and newfangled system, by which to perpetuate their own commotion, while they, like raging waves of the sea, continually lash the shore, and foam out their own shame and confusion.

Finally, to be a true disciple of Christ, it is required,

First, That we be quickened from the dead by the power of the Holy Spirit.

Second, That we *deny ourselves* of all ungodliness and worldly lusts, laying aside, as Paul did, all that we have counted gain; and as our Lord has said in a passage quoted above, Forsaking all.

Third, That we become followers of Christ (not leaders) as dear children; observing all things whatsoever he has commanded us; going unto him without the camp, bearing his reproach.

Fourth, That we learn *of him*. Learning from any other source will not answer the purpose. Human learning is good in its place; but it will never do as a substitute for divine instruction, nor any amount of it lead us into a knowledge of the things of the Spirit, while it is written that God has hidden these things from the wise and prudent, and revealed them unto babes; or, while it pleased the Lord that men by wisdom shall not know him. We must be taught of God; not attempt to teach him, by making improvements on his doctrine, or ordinances, or on his method of salvation, and then calling on him, virtually, to lay aside his plan, purpose. and wisdom, and adopt our schemes.

Fifth, We must know *the truth*; not a truth, or any truth. There are many things true in themselves, which have no connection with the gospel of Christ. We must know THE TRUTH, and that very truth which sets the disciples of Christ free. This requisition, however, cannot be acquired from Sunday Schools, Theological, or any other humanly invented or humanly conducted schools; none but the Old School of Christ will by any means answer the purpose; none but Jesus, who teaches as never man taught, can teach these heavenly lessons; but he can and will astonish us with his doctrine, for he teaches as one having authority, and not as the Scribes.

In conclusion, we say to our Old School brethren, suffer the word of exhortation. We profess to be the disciples of him who is meek and lowly. Let us copy our blessed Instructor in meekness and humility; and whatever course others may pursue, be it ours to adorn the doctrine of God our Savior, in our lives

and conversation; and let us remember we are not our own, we are bought with a price; wherefore, let us endeavor to glorify God in our bodies and in our spirits which are his.

There are two sights which would be somewhat unpleasant to human beings; the one, to see a body when its Spirit has departed; the other, to see a disembodied spirit; but to see them together produces no unpleasant sensations. James says, “For as the body without the spirit is dead, so faith without works is dead also.” – James ii. 26. But living faith will invariably produce living works; and when we are in possession of that faith which is the fruit of the Spirit and the gift of God, it must and will lead us to a conformity with the precepts and examples of our Lord Jesus Christ.

ASSOCIATIONS

ALEXANDRIA, D. C., April 20, 1838

It is to us, at all times, a matter of no small joy, to witness a disposition on the part of our brethren, to examine the divine rule, and to inquire at the sacred oracle for the validity of every institution of our religious practice. The attention of several of our dear brethren, in these parts and elsewhere, has lately led to the subject of Associations, and it will be seen that the result of their investigation, thus far, has not produced a unanimity of sentiment on the subject. Some are of the opinion that the New Testament provides neither precept or example for them, and other some conceive that the assembly which convened at Jerusalem, on the question from the Antioch church, amounts at least to an example. We have listened with a good degree of interest to the arguments thus far brought forward, pro and con; and without designing to check the discussion of so important a point, we esteem it our privilege to offer our brethren a few remarks which have occurred to us, on the subject, in doing which we shall probably accord, in part, and in some things differ from all who have furnished us with their views.

In the first place we admit that what we call “Associations,” are, or are not divine institutions; they are, or are not directly and positively warranted in the New Testament. If from the Scriptures we can show them to be divinely instituted, and precept and example given for their observance by the church, then we must consider no church complete and independent, or walking in all the ordinances blameless, which do not stand in such connection associated with other churches; and if on a careful examination we find that what we denominate “associations” are not divinely authorized, we must admit (painful as it may be) that we have and do observe a religious practice, for which there is no “Thus saith the Lord;” and we may be subjected to the fearful interrogative, “Who hath required this at our hand?”

But to the merits of the question. Are they from heaven, or of men? We have failed to see with some of our brethren whom we love, that the assembly referred to at Jerusalem, furnishes the least testimony in support of what we denominate “Associations;” and if we can produce no other, or more tenable ground for them, we shall be disposed to give them up, notwithstanding our feelings are strongly, very strongly, enlisted in favor of them. Without going minutely into the comparison of modern associations, with the meeting at Jerusalem, we will observe a few particulars which to us present serious discrepancies. First, those who form *our* modern associations are Elders and brethren, sent by their respective churches, as messengers, or what is by far more exceptionable, delegates.

The meeting at Jerusalem, was not composed of messengers, or delegates from the churches, but *the apostles and Elders came together for to consider this matter.* (Acts 15:6) And the whole church, not

delegates from the church (see verse 22,) and the Holy Ghost, (verse 28). But our modern Associations are not composed of apostles, the Holy Ghost, and the whole church. The regulations of many associations of our acquaintance, restricts the churches in regard to the number of messengers to be sent. We have said this council at Jerusalem was not composed of messengers from churches represented in that meeting. True there were messengers (not delegates) present from the church at Antioch, but let it be observed these formed no part of the council, but were merely messengers of Antioch church, to the council and other messengers of their own company (verse 22) bore the message of the Holy Ghost, the apostles and elders and the whole church, to Antioch. How our brethren can make this meeting an example for modern associations, without involving the right of associations to rule in judgment, if not in legislation over the churches, we are unable to perceive; yet all our brethren agree that the churches are the highest religious body on earth, and contend earnestly for the *independence of the churches*.

Another discrepancy which we would notice as we pass; as being, in our judgment, no less formidable than the foregoing, is that the council at Jerusalem was not, nor did it pretend to be, a constituted body, independent of, or separate from the church, having a written constitution and by-laws for their special regulation; and a body to be continued, and to hold annual sessions for business, to impose yokes and grant exemption from burdens, from time to time, as might seem good to them and their successors in all subsequent ages. The apostles, seated on the twelve thrones, for the express purpose of judging the spiritual tribes, the Holy Ghost, whose office it is to write the law of the new covenant in the hearts of the spiritual family, and the church, which is divinely empowered and qualified to judge angels, assembled as they were, certainly were in possession of power which would not become us, in what we call “associations.”

The wretched work of New School Baptist associations in arrogating such powers as were exercised by the council at Jerusalem, has very justly excited great alarm among our old fashioned brethren. While the former have attempted to rank and file, or mark the ground of distinction observed by all anti-christian bodies, of clergy and laity, and in their assumed consequence have attempted to legislate for the Zion of God, to take into their hands the destiny of the world, the direction of those acknowledged as God’s ministers, and appoint the field of their labors, the term of their services, and the manner and amount of their reward: meeting from year to year, binding heavy burdens, grievous to be borne, and binding them on men’s shoulders. Now they resolve that one thousand dollars shall be raised from their churches for the home mission, alias, to send Arminians out to trouble and distress the peaceable churches of the Mississippi valley; but mark us! they themselves touch not these burdens with one of their fingers, to bear any share of the burden. We might continue to trace the unhallowed consequences resulting from this sort of associations, for truly they have caused the saints to howl, until their cry has come up into the ears of the Lord of Sabaoth, Who is, we trust, about to deliver them.

After what we have written our readers may suppose that we renounce associations *in toto*, but such is not the fact; for while we wash our hands from *all such associations as we have described above*, we hold most sacred and dear the *association of the children of God*, upon Gospel ground; and while we deny the divine authority of any *constituted religious body*, except the church of God, as such, we are prepared to show from the practice of the primitive saints, that it is proper, lawful and expedient that the saints should *associate together*, for social worship, for correspondence, for mutual edification and instruction in righteousness, and for the promotion of that christian fellowship and Gospel union which is like the oil which was poured on Aaron’s head, and like the dew of Hermon which descended upon the mountains of Zion, &c.

Where the object of our Old School brethren in coming together is to worship God, and to inquire after the welfare of Zion, and to encourage each other in walking in all the ordinances and commandments of Christ blamelessly, we say to all such, where providence permits us to attend, “Entreat us not to leave thee. Thy people shall be our people, and thy God shall be our God. Where thou livest, let us live,” &c.

If any, or all of our associations have been led off from the simplicity of the Gospel track, let them correct the wrong, renounce it and flee from it. But to cease from “christian correspondence” among the churches which are in fellowship, would be to run into as great an error as that from which they attempt to fly. We should not contend for constitutions, or anything which would have a tendency to characterize associations *as an organized, or standing body, apart from the church*; yet we conceive that a full understanding of the *terms of correspondence*, or association, is essential, and should be agreed to, reduced to writing and published in order to prevent, as far as possible, the amalgamation of heterogeneous materials in such religious assembles.

There can be no lack of Scriptural testimony that the primitive churches of Christ kept up a correspondence, and that the disciples were in a habit of mingling together for religious worship, and mutual edification, wherever, and whenever opportunity served; and such meetings we would call “associations.” They, however, being not so parliamentary in their forms of communicating with each other as modern professors are, could generally proceed to worship, or to edify, without waiting to elect by ballot a Chairman, or President (Moderator) and being minute men, could even preach an introductory sermon without being appointed for that purpose twelve months in advance!

In regard to corresponding meetings, on the principle of those held at Occoquan, and at Bethlehem, Virginia, within the last two years, and referred to by brother Chrisman, in his late communications on associations; we had the pleasure of attending the latter, and was highly gratified with the order, harmony and Gospel union which was abundantly manifested on that occasion.

A very general sifting has commenced among some of the professedly Baptist churches and associations; there are many of the former as well as of the latter of these, with whom we *could not walk in fellowship* a few years ago, among whom the missionary fever has been raging like a pestilence; but *now we behold them emerging from that corruption* which then obscured their glory, and *taking their places among the regular churches of our communion*: and while a redeeming spirit pervades our associations, and those connected with them are seriously inquiring for the old paths, may we not hope they will soon *shake off every human device, and every unscriptural practice*, and shine forth in unsullied splendor, in the glorious truth and order of the Gospel of Christ.

The primitive churches on various occasions, sent messengers to *deliver messages, contributions, &c., for them*. It is therefore lawful for Old School churches to send their messengers to report their welfare, for the comfort of sister churches, and to bring back word of the prosperity of the cause, among such sister churches. Such messengers, when assembled with a sister church, may unite in worship, in preaching, and in the general improvement of all the gifts among them. Such a meeting we would call an “association,” and against such associations we conclude there is no law.

In the foregoing we have given some of our views on the subject. Our columns are open for the views of our brethren, judiciously written, on the same subject; we recommend moderation and free discussion. Let us prove all things, and hold fast that which is good.

BEST EVIDENCE OF A CALL TO PREACH

“The best evidence that a man is sent of God, to preach, is that he can preach; but these cannot preach. Did God send them? Never!”

ALEXANDRIA, D. C., October 5, 1838.

THE above extract is copied from the *Cross and Journal*, of Ohio, and in by that paper credited to another paper called *The Baptist*. After diverting themselves with a ridiculous account of the call of the pastor of a certain *anti*-church in the Mississippi Association, (which, by the by, we believe to be a, base fabrication,) they give utterance to the words at the head of this article.

Let us examine this declaration of the New School a moment. And is it true that the best evidence that a man is sent of God to preach, in their estimation, is that he can preach? Let their established practice answer the question. Pious young men, as they call them, are selected from their assemblies, and from their churches, receive a certificate that they are fully convinced that these young lads are called of God to preach, but being illiterate and poor, they are commended to the attention of the House of Lords, who preside over the concerns of Theological Seminaries, as suitable objects for their patronage. Anon, money begging agents are sent out from Dan to Beersheba, to collect the funds to pay for qualifying these promising young men to preach the gospel. A course of from three to seven years study in such a school is deemed, by the New School, highly necessary, if not indispensable to qualify them for the work; and yet Dr. Kendrick (boss of the theological factory at Hamilton, N. Y.,) declared to the editor of this paper, that they received none, as beneficiaries into their theological school, but those who gave them undoubted evidence that they were called of God to the work.

In defending the divinity of theological colleges, a Mr. Fisk told us, a few years ago, that when he received his call to preach, he could not preach – he attempted, but failed; he was still panting for the work, and was induced by the advice of friends to go to Hamilton Seminary; he accordingly packed up all his worldly estate and carried it on his back, three hundred miles, on foot, to the school of the prophets; (or rather profits,) and to that institution he confessed himself indebted for his preaching talents. Poor soul, he could neither preach before or since his three years apprenticeship at the business.

Who does not know that the college bred preachers, will show the greatest proportion of fops and fools, of any class of our citizens? Dr. Ely stated in his paper some four or five years ago, that one of these manufactured clergymen, at the West, was so excessively stupid, that when he had mounted his horse, he tried in vain to make the poor animal go, until the good woman at the house informed him that it would be necessary to unhitch the poor brute. But the Doctor added, (and very justly, we presume,) that they had many others among them who sometimes mounted horses which did not belong to them.

No, Mr. Stevens. We have nothing to fear from a comparison of the Old and New School preachers, as to character, or preaching talents. In literature and numbers you excel us; but the most illiterate of our old fashioned preachers, will preach more of the gospel of Christ in one sentence, than your ablest divines will ever understand, until they become subjects of grace.

MISSIONARY DOCTRINES

ALEXANDRIA, D. C., May 1, 1838.

THE following editorial remarks follow a lengthy extract copied into the "Signs of the Times," Vol. VI. page 70, from the journal of the Baptist missionary (Mr. Vinton) among the Karens, in which among other extravagant statements, Mr. Vinton says:

"I then gave them (the Karens) a short account of the efforts of the apostles and primitive christians, and of their all but universal conquest over the powers of darkness; that then, when the victory was all but won, the church folded her hands and went to sleep, and slept on for centuries, while Satan secured to himself the fairest portion of the possession that had been given to the Savior; and that now. she is just beginning to awake from her slumbers, and harness on the armor to go forth to the conquest of the World." – *Missionary Magazine*.

REMARKS.

GENTLE reader, is the doctrine held forth in the above extract in accordance with the scriptures of truth, with divine revelation, with christian experience, with the divine honor, or with the doctrine maintained at the expense of all things by the Baptists of all former ages, from the days of John the Baptist until the corrupt period in which we live? Is it the doctrine taught by the great Head of the church? "All that the Father giveth me shall come unto me, and him that cometh to me I will in no wise cast out" "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." "No man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day." – John vi. 37, 39, 44. Or is it in accordance with the solemn declaration of our blessed Intercessor, in his appeal to the Father, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him"? "Those that thou gavest me I have kept, and none of them is lost but the son of perdition, that the scriptures might be fulfilled" ? – John xvii. 2. 12.

Blessed Savior, is it true that the devil has secured to himself the fairest portion of the possession which thy Father gave thee, and with which he promised thou shouldst be satisfied, when thy soul was poured out unto death? The very people whom by one offering thou hast perfected forever; (Heb. x. 14.) for whom thou hast given thyself, to redeem them from all iniquity, and to purify unto thyself a peculiar people, zealous of good works, (Titus ii. 14;) whom our God "Saved and called 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." – 2 Tim. i. 9. The fairest portion of that people who were chosen in him before the foundation of the world; predestinated unto the adoption of children by Jesus Christ, (not by Satan, as Mr. Vinton has it,) unto himself, according to the good pleasure of his. will, and whom the Eternal Spirit has quickened from their state of death in trespasses and sins, and saved by grace, through faith, and that not of themselves, but by the gift of God. For by grace are they saved, through faith, and that not of themselves, it is the gift of God; not of works, lest any man should boast. Eph. i. 4; ii. 1, 8, 9.

Well might the heavens tremble, and the earth be horribly afraid, the saints who have hoped in the salvation of the Lord sink down in keen anguish and despair, while hell and death, devils and infernal ghosts, burst their eternal chains, their black domains would ring with endless yells of victory. But glory to God in the highest, the doctrines of the above extract are as false as the foul spirit from whence

they emanated; Jesus has secured unto himself his entire possession of all that the Father has given him in the covenant of redemption, and hell shall rage in vain. They shall not be ashamed or confounded in a world without end; for Christ has given to them eternal life, and they shall never perish, neither shall any pluck them out of his hand. Their life is hid with Christ in God, so that when he who is their life shall appear, they appear with him in glory.

Their eternal destiny is immutably and eternally fixed, not to be slept away; their place of defence is the munition of rocks, the Eternal God is their refuge, and underneath are his everlasting arms.

Let all such Baptists as are wavering on the subject of missions read and duly examine the foregoing extract from Mr. Vinton's journal, compare them with Judson's letter to the American females, try them by the scriptures of truth, and then say how much money or influence they feel at liberty to give in support of the doctrines which they teach. Review the above extract; for Mr. V. declares that he has never before, in Karen, been able to present the truth with so much plainness and force! All prior attempts have failed so clearly and fully to express his sentiments. Witness his agony – for what? Why because that the natives are not *reconciled to God*. But is Mr. V. himself reconciled to God? By no means; for the Lord will not do what Mr. V. desires, and that for which he is in so much distress. But could Mr. V. know that God would do what he wants him to do, and that at Mr. V.'s time (speedily) his aching heart would cease to bleed; but until the Lord will lay aside his determinate counsel, and adopt that of Mr. V., he asks, he desires no rest. Could he know that God would speedily undertake the work of subjugating their (those Karens) souls to himself? – such are the terms on which Mr. V. would base a treaty of peace with the Lord. The Lord must at this late hour undertake something new, notwithstanding all God's works were finished from the foundation of the world. The *wire workers* of the Foreign Mission machinery have ever been representing that God had long since began this work; but now, if we credit the statement of Mr. V., after so many thousands of gold had been spent in the experiment, so many missionaries sent over, and so many proselytes made to their faith, Mr. V. has no assurance that God will ever so much as begin or *undertake, i. e.*, let Mr. V. and his associates have the upper hold, and the Lord take the under hold of the business. All this time they have been working without divine aid or warrant, and without knowing the mind of God on the subject.

Is this man who pretends to be so solicitous that the Karens should be reconciled to God, himself reconciled, when he proclaims himself one thousand times more benevolent than Christ? Jesus died but once to save sinners, and there remaineth no more sacrifice for sin; but Mr. V. would willingly die one thousand deaths for the same purpose, if he tells the truth; and seems much dissatisfied because the Lord will not (as he knows of) do any more. And yet he professed to commit this work to Christ.

One wife, who is not on the Lord's side, has been waiting a number of months, (not for the church to break from the slumbers of centuries, or for the Holy Spirit to quicken her, but) *for her husband to come out on the Lord's side*. This expression alone shows how much Mr. V. knows about a work of grace; he makes it all to rest upon free will and human power.

The circumstance of his interrupting Ko Panlah, whose views of God and truth appear, by far, more correct and in accordance with the bible than those of his teacher; and who had arrived at the just conclusion that the reason why they had been suffered to exist for so long a time without the knowledge of a crucified Savior, was because God had withheld from them that knowledge, shows the overflowing corruption and blasphemy of his heart. He even dares to contradict the express declarations of our Lord Jesus Christ, in relation to the perfect security of his church, embracing all that possession which his Father has given him, and to represent the Lord as sending the fairest portion of

his possession down to hell, not for their guilt, but for the guilt of the less fair and guilty part, which have gone. to heaven in a profound sleep.

If this sentiment be true, the church in glory will look far less glorious than when seen by John in his vision on the Isle of Patmos. The fairest portion must include the Head, for nobody can be fair or beautiful without a head. The Lord's portion is his people, he has made them fair, and adorned them as a bride for her husband. But alas! if Mr. V. speaks truth, she is in hell, and just awaking from a nap of nearly two thousand years, and providing herself with munitions of war for the conquest of the world. We do not know what disposition Mr. V. intends to make of the world after conquering it, but we conjecture that he intends to substitute it in the stead, and send it to heaven as a kind of apology for the non-appearance of the fairest portion of Christ's possession, which Christ has pledged himself to raise – up again at the last day. Be that however as it may, we are assured that heaven will never ratify such a change. God has chosen his people in Christ before the world began, and has redeemed them out of the world, and has offered his divine intercession for them, and not for the world; and after all, would be marvelous indeed if the world, out of which he has chosen and redeemed them, are finally saved, and the people chosen and redeemed, are gone down to hell, being by Satan secured to himself, while the church, with folded arms, was sleeping.

MISSIONARY DOCTRINES CONTINUED

ALEXANDRIA, D. C., May 18, 1838.

“WHEN the victory was all but won, the church folded her hands and went to sleep, and slept on for centuries; while Satan secured to himself the fairest portion of the possession that had been given to the Savior.” – *Vinton*.

WE gave, in our last number, an extract from Mr. Vinton's journal, containing the words at the head of this article, and on the extract as copied by us we offered some remarks. With the remarks then made we would willingly let the doctrines of Vinton rest with those of Judson, as a lasting demonstration of the corruption and rottenness of the Burman mission, but for the fact that the conductors of that mission, glorying in their shame, are trumpeting the same abroad through their New School papers, with nearly as much enthusiasm as they did the blasphemies of Judson. We have read the same extract in the *Gospel Witness* (so-called) of New York, in the *Cross and Journal* of Ohio, and the *Record* of Philadelphia, without a single stricture from the conductors of those journals, which of course goes fully to endorse the doctrine as that which is countenanced and held by all the missionary advocates.

On the doctrine of the above extract, what we published in our last must suffice for the present; but we wish to look the admission which they have made full in the face. The history of the church from the apostolic age will furnish no example of what our missionary zealots are now engaged in, until within the short space of the few years past, in which they say the church is beginning to awake, &c.

Anti-effortism, *alias* anti-missionism, by the New School charged so exclusively on the Old School Baptists, (and by Mr. Vinton's version of the terms are perfectly appropriate, inasmuch as they are brought and used to describe those churches and individuals who stand opposed to modern missions,) is by themselves found to have been the prevailing ism in the church of Christ from the apostolic to the present age.

Some of the very periodicals which have virtually indorsed the declarations of Mr. V. have on former occasions denied the antiquity of the Old School Baptists, and have attempted to fix the period of their origin as late as thirty or forty years back; but now they see very clearly that this people have existed more than seventeen centuries, and that their existence has enabled old Satan to thwart the designs of heaven, make void the sure word of promise, the oath and counsel of the Lord, and wrest from the hands of the Savior the fairest portion of his possession.

By their own showing, we, the *old flatfooted, iron-sided, hard-headed, slumbering* Baptists, are thrown into the company of and identified with the true and only church of Christ for ages past.

We are certainly vain enough to think that our existence for the uninterrupted space of more than seventeen hundred years, demonstrated by our enemies themselves, gives us some claim to the distinctive appellation of Old School, or ground for some pretension to antiquity; may we not expect them by and by to leak out the fact that we have existed as the church of Christ, not only from the apostles' day, but also from the days of John the Baptist?

But if our opponents will "hold still a minute," as brother West would say, we will examine the bearing this admission must have on their claim to the character of christians, and of being engaged in the work of the Lord. They have yielded the fact, as we have shown, that the history of the church since the apostles fell asleep furnishes them with no example for that which they are now engaged in. Very well, their testimony thus far is correct; but have they pointed us to any example in the apostolic age of the church for constituting Mission Societies, selling memberships, begging agents, mission boards, and of men, as missionaries, called by men, hired by men, directed by men, being sent out to wage war with the world, by imposing on heathen nations a system as far in the rear of Paganism, or Judaism, as Messrs. Vinton and Judson's doctrines are behind the views entertained by Ko Panlah, the Karen? They have not, nor can they produce any such example from the New Testament. If they can, we challenge it; if they will, we will then yield the point.

But once more. While they establish the antiquity of the Old School Baptists, their own origin bears even date with what they call the waking up of the church, which is now, as Mr. V. says, "*just beginning.*"

When the New School advocates discuss the relative beauty of the effort and the anti-effort portions of the professed church of Christ, do they not uniformly give the decided preference to the former portion, and contend that they are the fairest? But Mr. Vinton says, (and who has a better opportunity to know, being himself of that party,) while the anti-effort portion were asleep, Satan was wide awake, and has secured to himself the fairest (*i. e.*, the effort) portion. If his conclusions are correct, he has fallen into the pit he prepared for the church, and the blow aimed at the steadfast adherents to the primitive faith, order and practice, has fallen on his own party, and he, like Balaam, the ancient hireling foreign missionary, (in the modern use or abuse of the term,) while assaying to curse Israel, for Balak's honors and immoluments, was, contrary to his own inclination, compelled to bless them altogether.

REPLY TO MR. SANDS

ALEXANDRIA, D. C., June 1, 1838.

REPLY to an extract from the *Religious Herald*, in which Mr. Sands, its editor, charges the Old School Baptists of “Concord Association” with popery, for dissolving their connection with the New School. Mr. Sands says:

“But we suppose Mr. Beebe will find some authority for this act in the Old Testament, at least as valid as that of the Puritans for dispossessing the poor Indians,” &c.

REPLY: WHY, yes, Mr. Sands, we can find authority for the dissolution of all unscriptural associations, especially such as are made up of heterogeneous materials, like the one you have referred to, and where their constituents “have refused the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah’s son.” You will do yourself the favor, sir, to read the decree published by Isaiah, “Associate yourselves, O ye 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.” – Isaiah viii. 9 – 12. Read also Nehemiah: “On that day they read in the book of Moses in the audience of the people; and therein was found written that the Ammonite and the Moabite should not come into the congregation of God forever; because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them; howbeit, our God turned the curse into a blessing. Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude. In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spake half in the speech of Ashdod, and could not speak in the Jew’s language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.” – Neh. xiii. 1-3, 23-25.

Having succeeded in giving Mr. Sands the kind of Old Testament authority which he seemed in want of, will Mr. Sands in return give us as much New Testament authority for forcing a nominal union of the Old with the New School Baptists, and for calling such a mixed, heterogeneous multitude a *Concord Association*?

For the Old School Baptists to dissolve their connection with such as have embraced the new inventions of the day, and ultimately withdraw their christian fellowship from such as they cannot reclaim, is, in Mr. Sand’s opinion, popery; but we suppose, to force the Old School brethren and churches to follow the new into their new schemes of fraud and speculation, to buy and sell religious titles, memberships, indulgences, &c., would give that fox no unpleasant misgivings. Would it, Mr. Sands?

ANTIQUITY OF THE OLD SCHOOL

ALEXANDRIA, D. C., August 25, 1838.

IN the “Recorder and Watchman” we find an article over the anonymous signature “Faith and Works,” copied into that sink of corruption edited by Mr. Waller, advertising the Old School Baptists as impostors, and calling on the Baptist denomination to beware of them as such!

The writer defines an impostor to be one who practices a cheat or imposture upon a people or community, and adds that the impostors he alludes to call themselves Old School Baptists. He says moreover, “If he establishes the fact that they (meaning the Old School) are of a New School, and not the Old School order, he proves them cheats or impostors.”* Well, be it so, we will on the part of the Old School Baptists pledge ourselves, as far as we are concerned, that we will yield the ground, if this or any other writer will prove that we are not of the Old School order, and as he has unhesitatingly and unreservedly charged us with imposition, we hold him bound to prove his assertion, or he must be considered a vile calumniator, a slanderer, and a fit companion for such as Wailer, Sands, Meredith, and the whole clan of our persecutors. Now for his proof, the first item of which is palpably false, viz: “They assume the title of Old School because they oppose Bible, Education. Missionary and Sunday School Societies.” All who are acquainted with the sentiments of Old School Baptists know that they oppose these institutions because they are Old School Baptists, and as such feel themselves bound, by their allegiance to King Jesus, to reject from their religious order, all that is invented by men and unsupported by any direct warrant from his royal throne. So it is not their opposition to these inventions that constitutes them Old School Baptists; hence if the writer has proved anything by this part of his testimony, it is that he has mistaken or wilfully misrepresented the ground of our claim to antiquity. “If these objects, therefore,” says this anonymous writer, “were taught and practiced by the Old School Baptists, such pretenders are to all intents guilty of a gross trick, palpable imposture, which should be exposed.” To this proposition also we cordially consent; let him prove that in the Old School of Christ, these humanly invented institutions had a place, in the primitive age of the church, and we will be content to pass for impostors. But hear him! He proceeds to his proof thus: “They must claim their seniority from the English or Welsh Baptiste, or from the Waldenses of Piedmont.” What a consummate scholar! He appears to have read *something* in the history of the church as far back as the days of the English and Welsh Baptists, and of the Waldenses of Piedmont, and for-sooth he concludes he has got to the end of the row, into the remote depths of antiquity. Poor, infatuated, stupid soul, when he has finished his study of Ivimy’s history, if he will read a few volumes of church history, indicted by divine inspiration, and written by such as Matthew, Mark, Luke, John, Paul, Peter, Jude and James, he may learn that he has greatly erred, not knowing the scriptures nor the power of God.

We must claim our seniority from the English or ‘Welsh Baptists or the Waldenses, must we? Has any Old School Baptist ever set up such a claim? Never. We do claim, however, that even these, with, some few discrepancies, which the New Order are hard run to dig up in justification of their course of hostility to the gospel, were Old School Baptists; but we are far, very far from claiming them as the originators of our faith and order. We could no sooner take them as our guides than we could any other set of men, any farther than they followed Christ, and in our use of the distinctive. appellation, we have, as we have frequently published, not the remotest allusion to any school of men, we reject alike every system of scholastic divinity, and profess to be pupils in the school of Christ, who as a teacher, teaches as never man taught; we call this the Old School, because it is the original gospel school, and in it the same divine lessons are taught now which were taught eighteen hundred years ago. And although, to our mortification, we confess that we are but dull scholars in this blessed school, yet it is our mercy to be found among those despised ones, who renouncing every other kind of religious teaching, are taught of God, come to Christ, learn of him, for he is meek and lowly, and here alone we find rest to our souls. It is the privilege of all Regular Old School Baptists to set where Mary sat, at the feet of

Jesus, where they may receive his gracious words and divine instruction. It is our peculiar glory to wait on him; not like the New School, to plan, contrive, chalk out and dictate, and then call on the Lord to lay aside his plan and wisdom and adopt ours, or to come on in our rear, and succeed our undertakings, and follow with his blessing our efforts, &c. “‘Tis his to command, and ours to obey.”

But this mighty champion of New Schoolism, by dint of study, has found that some English Baptists, in 1686, set up an abomination in Israel (if their historian does not belie them) called the Baptist Bristol Education Society, and one Edward Ferrel was silly enough, even as long ago as 1686, to bequeath his large estate to sustain this idol, and that a swarm of young men have been instructed, &c. From this beginning Mr. Faith and Works, (as the writer has been silly enough to nickname himself,) has in attempting to prove that the school to which we belong did not exist anterior to that date, has succeeded in proving the origin, rise and progress of the New School Baptist anti-christian beast. From this small beginning, this *little* harmless looking horn, the Bristol Divinity School, and the estate of E. Ferrel, this inlet of corruption in faith and practice found its way among the Baptists, has gathered force and impetus, as it has dashed its headlong way for centuries, and has now become a mighty flood; but agreeably to the divine assurance given in the book of God, the Spirit of the Lord has now set up a standard against it.

But shall we ask this valiant historian, this learned novice, what was the state and condition of the church of Christ prior to the setting up of these abominations among the Baptists? Could he! would he! dare he tell us? The truth is they were then precisely what the Old School Baptists are now, “a poor and afflicted people which trust in the name of the Lord.” They did not trust in E. Ferrel’s large estate, nor this Bristol minister-making machine, before the first gave his bequest, or the other was erected. They had no confidence in the flesh.

Go back then, Mr. F. and W., with your researches into the ancient history of the church, as far as the third of Matthew, and from thence trace down the channel of time the history of the people of God. Read it not in ostentatious bequests, in the erection of Theological Seminaries, or the formation of unscriptural Mission Boards, but read in characters of blood, the rise and progress, the persecutions, afflictions and the deliverance of the people of God, placed by grace in the Old School of Christ. You may find them, with some few interruptions, steadfastly adhering to the doctrine of the apostles, and conforming to the laws of Christ.

Should you be at any loss to recognize them, remember the infallible mark by which they *shall* be known. Such as will live godly in Christ Jesus *shall* suffer persecution. The Old School, of whom we write, and among whom we desire to be numbered, were persecuted by the Jews, Scribes, Pharisees and priests, then by the Pagans, afterwards by the Papists, subsequently by Protestants, and now by the New School Baptists, but thanks be to God who giveth them the victory, they are the same people, one in the Lord their Savior, who will bring them one and all up out of great tribulation, having their robes made white in the blood of the Lamb.

We once saw when a boy a bird called, where we were raised, a woodpecker, dash his bill against the trunk of a very large tree, and immediately flew round the tree, apparently to see if he had not forced a hole through its diameter. We were reminded of the circumstance when we read the conclusion of our hero’s silly attack, for in his conclusion he apprehends that some of the readers of the *Watchman* may conclude that he should not have exposed the Old School Baptists so far; but should they not be satisfied with this *hint*, he threatens to give them another or two in a future number. O, spare us, Mr. Mule, (for we suppose by your significant anonymous title you must be something of a mongrel,) spare us the trouble of sifting out your trifling trash, for the game will but too poorly pay for the ammunition.

* We will not dispute the writer's notion, that to be of the New School implies cheating and imposition.

QUERIES OF D. EGBERT, AND REPLY.

LAWRENCEBURG, Ky.; June 16, 1838.

G. BEEBE – Sir: – I read some time last year, in one of your papers, a statement, showing the difference of belief between the Old and New School Baptists; and if I understand the Old School, they contend for the doctrine that God from all eternity, or before the universe, or man was created, did predestinate and foreordain a part of the human family of our progenitor Adam, as his own children, such as he determined should be saved, and that he sent his Son Jesus Christ into the world to die, that they might be saved. Now I cannot see how this can be attributed to a God of justice but a God of justice he must be, if a God at all. Permit me therefore, to ask you a few questions, which I hope you will not hesitate to answer, in relation to this matter.

1st. If God be the creator of all men, why did he arrange it in eternity, before the beginning of time, in decrees, so as to save some, and not all?

2nd. If he has made such an arrangement, is he not unjust, and an impartial God?

3d. If he determined to save this number elected, why did he send his Son into the world to die for them, that they might be saved, when they were to be saved anyhow?

4th. Why did Peter say, he, God, is no respecter of sons; but in every nation, he that feareth him and work righteousness is accepted with him?

5th. Why does he command “all men, every where, to repent,” when repentance will do them no good, if they not belong to the elect? And what good will it do them?

6th. Why is it said, He came to his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, when they were sons already, and had been from all eternity; and what need had they for power to be given them to become the sons of God, if they were sons? (In the mind of God, as your brethren say)

7th. Why is it that all men are not created upon equal footing, as it respects salvation, which is to be attained through the medium of the gospel of the same God, which is to be believed and obeyed?

8th. Why was it that he directed his gospel to be preached to every creature, and he that believeth and is baptized shall be saved, and he that believeth not shall be damned, if every creature to whom it was, and is preached, had, and have not, a chance to be saved?

If you will answer these questions, and show the justice of God, you will greatly astonish me, and perhaps thousands of others; and besides, you will greatly accommodate your humble servant and well wisher,

DE LANCEY EGBERT.

REPLY:

1st. That God is the creator of all men, is clearly revealed in the scriptures; nor is it any less certain from the same authority, that by an eternal arrangement in the divine counsel, he has decreed the salvation of some, but not of all mankind. Why God has revealed his sovereign grace to some, and hidden these things from others, is because, “So it seemed good in his sight.” Luke x. 21.

2nd. He has made just such an arrangement; yet he is not unjust, but he is impartial.

3d. Because he had determined eternally to save his from their sins, he, in the fullness of time, sent his Son to redeem them from sin, death and hell; to all of which they stood exposed as the sons of an earthly Adam, in whom they had all sinned; they were to be saved only according to the purpose and grace given them in Christ Jesus before the world began. Tim. ii. 9, Eph. iv. 4. Which purpose and grace provided for them all that was necessary to cleanse from sin, to constitute them “holy and without blame before him in love.”

4th. Peter made this declaration, because it was, and is the truth. Peter, as well as other Jews, had once thought God would have respect to their persons, as Jews, and personal relationship with Abraham, and personal righteousness, as doers of the law of Moses; but now being taught by the Holy Ghost, in his vision on the housetop of Simon the tanner, that God had cleansed all that the sheet (or covenant of grace) contained; and as a consequence (not cause) of their being cleansed, they would invariably fear God, and work righteousness, irrespective of the notions from which they were called by grace. All such are accepted (already) *with* him. When he as their legal representative arose justified, and by the blood of the everlasting covenant entered, and was received into the holy place made without hands, &c. Even then his reward was with him. They were crucified with him representatively, together with his dead body they arose from the dead; and as he rising from the dead became the first fruits of them that slept, he of course represented (according to this figure, borrowed from the ceremonial law) the entire harvest of his people; so that his being accepted, they were of course accepted with him; for they could be accepted at no other time or place, nor in any other way. And the only way Peter, or any of the children of God, can know who were, and are thus accepted with Christ, is by such evidences as Cornelius gave to Peter, viz: He feared God, (was not found presumptuously calling Jehovah to account to him for his eternal purpose, or divine decisions and everlasting decrees; “they that fear the Lord, tremble at his word”) and worked righteousness. God had given Peter abundant evidence that Cornelius was cleansed, and that he was of that chosen number in whom God worketh, both to will and to do of his good pleasure.

5th. God commandeth all men every where to repent; because all men every where have sinned; and it is proper and right that they should repent, or, in the sense of the apostle at Athens, that they should cease their worship of idols; and those in Kentucky should also renounce their idols, and cease to look for salvation through the works of their own hands.

6th. He came to his own; *i. e.*, his kindred according to his birth, the Jews, his nation; and in a ceremonial relation, the Jews were the people of God, to the exclusion of the Gentiles; but the Jews as a nation rejected him, being disobedient, whereunto they also were appointed. 1 Peter ii. 7. That God gave his people power to become the sons of God, shows that men have no power of themselves to become such. As to the difficulty in the mind of Mr. Egbert, why they should need power to become sons, if they were sons from everlasting, as some of our brethren in Kentucky say; can Mr. E. comprehend the idea of all the human family being actually created in Adam, and existing in him as his sons before they were born. And notwithstanding their existence in him as such, God has given us power at the time appointed, by our natural birth to become the sons, by blood and birth, of Adam; for

we have no more power to regenerate than we had to generate ourselves. As in this respect the earthly Adam represented till the human race, so his anti-type, the Lord from heaven, represented all the spiritual race; and because they are sons, God has sent forth the spirit of his Son into their hearts, crying Abba Father. This number is precisely as many as receive him; for as many as were ordained unto eternal life believed; and as many as he gives this power to, shall receive him, and no more. “All that the Father giveth me shall come unto me; and he that cometh unto me I will in no wise cast out.” “No man can come unto me, except my Father who hath sent me draw him, and I will raise him up at the last day.”

7th. In one sense, all men are on equal footing, in regard to the matter of salvation; that is, all are, as men, totally depraved, lost, helpless, and justly condemned, and must be saved by sovereign grace, or sink down under the curse of the righteous law of God. But we presume our correspondent wishes us to tell him why God has not made the same provisions of grace for all, that lie has for some of the human family. We can only say, as we have virtually said before, So it did *not* seem good in his sight. We are not at liberty to question the will of God; but if Mr. E. will inform us why all the animal creation were not made rational intelligences, why beasts were not men, why men were not angels, why angels were not gods, perhaps he might let in such a flood of light on this subject, as to enable us to assign some other reason than the sovereign will of God, in answer to the seventh statement of his queries. Salvation is not to be *attained* through the preaching of the gospel; the gospel will bring home the glad tidings with great joy to the elect of God, in due time; not as something to be attained, but of eternal life secured, *hid with Christ in God*, for them who are kept by the power of God, &c.

8th. Christ commissioned his apostles to preach his gospel to every creature, for a witness to all nations. Matt. xxiv. 14. “As many as were ordained to eternal life believed.” Hence, as many as believe, (with that faith which cometh from God, which is the fruit of the Spirit, not of themselves, but it is the gift of God) are ordained to eternal life, and shall be saved accordingly; and the standard by which the apostles were to determine whether their faith was genuine or spurious, was by their obedience; genuine faith will lead those on whom it is bestowed to connect themselves with the Old School Baptists; and this will require that they be baptized; not as a cause or condition, but as an effect resulting from the work of the Spirit in their hearts. For unto them it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. Phil. i. 29. We know nothing of a *chance* salvation. The covenant of God with our spiritual David, and through him, with his spiritual house, is ordered in all things and sure. Hence we see a good and sufficient reason why the gospel should be preached; not as a proclamation of uncertainties, chances, contingencies, means, proffers, conditions, yeas, and nays, free will and human powers, but a declaration of the sure mercies of David, abounding with God’s immutable *wills* and *shalls*, to the declarative glory of his great name, and the triumph of all his dear children.

Our querist requires of us, not only that we answer his questions, but that we show him the justice of God, and that too, in a manner which shall greatly astonish him, and perhaps thousands beside him and what then? Why, in that case we will greatly oblige him. Willing, as we certainly are, to accommodate our friend Egbert, we candidly confess that it is not our province to display the divine attributes of Deity to the understanding of those who have never been made experimentally acquainted with them, through the quickening operation of the Holy Ghost. No man knoweth the Father but the Son, and he to whomsoever the Son will reveal him.

Yet on this subject we would say to our friend Egbert, and to the thousands he thinks may feel interested in this matter, that we have seen the day (and now we tremble when we call it to mind) when

we could also challenge the justice of God, when we set bounds for our Maker, and concluded that if he exceeded them, he must be unjust. And strange as it may seem, we knew no other, thought of no other, cared for no other standard of judgment than that of our own carnal reason, which is enmity against God. Yet we expected an equitable and just decision from such a judge, even carnal reason. But, O Egbert! had not the Sovereign Lord displayed his naked arm in our salvation-had he not stopped us in our mad career-had he not prostrated this hellish opposition to his government, and given us a new heart, and a new spirit, we should have lived and died, and sunk down to hell, raging and blaspheming against him, as we then did; but forever blessed be his holy name, if we are not altogether deceived, he has taught us that all that he does is just and holy, simply because he does it; and we have been permitted with his ransomed children to sing, "It is even so, Father, for so it seemed good in thy sight."

In conclusion, suffer us, to say, that unless you are brought by that sovereign, omnipotent grace of God, to be reconciled to his government, to see, understand, love, and rejoice in his absolute, sovereign decrees, in another and a dreadful world, you will find your last question more than answered. His justice will break thru on you, and on all who die in sin and unbelief, in a manner which will need no further explanation. From which awful state we pray God may save you, and the thousands of whom you speak, if in accordance with his all wise purpose and decree. Amen.

"Then shall he make his justice known,
And the whole world, before his throne.
With joy or terror shall confess,
The glory of his righteousness."

CONTROVERSY ON JUSTIFICATION

ALEXANDRIA, D. C., October 5, 1838.

While we wish for a free discussion of every subject of general importance to the household of faith, we regret that our brethren differ so widely on a subject on which they are so well agreed. Unfortunately some of our correspondents either do not understand themselves, or they do not understand each other. Some of our brethren have labored, in this discussion, to establish the doctrine of the eternity of the counsel or purpose of Jehovah, the doctrine of predestination, the eternity of the love of God, and of the election of grace. All this is quite irrelevant, inasmuch as these sentiments have not been assailed, but are alike dear and sacred with all parties concerned in the discussion.

Apprehensive that we have not yet been fully understood on the subject of justification, we will here give a brief statement of our views on this subject in language so plain, if possible, as to prevent any who are not willfully blind from accusing us of Arminianism or Unitarianism.

First. We hold and believe that the people of God are the church of God, and mystical body of Christ, and in this relation to him they had a vital existence in Christ, as their divine and spiritual Head, and Mediatorial representative, from the ancients of eternity.

Second. Existing as they did in Christ, they were recognized as the bone of his bones, and the flesh of his flesh, a part of himself, one with Christ as Christ is one with the Father; in this complete identity with their glorious Head, the body, which comprised all the election of grace, (not as being elected into, but created in him,) were loved with the same love, precisely the same in quality, quantity, date and duration. Also, as thus identified with Christ, were interested in and participants of his inherent and eternal perfections, which needed no law righteousness, of obedience or sacrifice, nor any act whatever, for justification.

Third. That the term *justification*, as used in the scriptures, in no case has reference to that perfection described in the foregoing paragraph, but is invariably used in a forensic or law sense, and in every instance on record, where the word is used at all, it refers directly and exclusively to that justification which legally, honorably, effectually and forever acquits and clears the people of God from actual sin, guilt and transgression. Now seeing that justification is that by which we are delivered from the demands and penalty of the law which had cursed us as guilty sinners, can any suppose that we were delivered before we were involved, washed in his blood before we were defiled, or his blood was shed? Is it not far more becoming and consistent for us to believe what God has revealed on this subject? He has informed us that “by his stripes we are healed,” and that “by one offering he has perfected forever them that are sanctified,” that he was delivered for our offences, and raised for our justification; and lest we should still mistake the doctrine, Paul has given us a very lucid illustration of the doctrine in the fourth and fifth chapters of Romans. Hear him. “As by the offence of one (Adam) judgment came upon all men to condemnation, even so by the righteousness of one (Christ) the free gift came upon all men unto justification of life; for as by one man’s disobedience many were made sinners, so by the obedience of one (Christ) shall many be made righteous.” To be made righteous, in the sense of the above scripture, could not possibly mean what had already been done eternally, but a work requiring that actual obedience, and that *even unto death*, should be rendered to the same law that condemned us, in the first Adam, by Christ as the second Adam, which is the Lord from heaven. How Adam could prefigure Christ, as declared in the above texts, and how all the sacrificial offerings under the law, could be typical of a work actually performed eternal ages before the former was created or the latter were presented, we are not able to conceive.

Fourth. Everything is, and eternally was, naked and open to the eye of God. He saw from everlasting the whole history of his people, and in his all-wise decree provided, prepared and ordained every link of the adorable chain of salvation, not leaving the smallest particle in the work of redemption, calling, justification, or of the ultimate glorification of his people, to be determined by the will or works of angels, men or devils. All was ordained, and God has even declared the end from the beginning, and from ancient times the things that are not yet done, saying, “My counsel shall stand, and I will do all my pleasure.” But the execution of what he had purposed, in regard to the deliverance of lost sinners from guilt, condemnation and death – their final and everlasting justification through his blood, from all things from which they could not be justified by the law of Moses, was securely ordained in the hands of a Mediator, to be duly executed in due time.

If to believe the above doctrine constitutes us unsound in the faith of the gospel, in the estimation of brethren whose opinions we highly regard, we deeply regret that such should be the case.

In this number will be found the communications of our esteemed brethren, Marven and Poteet, in defence of eternal justification. It was not our intention to attempt a review of them at this time; but we will however venture a few remarks.

It is, to us at least, somewhat remarkable that no two who have written against our views appear to be agreed among themselves. Brother Marven objects to What he denominates a *time justification*, and so do we. That purpose of grace which was established in eternity, and executed through the obedience and death of Christ in the flesh, by the which he has canceled the demands of the law, put away our sins, and blotted out the hand-writing of ordinances, in our estimation deserves a much better name; for by it “he has perfected *forever* all them that are sanctified; it being provided for and secured before all time, and being in duration everlasting, although based on what our Lord performed and suffered in time, is entitled to all that consideration given to it in the scriptures of truth.

In reply to brother Marven's queries, we say:

1. All the Old Testament saints have gone to heaven.
2. On brother Marven's position that they are eternally just and pure, they could need no washing, and they who were never imperfect could need no pardon; why wash that which is already whiter than snow? And why pardon those who were never guilty, seeing our Lord has informed us that *just men need no repentance*? But according to our view, we can with propriety answer that all the elect of God, from Abel to the end of time, were washed and made clean in that blood which Christ shed on Calvary; for we see no more difficulty in its application, to the removing of the guilt of God's people before, than to those after the death of Christ. Our brother M. will understand us to say, we believe that all the Old Testament saints went home to glory, being washed, pardoned, and freely justified, through the blood of our Lord Jesus Christ; even before that blood was actually shed. As to brother Marven's view of the atonement, looking back as well as forward, we have published the same idea on that point.
3. To his third question, we answer affirmatively. They had that righteousness by faith, and on that righteousness they all went home to glory.

Brother Poteet takes different ground. Brother Marven, if we understand him, makes eternal justification proceed from eternal love; but brother Poteet makes eternal love proceed from eternal justification; for he cannot conceive how God could love his people unless they were justified. According to brother P., the saints never were concluded in sin, sin never was charged on, or imputed to them; every mouth has not been stopped, nor the whole world become guilty before God; as he explains eternity, very justly, to be without beginning or end; the saints had no sin prior to eternity, nor can they have any after eternity expires, as it cannot expire, and throughout its duration he has then completely justified. Hence, if the position can be established, Christ did not die for the elect; for he came not to gain the righteous, but sinners to repentance. If brother Poteet is one of those happy beings who was never sinful, polluted, vile, and justly condemned by the holy law, he has decidedly the advantage of us. We were conceived in sin, and our only hope is that, while we were yet sinners, in due time, Christ died for the ungodly, and that God for the great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ, &c.

We agree with brother Poteet that all spiritual blessings were embraced in the grace given us in Christ before the world was, including election, calling, regeneration, justification, perseverance, and final glory, but shall we therefore say that our brother Thomas Poteet, whom we love, dearly love in the Lord, was eternally regenerated, because we believe that blessing was secured to him in the purpose and grace of God, before the world began? Surely not.

PREACHING TO SINNERS

ALEXANDRIA, D. C., October 19, 1838.

THERE is a general murmuring among the New School tribes, that the ministers of the Old School, or Regular order, do not preach to sinners. Let us examine this charge a moment. If they do not preach to sinners, to whom do they preach? If we be answered that they preach to the saints, we reply, that they

only preach and apply the promises and encouragements of the gospel to that description of saints who know and acknowledge that they are sinners, and hope that they are *sinners saved by grace*. And is it not right to preach to saints? The direction is, “Feed my sheep, and feed my lambs.” “Feed the flock of God, which he hath purchased with his own blood.” These they endeavor to feed and comfort. But do they not also preach to another description of sinners, viz; to sinners in Zion? Do they not warn the unruly of the evil consequences of abandoning the divine rule given in the scriptures for our faith and practice, and of running with the multitude into the New School operations of the day? Certainly they do.

Again. Do not the Old School Baptist ministers preach to, and warn the New School Baptists, and labor incessantly to convince the unconvinced among them, of the abomination of their way, while they profess to be disciples of our Lord Jesus Christ, are laying in wait to deceive the people of God, and are teaching for doctrines the commandments of men? Do they not warn them of the awful judgments, and fearful threatenings of wrath which will soon overtake them? They certainly do. But, why, says one, do they not preach to that class of sinners who make no pretension to religion? We answer, they do preach to all who come within the sound of their voice, and leave all who have an ear, to hear what the Spirit saith to the churches; but where they have no ear to hear the sayings of the Spirit of truth, they do not attempt presumptuously to furnish them; nor do they feel themselves at liberty to preach what their Lord has not authorized them to preach, for the sake of accommodating their discourses to the condition of any class of sinners. But why should it be thought more important to preach to, and warn the class last described, than those who pervert the word of God, and bear a false testimony in the name of the Lord Jesus Christ? Are these less dangerous to the simple, less troublesome to the church of God, or less sinful in the sight of a holy God, or less exposed to that judgment which now of a long time lingereth not, and that damnation which slumbereth not? To what description of sinners did our Lord apply these expressive words: “Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?” Was it to professors, or non-professors? It was to those whom he addressed as Scribes, Pharisees and hypocrites. And let it not be forgotten, that all the prophets of the Lord in olden time, were stoned by zealous professors of religion; our Lord was crucified by the most popular class of professors of religion then upon earth; the apostles and primitive saints, with all the children of God in subsequent ages, down to the present, from those who profess the most ardent zeal for the Lord.

If, therefore, we have in the ranks of the Old School Baptists, those who do not preach to such sinners as these, on all suitable occasions, we shall feel constrained to preach to them as sinners, for the wicked neglect of their bounden duty.

We therefore wish to be understood as calling on the New School sinners; (these being the worst sort) we warn them in the language of the scriptures, saying, “Ho, ye despisers, wonder and perish; for behold I work a work in your days, which ye shall in no wise believe, though one shall declare it unto you.”

THE SEA OF GLASS

DUMFRIES, Va., October 18, 1838.

MR. BEEBE: – Believing as I do, that you possess a willingness, and that you are at all times prepared to give such information as may be necessary, to enable the less experienced

to judge right, I wish you to give your views on the latter clause of the sixth verse of the fourth chapter of Revelations, and the latter clause of the twenty-eighth verse of the seventh chapter of Luke. The above request is made from a good motive, and not for information alone. Yours,

A SUBSCRIBER.

REPLY.

ALEXANDRIA, D. C., November 16, 1838.

WE feel a pleasure at all times in answering the honest enquiries of our subscribers, when such enquiries are made after truth, and when the subject of enquiry is one on which we feel prepared to offer an opinion. There are many things recorded in the vision of John, very much like some things written by our beloved brother Paul, hard to be understood; the precise illustration of which, no man; unless peculiarly taught of God, can give, with any good degree of certainty. It would have pleased us more, had our "Subscriber" submitted his enquiry concerning Rev. iv. 6, to brother Trott, or to some other more experienced and expert expounder of the deep things of divine revelation. But seeing he has called on us for an opinion, our opinion he shall have.

The text, Rev. iv. 6, reads thus: "And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were four beasts, full of eyes before and behind." The latter clause only seems to be the subject of the present enquiry; and on this part we will endeavor to be more particular in the following remarks; we must, however, be indulged to make some remarks on the connection.

In closing the preceding chapter, the *Amen, the faithful and true witness*, announces to the Elder, or angel of the church of the Laodiceans, that he stands at the door and knocks, &c.; and after this he looked, and behold a door was opened in heaven; and the first voice he heard, directed his attention to things which must be hereafter, posterior to the date of John's vision. Then follows the vision of the throne, connected with, and round about which was seen the four beasts mentioned in the text to be explained. We propose to consider the subject thus:

First. The throne.

Second. The sea of glass.

Third. The four beasts.

Fourth. Their eyes before and behind.

First. By the throne, we understand the gospel church. "I have set my King upon my holy hill of Zion." – Psa. ii. 6. Again. "Heaven is my throne, and the earth is my footstool: where is the house that ye build unto me?" – Isa. lxvi. 1. "But unto the Son he saith, Thy throne, O God, is forever and ever." – Heb. i. 8. That the gospel church is intended by the figurative terms, Zion, and heaven, we think will not be disputed; and that she is immovable, as set forth in the epistle to the Hebrews, is, to us, equally evident. "Wherefore, we receiving a kingdom which cannot be moved," &c. – fish. xii. 28. Daniel ii. 44. The gospel church may be viewed as the throne of Christ, from many considerations; among them the following: A throne is the place of power and kingly authority. The church is denominated a strong city; and she is the peculiar place of his kingly dominion. A throne is the seat of kingly government. Christ is set in Zion, where he administers the government of his people. A throne is a place of beauty; and the church is called the *perfection of beauty*. A throne is a place of glory; and Christ has made the place of

his feet glorious. A sovereign's power and dominion is displayed immediately from his throne; so Jesus displays all his mediatorial glory in his connection with the church; and not through Mission Boards, or any other worldly establishments.

But as our limits require us to be brief, we pass to the next item to be considered.

Second. The sea of glass like unto crystal, we understand to represent the glorious, unsullied gospel, breaking forth from the church of our Lord Jesus Christ. The gospel was set forth by a molten sea, standing on twelve molten oxen. 1 Kings vii. 23 – 26. And to set forth its clear and transparent quality, it is compared to crystal. Rev. xxii. 1. Again, Rev. xv. 2. The victorious saints of God who are now contending with the New School Anti-christ, are represented in their ultimate triumph over the new things of the day, viz: the beast, his image, his mark, and the number of his name, as standing on a sea of glass, mingled with fire, or, as we understand the prediction, brought back to the primitive faith and order of the gospel of Christ, and standing on that Jerusalem platform, in the defence of which they now have to contend with the beast, and the image, and the mark, and with all the number and variety of his name. When God shall have thus restored his captive people to their original purity, the church will blaze forth in the most refulgent brightness, like the pure crystal, no mixture of human inventions, or scholastic divinity; it will be the pure gospel glass, in which the saints, beholding the glory of the Lord, shall be changed into the same likeness, from glory to glory, even as by the Spirit of the Lord.

Third. We now come to the clause embracing the subject on which our "Subscriber" sues for light. The four beasts in this text should have been rendered by our translators, as in Ezekiel i. 5, *living creatures*; as the living creatures in Ezekiel's vision, and the four beasts in this case, are evidently designed to represent the same things. It has been thought that by the four and twenty elders were designed the twelve patriarchs of Israel, and the twelve apostles of the Lamb; and that the four beasts mentioned in connection with them, had reference to the four evangelists in the New Testament. But to this illustration of the beasts, or living creatures, we are not prepared to subscribe, as the properties belonging to living creatures, to us appear to represent more fully the general characteristics of the gospel ministry. The four beasts were round about, and in the midst of the throne, as gospel ministers are round about, and in the midst of the church of Christ, but always are immediately connected with the gospel church. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night; ye that make mention of the Lord, keep not silence." – Isa. lxii. 6. Here the gospel ministry are represented as being in and belonging to the church, or throne of the Messiah, and yet stationed on her walls around the throne, and like the four beasts, they hold, not their peace, day nor night. The beasts rest not from saying, Holy, holy, holy Lord, &c., which is the sum and substance of all purely gospel preaching; the ministry ascribes all holiness to the Lord; it hails him in his government on the throne, presiding over all the affairs of his church, as the Lord, ascribing to him that homage implied in the acknowledgment of his Godhead, setting forth also his divine attributes, as the Almighty, Eternal, Omnipresent, and Everlasting, that was, and is, and is to be. And by this uniformity of doctrine, all the ministry connected with Messiah's throne, or church, is to be designated from that diversity of strange jargon displayed in the false ministry of anti-christ, poured out of the dragon's mouth like a flood, through Mission Boards, and flowing from any and every other source than that of the throne, or church of God and the Lamb. See Rev. xxii. 1.

The number of the beasts, or living creatures, seems to have reference to the four quarters of the world, where the gospel is to be published by the ministers of Christ, as the molten oxen looked to the four points of the compass, and the angels, or messengers, (Matt. xxiv. 31) should gather the elect of God from the four Winds, from one end of heaven to the other. See also the foundation and gates of the holy

city, Rev. xxi. 12 – 24, with many other like expressions in the scriptures. The four beasts present the appearance of the faces mentioned in Ezekiel i. 10. First, the face, or likeness of a *lion*; displaying that christian boldness which is always characteristic of the ministers of Christ, which has led them, in the face of the most severe and malignant persecution and oppression, to contend earnestly for the faith once delivered to the saints; with a boldness like that of the lion, they have braved the edicts of kings, laughed at the bulls of Popes, faced the most enraged inquisitions, embraced the stake, and evaporated in flames, for the defence of the sentiments now contended for by the Old School Baptists.

Second. They had the face or likeness of a *calf*, or ox. This figure is more frequently used to denote gospel ministers, than any of the others here mentioned, and undoubtedly represents to us, not only that Christ's ministers are men of grace, by their chewing the cud, and of their connection with a gospel church, by the divided hoof, but the work, the patience, the strength, and subjection to the yoke, and to the Master's orders, as well calculated to distinguish the true ministry from the wild ass' colt, and from the progeny of the horse-leech. The movements of the living creatures, Ezek. i. 12, was straight forward; wherever the Spirit was to go, they went; they turned not, when they went. So also is the course of the Old School ministry; straight forward, undeviating, uncompromising; and where the Spirit is to go, they go. They wait not, like some of our young Seminary lads, panting for the work, and waiting for a moneyed call; they go; and their going is like lightning. Ezek. 1. 14.

Third. They had the face of a *man*. So have the ministers of Christ the same principles of corrupt nature to combat with as any of their brethren. To look upon them they are like other men, and they are provided with wings to cover up this deformity, while ministering in their holy vocation; they are not for making a display of themselves; they would wish to veil their face before the throne, or church, and to preach not themselves, but Christ Jesus the Lord, in the spirit of the theme of the beasts, Holy, holy, holy, &c.

Fourth. They are like a flying eagle. The eagle is remarkable for his strength of perception; their sight is perhaps more keen, and their vision more acute and strong, than that of any other creature on earth; and the flying eagle looks at the meridian sun, and mounts upward in its flight towards heaven, until the weaker optics of those who behold can trace him no farther. So with the ministers of Christ; their eyes are fixed on the Sun of righteousness; and in setting him forth in the presence of the saints, they take their flight towards heaven, and often they are enabled to surpass the common understanding of the weaker saints.

Fifth. The four beasts were full of eyes before and behind. The Lord never sends out blind men to preach his gospel; but such only as are by him provided with spiritual discernment; men who have no occasion to apply to humanly devised Colleges or Theological Seminaries for *leather spectacles*, to qualify them for the Master's service. They are full of eyes; consequently they have no place for more. They have eyes before, for they are to go straight forward, looking unto Jesus, the finisher of their faith, and keeping him fully in view, they are to press towards the mark. They look forward with pleasing anticipation of the final triumph of the truth over error, of the saints over anti-christ, and of the church over Babylon. They have also respect to the recompense of reward which awaits all that love the appearing of Christ. They have eyes behind; they look back to the record of the purpose, love and decrees of God from the ancients of eternity, to the record of the law and the prophets; also to the rock whence they were hewn, and the pit whence they were digged; and also they look retrospectively on the trials, conflicts, persecutions, sufferings, and the deliverances and victories of the people of God. We are not informed of their having side, or squint eyes, to observe the lying vanities, or to look to the loaves and fishes which anti-christian teachers live upon; for they are not to be attracted to the right

hand nor the left, but move forward like an army with banners, or like a company of horses in Pharaoh's chariots.

They are full of eyes within. These they require as watchmen on the walls of Jerusalem. Not only are they to watch the movements of the enemy without, and give the alarm when necessary, but they are to watch the internal movements of the church of God, to feed the flock, to speak comfortably to Jerusalem, and to warn, rebuke and instruct in righteousness, according to the measure of the gift of the Spirit given to them.

When the four beasts, or gospel ministry, give glory, honor and thanks to him that sits upon the throne, or who presides over Zion, as the Head over all things to the church, which is ever the case when they preach the gospel, then the four and twenty elders fall down before him that thus presides, before the throne, and exclaim, Worthy art thou, O Lord, to receive glory, and honor, and power, &c. Thus simultaneously with the preaching of Christ, the prophets, who represent the twelve tribes of Israel, and the apostles of the gospel dispensation, contribute their testimony, in unison with, and confirmation of the pure gospel preached, and Cast their crowns at his feet; thereby signifying that all the authority by which the former prophesied, and the latter ruled in judgment, was derived from, and belonged to him that sits in his holy hill of Zion.

With a few reflections, we close. The prediction in the above subject related to a period of time subsequent to that designated by the Laodocian Church and in them are disclosed things which *must be hereafter*: not things which *may*; but which *must be*; and probably have reference to the present time, for the fulfillment of some of the things spoken of After the struggle of the saints with the beast and the image,. the church is again discovered with her head above water, in the fifteenth chapter, restored to her sea of glass, having obtained a final victory over the beast, over his image, over his mark, and over the number of his names; having the harp of God, and singing the song of Moses and the Lamb. From the signs of the times indicated in this subject, we are led to look for a continuance of the struggle now going on between the saints and the powers of darkness, for a little season; after which Babylon shall sink like a millstone, and be found no more at all; and the old fashioned saints, taught in the old school of Christ, shall be clearly displayed in the ancient faith and order of the gospel, and in their ultimate triumph over the New School, or the image of the beast. "If any man hath an ear, let him hear."

MILK THE GOATS

ALEXANDRIA, D. C., November 30, 1838.

ON opening the October number of the *American Tract Magazine*, we were greeted with the following draft, viz:

"\$30,000 FOR THE FOREIGN CHRISTIAN PRESS. – The American Tract Society, at its last anniversary,

'*Resolved*, That in the accumulating facilities and motives for diffusing, by the press, the glad tidings of salvation to all nations, God in his providence evidently requires that \$30,000 be raised and remitted with the least possible delay.'"

To whom this draft is addressed by the Lord, or from whom, or by what means it is to be raised, the above proclamation saith not. The document is quite defective in regard to where this trifling sum is to

be remitted; and as the published decrees of God are always explicit, and consistent, and, invariably in strict accordance with the tenor of the scriptures, we are disposed to doubt its having come directly from heaven. For this skepticism we may perhaps be rated with infidels, but, be it so; we must and will for the present protest the draft, at least until we have better reason to believe that God requires this amount, or any part of it, at our hands.

The popular motto of these religious swindlers, is that God works by means, or instrumentality, and so it would seem by their maneuvering for their imaginary deity. Imaginary, we say, for the existence of such a god as they describe, cannot be demonstrated by scripture, or by reason. In harmony with the spirit and letter of their motto, they assume to be the vicegerents of their god; and in this assumed dignity make it their business to pass decrees, establish counsels, make promises, execute designs, accumulate motives, and multiply facilities for the accomplishment of his purposes; draw on the community for funds, and have them remitted with the least possible delay to their lord, through them. And will it be churlish in us to believe that the god to whom they will appropriate these funds when raised, is their own bellies? See Phil. iii. 19. The name of their imaginary deity is Mammon, and his influence is felt by all the families of the earth. But we are happy to state that the God whom we serve is perfectly solvent, possessing an unwasting fulness; his arm is not shortened nor is his ear heavy. With him are treasures of wisdom, more precious than rubies, or the most fine gold; durable riches of righteousness are in his possession, and he redeems his people, not with such corruptible things as silver and gold, but with the precious blood of Christ. No humanly organized board, council, or society have occasion to pass decrees for him, for his goings forth are from everlasting. He has declared the end from the beginning, saying, “My counsel *shall* stand, and *I will* do all my pleasure.” Should this God require of us our money, our services, our friends, or even our lives, our response to his demand should be in the words of Job, “The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord.”

THE WHIPPING POST

“A man who was once scourged at a public whipping-post, and who probably still bears the marks of his flagellation on his back, has written a long communication to the “Signs of the Times,” in which he has exhausted the whole vocabulary of blackguardism in heaping abuse upon us. He effects to consider himself our superior, and turns up his nose in disdain at us. Very well we never expect to claim an *equality* with him, for we shall never covet the *public* distinction he has endured. This man is, but we have promised our readers to say as little as possible about the Old School men, and so will let the matter rest.” – *Waller’s Banner*.

ALEXANDRIA, D. C., November 30, 1838.

WE are quite unable to determine with any certainty, which of the writers in the “Signs of the Times” Mr. Waller alludes to in the above *pious effusion*. True, we have our eye on one Old School Baptist preacher, whose writings have been introduced into our paper from time to time, and who has been, perhaps, more severe than any other in dealing out hard names upon Mr. Wailer’s craft, calling them Unruly and vain talkers, deceivers, evil beasts, slow bellies, liars, false teachers, dogs, concision, evil workers, full of all subtly, children of the devil, &c., with very many other names equally unpleasant

to the ears of the craft; and the last account we had of this Old School writer, he informed us that he still bore in his body the marks of our Lord Jesus. This hard mouthed Old School preacher and iron bound writer, was brought up at the feet of Gamaliel, arrested by divine grace while on a missionary tour from Jerusalem to Damascus, having his pockets full of tracts, which he had received from the high priests; and subsequently thrust into the ministry by the King of Zion. His name is Paul. Besides Paul and Peter, with a few of their contemporaries of the primitive age of the gospel, we know of no one whose writings have been published in the "Signs of the Times," who has ever been publicly whipped at the whipping-post, but we venture the opinion that if Mr. Waller had power equal to his disposition, very few, if any, who have published truth through our columns, would escape that public distinction which Mr. Waller does not covet. What say you John, are we right?

THE SABBATH

Alexandria, D. C., December 28, 1838

“There remaineth therefore a rest to the people of God.” – Heb. iv. 9.

We do not wish to anticipate our brethren who are called on to give their views on the subject proposed for consideration by our correspondent; neither will we attempt to give the views of the Old School Baptists on the subject, as they have not authorized us to publish creeds for them; but they; being of age, can speak for themselves, as they may possibly differ in their opinion on this question; but we will give a few thoughts on the subject, and hope they may be blessed to the edification of any who may be troubled, or in the dark.

We frankly acknowledge that we know of no divine law requiring either Jew or Gentile to remember *the first day and keep it holy*. If there be any such precept in the bible, it has escaped our notice. Nor do we know of any instance in the Old or New Testament where the Lord has commanded the Gentiles to observe this law which was given to the Jews, as God’s sign between himself and national Israel forever – throughout their generations. For about two thousand three hundred years from the creation, we have no account of any Sabbath being observed by the human family, or of their being charged with Sabbath breaking among the long catalogue of crimes charged on them. The first account of the institution of a Sabbath, which we have in the scriptures, is at or about the time the Lord gave manna to the children of Israel in the wilderness; and then they were strictly forbidden to gather manna on the seventh day. After this period the subject is often mentioned, and even in the decalogue is included and engraven by the finger of God on the tables of stone. From the date of this law the children of Israel were frequently charged with the sin of Sabbath breaking.

To arrive at the true meaning of the subject, we must take into consideration, first, the nature of the Jewish Sabbath; second, the limitation of its authority, and third, the design of its institution.

First. Its nature. It was not instituted as a day for worship, or religious service, but of rest; all servile labor was strictly forbidden on that day. To kindle fires, gather sticks, or manna, on that day, would subject the offender to the dreadful penalty of death. Neither the Jew, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, were to labor, without the forfeiture of life. Neither faith nor grace were necessary to qualify an Israelite to keep the day holy, as all the law required of them was a cessation from all manner of exercise.

Second. The limitation of the law is clearly expressed in two very important particulars. First, it was given exclusively to national Israel, and not the Gentiles, and secondly, it was to be observed *throughout their generations*; and their generations are summed up by Matthew and Luke as beginning with Abraham and extending to the coming of the Messiah. This law came in force from the time of its promulgation in the wilderness of Mount Sinai, and extended of course to all the circumcised Jews, until the days of John the Baptist, (for the law and the prophets were until John,) and then its obligation ceased, according to its own limitation. Hence, from the coming of the Messiah, who is Lord also of the Sabbath, the apostles have preached the “blotting out of the hand-writing of ordinances,” and have charged the gospel church to “Let no man judge them in meat, or in drink, or in respect of an holy day,

or of the new moons, or of the Sabbath days, which are a shadow of good things to come; but the body is of Christ.” – Col. ii. 14.

Third. The object of the institution. It was God’s sign with the children of Israel to prove them, as a test of their obedience to him as their God; and if it was God’s sign, it must, as a sign, signify something. Paul tells us, in the text quoted above, that it was a shadow, and that the body, or substance, or thing signified, was Christ. In the epistle to the Hebrews, especially the third and fourth chapters, the figurative import of the Jewish Sabbath is clearly illustrated as signifying that rest which we that believe do enter, viz: the gospel rest.

In tracing the analogy which this feature bears to the substance pointed at, we mark, the Jewish Sabbath was to be preceded by six days of labor; men who have not labored, or became fatigued, cannot keep the Sabbath, for they cannot *rest*, as they are not weary; and Israel was as strictly commanded to labor and do *all* their work in six days as they were to rest on the seventh. The gospel thus set forth in the figure is, as we conceive, that the legal dispensation, or covenant of works, was ordained to precede the gospel dispensation, or new covenant; and under the former all our legal service was to be performed, as nothing of the legal was to be allowed in the gospel dispensation. Under the law the oxen and fatlings were killed, and all things were made ready; and the supper being prepared, the feast of fat things, full of marrow, is announced in the gospel, and all who who are brought by the King unto this banqueting house find rest to their souls – they enter into rest. Hence we understand the legal Sabbath was typical of the gospel rest, which the six days in which men were commanded to work shows the legal dispensation, which must be done away before we can keep the gospel sabbath. This illustration is not only applicable to the people of God collectively, but it applies to the individual experience of all the sons of God. Christ, you may read it in living characters in your own experience. When you was first quickened, the commandment came, you found yourself engaged under a covenant of works; and you had to do with a law, or yoke, which neither you nor your fathers were able to bear. Here you labored out your six days’ work, that is, you worked yourself to death, and sinking in despair, you felt yourself ready to perish forever,

“Without one cheerful ray of hope,
Or spark of glimmering day.”

Fatigued and faint, heavy laden and ready to sink under your load, you was sinking down, when Jesus caught you as you fell; a glorious sabbath of rest dawned upon your soul, light peace and comfort broke in upon your mind, when Jesus said to you, “Come unto me all ye that are weary and heavy laden, and I will give you” – what? Work? No, *rest*. “Take my yoke (or law) upon you, and learn of me, (not of Moses) for I am meek and lowly, &c., and you shall find rest to your soul.” The Jews, because of unbelief, could not enter into rest; nor could you until you received faith; but when you was enabled to believe, you entered into that rest which remaineth for the children of God. To the church collectively, the christian or anti-typical Sabbath was ushered in, when the day-spring from on high visited us, when Christ, the Sun of Righteousness, arose with healing in his wings; to the saints individually when brought to believe in Christ.

Now the labors of the six days are not to be brought into the seventh day. “For he that has entered into his rest, he also hath ceased from his own works, as God did from his.” – Heb. iv. 10.

By examining what was considered Sabbath breaking under the law, we may form a just idea of what constitutes spiritual sabbath breaking in a gospel sense, and so determine who are the Sabbath breakers of the present day. Israel, under penalty of death, were forbidden to kindle any fires on the Sabbath, or gather sticks. Christians sometimes become very cold, and especially when exposed to the chilling east

wind of New England divinity, or the winter fogs of modern doctrine of men and devils; under such circumstances they are apt to feel tempted to kindle a little fire, and compass themselves with the sparks; and for that purpose they often set themselves about gathering sticks, or as they call it, *using means*. Sometimes the Lord permits them to collect a large heap of combustible matter, hay, wood and stubble, but mostly stubble; such, for instance, as protracted or comp meetings, Arminian preaching, wildfire new light, anxious benches, and all that kind of stuff so common and so popular at this day. Satan stands ready to stick in his match and set all in a blaze, by working up the passions of the flesh and then the poor infatuated creates cry out, “Ah! ah! I am warm! I have seen the fire!” But, dear reader, this is Sabbath breaking, this is spiritual wickedness in high places, and God has promised that from his hand they shall lie down in sorrow.

Another description of Sabbath breakers are mentioned by Nehemiah, when he came to re-establish order in Jerusalem. He found the gates of the city neglected, and aliens, men of Tyre and others, come into the city selling victuals on the Sabbath day, and some he saw lading asses, &c. Is it not a fact that for years past the gates or avenues of the church have been neglected, until these wretched foreign peddlers (men who are not of the household of faith, nor fellow citizens with the saints) have broken in upon our churches like a flood, bringing in their filthy doctrines as victuals for the poor half-starved saints, and even this foul stuff is to be *sold*; these peddling, dandy priests must have high salaries, for they will not divine without money. And some Nehemiah saw treading wine-presses, bringing in sheaves, and lading asses on the Sabbath day with all kind of burdens, and bringing into Jerusalem all manner of wares. How fitly these things represented what we see going on in the present day. How many poor stupid asses go to the Theological Seminaries to receive their load of foreign merchandize, and all manner of stuff that will bring money. And when the poor animals are laden with Fuller, Gill, Clark, Lightfoot, Chesterfield and Milton, and polished off with a smattering of the dead languages, if they cannot make out a full load of *fish*, the deficiency can be supplied with *tadpoles*, and then started off to sell this motley load in Jerusalem, and that on the Sabbath or gospel day.

We might, if we had time and room, extend our remarks, but perhaps sufficient has been said to satisfy our correspondent what our views are in regard to a *holy day*.

VOLUME SEVEN

INTRODUCTION.

ALEXANDRIA, D. C., January 1, 1839.

BELOVED IN THE LORD: – Gratitude unfeigned is due to our bountiful and gracious Sovereign for the rich display of his abounding goodness and grace to usward, from the commencement of our mortal pilgrimage up to this hour; it is now our happy privilege to address you with the salutation of our kindest wishes that happiness may attend you all as you enter this new year. The past year, with a few of those which have preceded it, has witnessed much of the afflictions of the saints of God. Trials of cruel mockings from the Ishmaelitic tribes within our nominal boundaries, within the last few years, have challenged a parallel from the pages of ancient history; not however in regard to the amount of our persecutions, nor the bitterness of our sufferings; for in modern times we have not resisted unto blood, striving against sin; but more especially in regard to the quarter from whence we have received

the most malignant arrows of calumny and reproach. It is comparatively a new thing among the Baptists to receive persecution from those who profess to be of the same Lord, faith and baptism. But all these things must needs be done, that the scriptures may be fulfilled, for “The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils: speaking lies in hypocrisy: having their conscience seared with a hot iron: forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.” – 1 Tim. iv. 1-3. And we are sure that our Old School Baptist brethren will agree with us that it is far better for us, if needs be, that we should be in heaviness, in tribulation, and subject to the buffetings of Satan, and the reproach of wicked professors of religion, than that one jot or tittle of the words of divine revelation should fail. If it were always our privilege to trace the hand of God in what we suffer from the wicked hands of ungodly men, we should find our condition happily described by the Psalmist, in the following expressive words: “Deliver my soul from the wicked, which is thy sword; from men which are thy hand, O Lord, from men of the world, which have their portion in this life.” – Psalm xvii. 13, 14. They are God’s sword! He lets them loose upon us sometimes to fight his battles with our corruptions, to fight against the indwelling depravity of our natures, to bring us into the dust at his feet, that we may be still and know that he is the Lord. They are also used sometimes in driving out the Canaanites from the churches of the saints; and in this respect we are led to view them at the present moment. It is by no means difficult to perceive that when this sword is suffered to remain in its scabbard, religion becomes fashionable in the eyes of the world, and many nominal professors enter the visible enclosures of our churches; and in this way corruption accumulates in what is called Zion; but when the Lord draws forth the wicked toward against the saints, the cause of God and truth presents less charms to the adulterous eye of the worldling; the church becomes less respectable in the estimation of the popular and fashionable, and such of them as have been, like the Babylonish wedge and garment, concealed in our midst, among our stuff, will develop themselves and come forth to the light; and they will almost invariably unite with the enemy.

As the wicked are God’s sword, we feel assured they can do nothing to affect the saints, only as they are wielded by the righteous hand of our Divine Sovereign. That

“Not a single shaft can hitherto
Unless the God of truth sees fit.”

But, dear brethren in Christ, soldiers of the cross, let us not pore over our troubles too much; it illy becomes those who have set up their banner in the name of their God. Let us rather remember him who endured such contradiction of sinners, lest we be weary and faint in our minds. Blessed be his holy name, he has not left us comfortless; he has given us exceeding great and precious promises, and he has also bestowed on his people the gracious influence of the Holy Spirit to lead them into all the truth, and to take these precious promises and apply them to the heirs of salvation.

From the retrospect of the past let us turn our eye to the prospect before us, “He who now letteth will let, until he be taken out of the way whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming.” – 2 Thess. ii. 7, 8. “But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you unto salvation, through sanctification of the Spirit and belief of the truth.” – 12. The battle must and will go on. Jerusalem shall be searched as with lighted candles, and whatever worldly doctrine, practice or members may yet be retained among us, must and will be searched out. To this end the Lord will roll on that amount of tribulation and distress which he sees necessary to burn out the wood, hay and

stubble which has accumulated; and while he thus kindles his fire in Jerusalem the world shall go on inventing and bringing forward all their popular schemes and devices; and the image which the worldly tribes have made and are now making to the beast which received a deadly wound and did live, shall be inspired with life, (legislative power) and it shall both speak and cause as many as will not unite with the new orders and worship the beast and his image, &c., to be put to death. But what of all this? It is the order heaven has established by an irrevokable decree for the cleansing of his people; and they have his gracious promise, that as their days, so shall their strength be.

DECREASE OF THE OLD SCHOOL

“Will the editor of the *“Signs of the Times”* tell us how he accounts for it that the people whom he represents, and whose faith it has been his peculiar privilege to defend, has been for years decreasing in numbers? Is the true church of God to be soon annihilated?” – *Eastern Baptist*.

ALEXANDRIA, D. C., February 1, 1839.

O Yes. To be sure we will tell the Editors of the *Eastern Baptist* all about it; especially when they ask it with such an air of candor. Had that people, the true faith of whom it is our peculiar privilege to defend, been satisfied in all ages of her existence, with that increase only, which is of the Lord, there would not have been at this time, so great necessity for her decrease; but such has not been the case. At various periods since the apostolic age, the church has discovered too much anxiety to enlarge her borders; but at no time has she manifested a more adulterous lusting after worldly popularity and affinity, than during the last half century. Under the influence of an ambitious and worldly spirit, so repugnant to the spirit of truth and holiness, who could wonder that she should have heaped to herself teachers having itching ears, and through their instrumentality have compassed sea and land to make proselytes, and, by their means, have brought into a nominal connection with herself such graceless persons as are in scripture language emphatically pronounced *corrupter*? In her rapid advances in humanly devised expedients, the church had condescended to submit to schemes and tricks which at an earlier period would have made her blush; but having indulged in this wanton course, and treated the dignity and authority of the great Head of the church with so much contempt, God, in his righteous judgment, has caused his children to feel the bitterness of their sins, and the folly of their departures from the law of the Lord, by causing them to be filled with their own ways. When sufficiently humbled under the mighty hand of her covenant God, the Lord in great mercy has displayed his holy arm in bringing again the captivity of his people.

The manner in which the Lord has displayed his hand in purging his church within the years mentioned in the interrogative of the *Eastern Baptist*, is forcibly illustrated in the type going before, in the case of Nehemiah when he came to Jerusalem to build up the waste places, and to restore the ancient order of things in that city. To execute the work of restoration, there was necessarily a great decrease of those children of mixed dialects, corrupted by an unhallowed affinity with Moab, Ammon and Ashdod; these illegitimates were put away from the Jews, and as they decreased, the return of the Jewish captives to their ancient city and order of worship bear a strong analogy to the present decrease of those churches, thrice blessed of the Lord, which he has visited in great mercy. God is, and has been for some years, scourging out the Ashdod kindred, and at the same time is bringing from a sore state of bondage and

bitter captivity not a few who had been taken down to Babylon (confusion) in consequence of their departures from the law of the Lord. This, gentlemen, this is the true cause of the apparent decrease of the church of Christ; she is only cutting loose from the mass of corruption accumulated in consequence of her inordinate anxiety to increase her numbers. There is not the least danger of her being annihilated, Mr. Waller's prediction that the Old School Baptists will be annihilated in the next century to the contrary, notwithstanding. Her Savior has given her eternal life, and she shall never perish, neither shall any pluck her out of his hand.

It may be proper, while on the subject, to inform the inquiring editors that an apparent diminution of the number of the people of God is by no means peculiar to the present state of the church. When the heathen nations of ancient times witnessed the judgments of God in reducing the numerical strength of Israel, it may have been common for them, like these eastern editors, to conclude the people of Israel would soon be no more; and when Gideon was called to display to the vast host of Midian "the sword of the Lord," &c., the Lord required him to greatly reduce his already feeble army; but the result will show that God by no means intended to annihilate his people. When the gospel church was first organized at Jerusalem, the axe was laid at the root of the trees, and there was a great reduction of the number of the nominal people of God; yet the apostle says, "God hath not cast away his people whom he foreknew." – Rom.11:2. And in his language we will at this time say to our inquisitive editors, "Wot ye not what the scriptures saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my life." But what saith the answer of God unto him? "I have reserved to myself seven thousand men who have not bowed to Baal. Even so then at this present time also there is a remnant according to the election of grace: and if by grace, it is no more works, otherwise grace is no more grace."

The editors may do well to read the whole chapter; if they have a capacity to understand the divine testimony, they will discover that Israel, who, like our New School antagonists, were seeking the blessings of salvation by works, did not obtain that which they sought for; but, glory to God in the highest, "The election hath obtained it and the rest were blinded; (according as it is written, "God hath given them the spirit of slumber; eyes that they should not see, and ears that they should not hear,) unto this day:" and their table or pulpit or places where they feed their carnal proselytes, has become a trap, a snare and a stumbling block unto them; their backs are bowed down always, and their eyes are darkened that they can not see.

Again, we might refer our friends to the times of papal persecution. How were the churches reduced in number when they took their stand against the corruptions of the Romish anti-christ, and were followed into the wilderness by the anathemas of the Pope. How easily might the Papists have used the same taunting insinuations in regard to the little, despised and persecuted band which had fled from their wrath into the valleys of Piedmont; and when they were butchered by thousands, human reason might conclude they were on the verge of annihilation; but to their mortification, God had his reserved ones then, even as he has a remnant now. Let us never forget that it is the Father's good pleasure to give the kingdom to a *little flock*.

After all, the Old School Baptists, as such, are not on the decrease. It is true some churches which have taken the stand have cast out the bond woman and bond children; but the children of the free woman are as numerous now as ever they were. There are at this moment probably ten churches occupying a decided stand against all the humanly devised plans and schemes of anti-christ where there was but one ten years ago; and our eastern editors may depend that in equal proportion with the increase of the new inventions and abominations among the New School Baptists, shall be driven out from their

congregations by their abounding corruptions, until their New School churches shall be exhausted; exhausted we mean in regard to heaven-born souls; their house will be left unto them desolate, not one of the redeemed of the Lord shall remain with them; and as soon as this shall be accomplished, the New School Baptists, with all their new inventions, sorceries, witchcrafts, proselytes, merchandize, doctrines and moneyed institutions, will go down with old Babylon, like the millstone, and rise no more forever.

In turn, may we not inquire of these editors, Where will you be, gentlemen, when Babylon sinks? What will become of all your labors, your New School machinery for executing what God has never given you to perform? What will then become of your multitude of humanly contrived religious institutions – your presidents, vice presidents, directors, life – members, D.D.’s and Reverends? Where will that multitude be found who are now boasting over the saints, of their numbers, talents, wealth, worldly respectability and human learning? We have no disposition to boast, or to give a judgment that is not fully warranted in the New Testament; but the saints shall judge the world. And if there are any saints on earth, they may be found among the Old School Baptists, and there they are known as a humble people, ascribing all their salvation to the adorable plan of grace in the eternal purpose of God, to the ultimate glory that shall be revealed in them when all the saints shall reach the consummation of their everlasting happiness, and all their adversaries are plunged in endless night.

DECREASE OF THE OLD SCHOOL

BROTHER BEEBE: – Will you give us your views on Eph. ii. 5. “Even when we were dead in sins, hath quickened us together with Christ (By grace ye are saved.)”

ISAAC BRISCOE.

REPLY.

ALEXANDRIA, D. C., February 15, 1839.

IN reply to our brother, we will say, Such as we have, we will give; and certainly nothing more can reasonably be required at our hands. We understand the apostle in this epistle to a Gentile church, and with them, to all the faithful in Christ Jesus, to be laboring to show that all spiritual blessings result to us from the fixed purpose and determinate decrees of God, who worketh all things after the counsel of his own will; and flowing to the heirs of promise in precise accordance with the doctrine of election – According as he hath chosen us in him before the foundation of the world. And having in the first chapter brought to view the the firm, immutable and everlasting basis of our hope for life and salvation, dwells, in the immediate connection of our text, on the quickening power of God, in reference to the execution of his eternal and unfrustrable design in the salvation of his people. In the passage presented for consideration, the saints are spoken of as being quickened together with Christ, and saved by grace. We presume the following considerations are fairly involved in the subject before us, viz:

First. The life which the saints had in Christ before they fell in Adam. That the saints had any personal individual existence other than that which was given them in Christ, we shall not contend; but that they existed as the spiritual body of which Christ is the Head, is as clearly proven in the scriptures, as is the existence of Christ as Head of his body; and that the body of Christ was created in Christ, as that Eve was created in Adam; and that they were chosen in him before the foundation of the world, and in him were predestinated to all that they were by Jehovah destined to be, either in time or eternity, is fully implied in the first chapter of this epistle. The omniscient eye could, and did see the substance of Christ, lying in embryo; and in his book all his members were written, when as yet there was none of them. Psa. 16. In him was life, and the life was the light of men. John i. 4. Do we inquire, What life was in him, who was with God, and who was God? The apostle answers: “Your life is hid with Christ in God.” “When he who is our life shall appear, then shall ye also appear with him in glory.” Col. iii. 3, 4. In perfect harmony with this sentiment, is the expression of the psalmist. “He that dwelleth in the *secret place* of the Most High, shall abide under the shadow of the Almighty.” Psa. xci. 1. The place where God has hidden the life of his people, must be a secret place, and under the shadow or protection of the Almighty; and that such is the place of the saints’ security, see Deut. xxxiii. 27. “The Eternal God is thy refuge,” &c. And that such has ever been the spiritual habitation of the saints, see Psa. xc. 1, 2. “Lord, thou hast been our dwelling place in all generations; before the mountains were brought forth, or ever thou hadst formed the earth and the world; even from everlasting to everlasting, thou art God,” &c. As we apprehend no danger of these premises being disputed by Old School brethren, for brevity’s sake we pass.

Second. The cause and nature of alienation, death, &c. In the preceding part of the chapter from which we have our text, the apostle connects our death with our existence in an earthly Adam, or under the law, as transgressors thereof; dead, he says, in trespasses and sins. He has elsewhere informed us that sin is a transgression of the law; but where there is no law there is no transgression. Hence this death has reference to our law state; and consequently to our relation to an earthly Adam. Now if we were to speak of the first great cause of all causes, we would say with the psalmist, (xi. 3) “Thou turnest men to destruction, and sayest, Return, ye children of men.” Or in the language of the apostle, (Rom. viii. 20) “For the creature was made subject to vanity; not willingly, but by reason of him who hath subjected the same in hope.” But when speaking as to the procuring cause, on the part of man, we conceive that our alienation from God, and total depravity, and death in sins, is attributable to the introduction of sin into the world. In Romans v. 17, the apostle tells us, that by one man’s offence, death reigned by one, &c. And again in this epistle, (iv. 18) this apostle attributes our alienation from the life of God, to that ignorance which is, to us, in consequence of our depravity by sin. Hence he very justly denominates it a death in trespasses and sins. The nature of our alienation is properly compared to a state of captivity “All we like sheep have gone astray.” Isa. liii. 6, 1 Peter ii. 25. The law under which we were created in Adam required of us perfect and perpetual obedience; and said in a voice of thunder, The soul that sinneth, it shall die. We had all sinned and come short of his glory; hence we fell under the condemning sentence of the law, became lawful captives, were by the law cast into the prison of death, and there held in chains of darkness, without hope, and without God in the world; and, as the apostle here tells us, “That at this time we were without Christ, (or life – for Christ is our life) being aliens from the commonwealth of Israel, (Gentiles literally,) and condemned sinners, in the spiritual view of the subject, and strangers to the covenants of promise.” The covenants of promise made with Abraham, were figurative of the provisions of grace locked up in the cabinet of the divine mind, for the heirs of salvation; and in our degradation we were utter strangers to that provision, and equally so to any other way of life and salvation. Notwithstanding our captivity, darkness, bondage, guilt and death, we are not

to suppose that what was treasured up in Christ for us, had undergone any change; God is immutable; and Jude assures us that the saints which were sanctified by God the Father, were preserved in Christ Jesus. Jude 1, And Paul has named them as the “reserved ones;” (Rom. xi. 4) and our text, as we propose to show, forbids the notion that God’s love towards us could be abated by any thing which we could do. “Many waters cannot quench love, neither can the floods drown it.” – Songs viii. 7. Nor can all the substance of poor, lost, sinful mortals buy it; it is sovereign, discriminating, eternal, immutable, and invincible. Could we admit that in our fall in Adam, we fell out of Christ, or that the vital relationship of his children to him was dissolved, in relation to that life which was given us in him, and secured for us in him before all worlds, we should despair of salvation by him; for the lawful captive must be lawfully; and by virtue of the eternal indissoluble union; the right of redemption was vested in Christ; and on this principle he came into the world, and was made under the law, (not to destroy the law, but to fulfill it) to redeem them that were under the law. In this relationship he could, and did as truly represent us, in the obedience which he rendered to the divine law, as Adam had represented us in his first transgression of divine authority; hence, says the apostle, “Therefore, as by the offence of one, judgment came upon all men unto condemnation, even so (or exactly so) by the righteousness of one, the free gift came upon all men unto justification of life; for, as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” – Rom. v. 18, 19.

In the foregoing, we have expressed our views of the life we had in Christ from everlasting, of our fallen state, and alienation in our earthly Adam, our captivity, bondage, &c., and also the way of life through the obedience and death of Christ; but our text says, we are “quickened together with Christ.” Apart from him we must have been, had the preexisting bond been severed; and a part from him there was no way possible for us to be quickened. Our natural head, Adam, was made a *living soul*; our spiritual representative was made a *Quickening Spirit* quickeneth whomsoever he will. Together with him. How sweet! how heavenly the language! Together with him, we had life before the world began. Together with him, we are in due time quickened and raised from the dead. Together with Christ, are we sons of God, and heirs of immortal glory; and so completely together, or united, that when he died for us all, then were we all dead; dead to the law by the body of Christ; all our accumulated guilt was laid on him; bearing for us all the dreadful curse of the law, billows of divine wrath overwhelming his soul, and baptized him deep in death; but soon the bands of death gave way, soon the auspicious morning dawned, which gave ample demonstration of his complete victory over sin, death and hell, while the radiant flame of his refulgent glory brought life and immortality to light, for all the members of his mystical body. In the resurrection of Christ, the prophecy of Isaiah (xxvi. 19.) was fulfilled. “Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.” Having thus in him suffered the vengeance of the law, been crucified together with him, “Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance (not to a purchased possession) incorruptible, and undefiled, (notwithstanding our fall in Adam) and that fadeth not away; reserved (not newly procured) in heaven for you, who are kept by the power of God, through faith unto salvation.” – See I Peter i. 3-5. Hence we see in the resurrection of Jesus Christ from the dead, the all-sufficiency of his atonement, complete satisfaction rendered to law and divine justice, the prison doors are unbarred, the jubilee trumpet is blown, liberty is proclaimed to captives, the prisoners are brought up out of their prison houses; and as he bursts forth from the confines of the tomb, his ransomed church is seen emerging from the dead, while from the old heaven, now dissolving with fervent heat, the shout is heard, “Lift up up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of

Glory shall come in.” – Psa. xxiv. 7-9. When God went up with a shout, the Lord with the sound of a trumpet. – Psa. xlvii. 5. full of consolation is the contemplation of the union of Christ and the church.

“One in the tomb, one when he rose,
One when he triumph’d o’er his foes,
One when in heav’n he took his seat,
While seraphs sung all hell’s defeat.”

Lastly. That this astonishing work was done for us when we were dead in sins, is worthy of special attention. Before we were dead, we needed no such work as quickening, or the resurrection of our blessed Lord for us, as the whole need not a physician. “But God commendeth his love towards us, in that while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him.” – Rom. v. 8, 9. And again. This great work being performed for us when we were dead in sins, shows that it could not possibly rest on any merit, work or will of ours; therefore the apostle adds the words, “By grace ye are saved;” and afterwards declares that it is not of works, lest any man should boast; but that we are God’s workmanship, created in Christ Jesus unto good works, which God had before ordained that we should in them.

In conclusion, be it ours to reflect with wonder, joy and gratitude to God, on the revelation of a way of life and salvation so completely adapted to our ruined condition, and so admirably calculated to abase the proud man in the dust before God. Not unto us, not unto us, O God, but to thy name give all the glory. Amen.

“WHO MAKETH THEE TO DIFFER?”

1 Cor. iv. 7.

ALEXANDRIA, D. C., March 1, 1839.

THAT there is a difference in the condition and future prospects of the children of men, but few, if any, will pretend to deny; but in what the difference consists, and by what power it is established, is a matter of great contention and strife with the the theologians of our age. That this difference does not consist in our relation to or creation in Adam, is very fully demonstrated in the scriptures. “For God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.” – Acts. xvii. 26. And that all are alike condemned in their relation to Adam, is plainly asserted in the words: “Death has passed upon all men, because all have sinned.” Nothing is more clearly revealed or fully demonstrated in divine revelation than the fact that we are all by nature on an equal footing, as to original purity and subsequent depravity and condemnation. “All have sinned and come short of the glory of God.” – Rom. iii. 25. “And every mouth is stopped, and the whole world is guilty before God.” We inquire then, where is the difference, seeing that in regard to sin and human depravity all are alike? We conceive a vast difference in regard to the spiritual condition of mankind. Some there are who have been delivered from the curse of the law, the guilt and consequence of sin, and made the subjects of regenerating grace, redeeming love, and living faith; these are made to love God, to love holiness, to understand, believe and rejoice in the truth as it is in Jesus. These have Christ formed in them the hope of glory. These being the sons of God, are

heirs of him, and joint heirs with Jesus Christ; heirs to an inheritance incorruptible, undefiled, and that cannot fade away. These are kept by the power of God, through faith, unto salvation, &c.

Widely differing from the people of God, there is another class of the human family, described in scripture as a generation of vipers, a seed of evil doers, of their father the devil, cursed children that cannot cease to sin; these know not the way of peace, they neither know nor love the truth, but delight in sin, error, delusion and falsehood. These stumble at the word, being disobedient, whereunto also they were appointed. These shall die in their sins, go away into everlasting punishment; be turned into hell with all the nations that forget God.

Here is certainly a difference, a very wide difference, in the spiritual condition, prospects, disposition and final destiny of the two classes described; they are known by different names. The former are called children of God, dear children, sons, Bride, Lamb's wife, a peculiar people, chosen generation, royal priesthood, holy nation, elect, &c., while the latter are called children of the devil, cursed children, aliens, strangers, serpents, vipers, dogs, sorcerers, &c.

The questions returns, Who maketh thee to differ, or who makes them to differ? As those who are saved are by nature children of wrath, even as others, we are sustained by the infallible testimony of truth in saying that every soul that is raised from the lowest depths of sin and depravity is raised up by the power and grace of the sovereign God. There is salvation in no other name, hence the true difference consists in what God has been graciously pleased to do for his people, in a way of grace, for nothing short of grace could rescue them from awful wrath and fiery indignation.

The question why God has not bestowed the same grace on all men that he has on some men, is about as reasonable as the question why men are not angels, or angels are not gods. He has been pleased only to inform us that he hath mercy on whom he will have mercy, and whom he will he hardeneth. The saints of God cannot believe, that wherein they differ from those who go down to perdition is based on works of righteousness which they have done, or that they have made themselves to differ. By grace they are saved, through faith, and that not of themselves, it is the gift of God; not of works, &c.; hence their anthem of eternal worship shall be, "Not unto us, not unto us, O God, but to thy name give the glory."

On earth, not in heaven, not in hell, but on earth, among infatuated mortals, the question is agitated, whether God, as a sovereign, did, according to his own eternal counsel and immutable will, fix the destiny of beings and of worlds, according to his unsearchable wisdom and goodness from the ancients of eternity; or was he by some law of necessity or unforeseen event or events driven to the necessity of making the children of men to differ? In the discussion of this question, dear reader, you are engaged on the one side or the other; none can be neutral on this subject. Trifling as this inquiry may seem to some, in it is involved the grand controversy between sin and holiness, truth and error, predestination and Arminianism, the doctrine and practice of Old School Baptists, and that of the New Schools in divinity.

The word of God assures us that God worketh all things after the counsel of his own will; and challenges an infatuated world to declare "With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?" – Isa. xl. 14. And that his purpose was mature and complete, appears not only from the immutability of his nature, but also from his "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, "My counsel shall stand, and I will do all my pleasure." – Isa. xlvi. 10. Hence the apostle says, "We are bound to give thanks unto God alway for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation,

through sanctification of the Spirit, and belief of the truth.” – 2 Thess. ii. 13. Chosen us in Christ before the foundation of the world; predestinated us to the adoption of children, &c. Eph. ii. Saved us and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 Tim. i. 9.

Of the other it is written, “These were of old ordained to this condemnation.” – Jude 3. “But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruptions.” – 2 Peter ii. 12. “And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” – 2 Thess. ii. 11-12. From the scriptures above quoted we prove that every link in the chain of causes and effects is placed and secured by an unerring hand, and that all the wheels of the (to us) complicated machinery of creation, providence and grace, although their revolutions may seem to us to be in direct opposition to each other, yet all are wisely supplied, and every movement was determined before the machine was put in motion. He who will deny this will deny the foreknowledge of God, his truth, holiness and immutability, and finally his being, and at last unite with the fool and say, “There is no God.”

This subject opens a field to our contemplation, but we have not room to enlarge. We have merely glanced at some important things in connection with the sovereignty of God, and with the following reflections on the subject we close this article:

First. God having made mankind to differ, and that according to his eternal counsel and sovereign will, is it rational, reasonable or scriptural for men to get up and organize societies, powers, armies, or anything of the kind, for the express purpose of obviating that difference which God has made? Is there a prospect of success in their heaven-daring enterprise? What mad infatuation! As well might men attempt to annul the everlasting degrees of God, abolish the difference between light and darkness, cold and heat, seed-time and harvest, beasts or men, or men and angels; let them change the skin of the Ethiopian, and the spots of the leopard; change and equalize according to their standard of wisdom the laws of nature, and then think if altering the things which have gone out of the mouth of God.

But let not the saints forget the principal design of the apostle in his use of our text. This question is calculated to humble the redeemed people of God in the dust; all they have they have received, and all that makes the saints on earth or those perfected in glory differ from the most abandoned wretches on earth or in hell, is alone what God has done.

THE PATH WHICH NO FOWL KNOWETH

“There is a path which no fowl knoweth, and which the vulture’s eye hath not seen; the lion’s whelps have not trodden it, nor the fierce lion passed by it.” – Job xxviii. 7, 8.

ALEXANDRIA, D. C., May 1, 1839.

IN his communication on another page of this number, brother Meredith requests the views of brother Trott, or our own, on the passage quoted above. We have no disposition to anticipate brother Trott, or to prevent him from giving his views on the subject; but while we wait for his communication we will offer a few thoughts on the text, keeping in view the object of our brother’s inquiry, viz: Whether there

is or is not a way passing between the sand bars of Arminianism and the granite rocks of Antinomianism.

What we mean to express by the term Arminianism is spoken of (Prov. vii.) in the plural number, denoting, first, the way or path leading to the house of the anti-christian harlot; and second, denoting her house, which is the way to hell, going down to the chambers of death, while the admonition is given to the children of wisdom. “Let not thine heart decline to her ways, go not astray in her paths.” – Verse 25. We will notice these two ways:

First, the way to her house, which is, we understand, the way by which the children of men are introduced into the various anti-christian religious establishments called christian churches, but which are in reality only the way which our Lord informs us is broad and the gate thereof is wide. In illustration of this way we might very readily refer our readers to all the religious trickery, doctrines, efforts, seductions and ordinances of men which are at this day employed in the business of convert-making and filling the numerous branches of anti-christ with members, a few only of which we have time and space now to remark upon.

The first way-mark connected with the Arminian path which we will remark upon is its contiguousness to the street or corner of her house. By a street we understand a public thoroughfare, a very public place. Such places were of old selected by the Pharisees for the performance of their ostentatious devotions; they prayed in the corner of the streets and in the market places, to be heard of men. Such a street fitly represents the path which every fowl knoweth; the place where we have all strayed while alienated from God, like the young man void of understanding, mentioned in verse 7th.

Secondly, this way leads directly to her house. – Verse 8th. “And he went the way to her house,” by which we understand that no change is requisite from what we are by nature to bring us into any branch of anti-christ. We are born and live, until changed by grace, in the very path which leads to her broad gate; and many thousands have, by the Popish institution of infant sprinkling, been placed within her pales and lodged upon her lap. In the broad way of Arminianism there are no such stumbling stones and rocks of offence as divine sovereignty, discriminating grace, distinguishing love, special atonement, irresistible calling, &c., to trouble those who stumble at the word, whereunto also they were appointed. Arminianism is as clear from every sentiment of truth which is offensive to fallen sinners as the depraved sinner is of every principle of spirituality and holiness.

We notice, thirdly, the path leading to her house is a dark way, notwithstanding those who walk therein call it light; for they call light darkness, and darkness they call light. The sable shades of a darker night than the present have never enveloped the kingdom of Satan, yet we hear in their camp the universal shout of millennial glory dawning! The ninth verse shows that the time of fastening the anti-christian spell or charm on the simple ones is in the twilight, in the evening, in the black and dark night. This figurative language holds good in reference to the *modus operandi* convert making at protracted and camp meetings, on anxious benches or on the straw. The victim to be operated on must be in a twilight state as it regards his intellectual powers; for there are seasons when, even as rational beings, men would know better than to become the silly dupes of such gross priestcraft and fanaticism; but becoming somewhat intoxicated with the allurements presented, reason forsakes her empire, and the young man is quite destitute of understanding. Thus, in the progress of the work, first twilight, then evening, and finally the dark and black night. By this time we have the silly goat far advanced in the path to her house; he is now upon the anxious bench or the submission chair – here we will leave him a moment *getting religion*, in the direct way to her house, and pay some attention to the description which Wisdom has given us of her ladyship, by whom this work goes on, and also of her house.

She is briefly described (verse 5) as the strange woman, the stranger which flattereth with her words. In every description given of anti-christ in the scriptures, she is represented as a strange woman, a mystery of iniquity; and the very name now written on her forehead is Mystery, Babylon the Great, the Mother of Harlots, and the Abominations of the Earth. She flattereth with her Words.

Reader, did you never hear her say to a poor, lost, ruined sinner, “I invite you to come; you can come; you have the power to come to Christ; the price is in your hand; it is for you to say whether you will be saved or lost; you have power to pray, to repent, to exercise faith, to use the means, to close in with the overtures of mercy, to make your peace with God, and to become at once a christian.” This language is flattery, and not a word of truth in it; for “no man can come unto Jesus except the Father draw him.” By her flattering words the sinner is led to conceive that he is some and mighty agent, having power to please or disappoint Jehovah; to let him into his heart, or prevent his entering! and he is flattered to that degree that he verily thinks he is able to perform for himself what he supposes the gracious Spirit of God might labor in vain to perform.

But this woman is not only a lying flatterer, but she is also *loud and stubborn, and her feet abide not in her house*. Now is she without, now in the streets, and lieth in wait at every corner. (Verses 11 and 12.) Her missionary operations have ever been a very prominent trait in her character – she abideth not in her house; she carries on extensive speculations in the foreign mission business; and although she has a house which is peculiarly her own, viz: her own religious establishments, yet she lieth in wait at every corner, creeps into some of our Baptist churches unawares, and leads captive silly women, laden with iniquity; and we are peculiarly happy if she does not find her way occasionally even among the Old School Baptists. But let the children of Wisdom beware of her; let not their hearts decline to her ways, go not astray in her paths. Her doctrine is with much fair speech, and with such persuasive expressions as can only be uttered by Arminians.

Hear her language to the silly half-made convert to her religion, which we left in the blackness and darkness of night sitting on her anxious stool a little while ago: “So she caught him, and kissed him, and with an impudent face said unto him, I have peace offerings with me; this day have I paid my vows; therefore came I forth to meet thee, dilligently to seek thy face, and I have found thee. I have decked my bed with tapestry, with carved works, with fine linen of Egypt; I have perfumed my bed with myrrh, aloes and cinnamon; come, let us take our fill of love.” Is not this the very spirit of the language used by all the revivalists of our day? Do not they claim to have peace offerings with then! Come up to the altar, say they, *we pray for you. We have the peace offerings to make; for we paid our vows; we have settled the account for ourselves, and we have room enough, religion enough, and rest and solace enough to supply all demands. Don’t wait for the Lord to convert you; for the good man gone a long journey.*

True there was once a time of miracles; then the Lord made converts to the christian religion, and added to his people such as shall be saved; but the day of miracles is past and gone. “The good man is not at home; he has taken a bag of money with him, and will return on the day appointed. Now hear the result of her efforts. “With her much fair speech she caused him to yield, with the flattering of her lips she forced him; he goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks.”

Thus we have traced the process of the New School or Arminian methodism of making converts, illustrative of the way to her house; the way which seemeth right to a man; but the end whereof are the ways of death. But the victim knoweth not that the dead are there; he probably supposes that her inmates are living, are christians, and enjoying the vital power of the religion of the Lord Jesus Christ;

he enters her house by the path which the vulture's eye *can* discern, and dwells among the dead. "She hath cast down many wounded, yea, many strong men have been slain by her." She never cast down any but the wounded, for sound christians know better than to listen to the flattering of her words. Strong self-conceited work-mongers are frequently slain by her.

As to our brother's allusion to *Antinomianism* we presume he means those doctrinal views which are frequently so denominated, viz: that sin is not a vice nor holiness a virtue, and that the children of God are at liberty to sin that grace may abound. We do not consider these views properly involved in Antinomianism, as the term more appropriately signifies a difference between two laws; or *anti* against, *nomia* law; and in its appropriate definition was charged upon the apostle Paul by the orthodox party. Acts xxi. 28. Men of Israel, help! this is the man that teaches all men against the people and the law, &c. If therefore to preach as did the apostle Paul, that the church of Christ is not under the law of Moses, as a rule of life, but under grace, be Antinomianism, then that sentiment may be justly imputed to us; for it matters not to us by what epithet the enemies of the cross are pleased to designate us. But if by Antinomianism we are to understand what is frequently intended by the use of that term, viz: that christians should sin that grace may abound, then the term will by no means apply to Old School Baptists, but rather to all the New School tribes who preach and practice that doctrine. For instance, they hold that it is proper to get up all the institutions of the day, and thereby amalgamate the church with the world in order to convert the heathen and evangelize the world, although God has positively forbidden all such amalgamation, and commanded his children to come out and be separate from them: also to withhold such points of truth in preaching, as would offend the multitude and drive them away, lest grace should not so much abound, and in in a thousand other particulars in which we could show that the spirit of what is called Antinomianism, exists only with the Arminians, and is in truth but Arminianism in another form.

Hence we come to the conclusion, after the most critical search we are capable of that if Arminianism be *sand-bars*, and Antonianism be *granate rocks*, that the path which no fowl knoweth cannot pass between them, as there is not room enough to crowd a needle point between them.

We cannot conceive that the way or path of holiness has any connection with either of the ways above described; for as the heavens are higher than the earth, so are God's ways higher than the ways and thoughts of man; the same disparity exists between the way of life and salvation through our Lord Jesus Christ, and the paths marked out by human wisdom; the former as far transcends the latter as the heavdo the earth. The path intended in our text, cannot mean any middle ground system of divinity; but evidently signifies the unsearchable wisdom of God as demonstrated in the way of holiness, which is visible only to the wayfaring man, for whom it was cast up.

The glorious economy of grace – of salvation through Jesus Christ, as the only name given under heaven or among men by which we must be saved, is, as we intend briefly to show, a *path which no fowl knoweth*, and in every particular answering to the description given in the text.

By *fowls* we understand those *high flyers* in religion which are brought to view in the parable of the mustard seed, which come and lodge in the branches of the kingdom of heaven; not because they are any part of that kingdom, but because they wish there to build their nests, lay their eggs, and propagate, under the shadow and name of that kingdom, their species; and therefore may appropriately apply to all such as hang about the branches of Christ's kingdom while they do not belong to it; for, Except a man be born again, he cannot see the kingdom of God, in its spirituality. The vulture's eye hath not seen: the vulture's eye is remarkable for its keen preception, it can discry objects afar off; such as victims, carron, &c.; for the vulture is a bird of prey, and justly represents the wisdom of this world, which is

very keen in natural things, and when brought into connection with religious matters, as the history of all past ages will prove, can only serve to search out the disciples of Christ as objects of their hatred and persecutions and victims of their wrath; and as the vulture's eye can perceive carrion at a distance, so those worldly wise men connected with a religious profession can and do make great proficiency in the dead languages, can pounce upon dead men's brains, the dead body of Moses, &c., and so in the cunning subtlety of satan, make a great flourish in the world. But with all their cunning craftiness whereby they lie in wait to deceive the hearts of the simple, they cannot see the things of the Spirit which are only spirdiscerned. God has hidden these things from the wise and prudent and revealed them unto babes; even so, for so it seemed good in his sight. Hence the way of holiness,. which is the path of all such as follow our Lord in the regeneration, is a way which the vulture's eye has not seen, the lion's whelps have not trodden it, nor the fierce lion passed by it; for Isaiah has informed us that no lion shall be there, nor any ravenous beast go up thereon, but it shall be for those the wayfaring men, &c., and by it the ransomed of the Lord shall return and come to Zion. By *lions lions' whelps* understand the same that brother Meredith calls *sand-bar & granate rocks*, self-conceited, self-sufficient workmongers, who, like the lion and her whelps, feel amply sufficient to act as free agents. Such characters have never been able to set their paw into the plan of grace or the spirituality of the gospel; for none but such as are converted and become as little children can enter the strait gate, or walk the narrow road. Marvel not, said the Redeemer, that I said unto thee, Ye must be born again.

CONVERTS, CROWS AND MONEY

ALEXANDRIA, D. C., May 1, 1839.

THE following scrap, cut from some other paper, was sent us for insertion in the "Signs of the Times;" we give it room not because of its singularity; for it is in good keeping with all the New School movements of the day; but to show that some other periodicals are beginning to notice some of the popish humbugs of the times.

"Let those laugh now who never laughed before,
And those who've always laughed now laugh the more.

"In the *Christian Watchman* of December 28, an account is given of a meeting of the 'Young Men's Methodist Foreign Missionary Society,' at which meeting one of the speakers is represented as holding the following language:

"By the report of last year, it seems that \$62,000 had been spent; and the result of this amount was the conversion of 3,523 souls: – thus 3,523 souls were converted by the payment of only *nine and a half cents apiece!* may thus calculate, he said, that this number will be converted by the payment of this small sum."

Nine and a half cents a head! Cheap as dirt, and only a cent and a half less than the bounty offered in Maine for crows' heads! What commission do the 'Young Men' pay the converts? – z."

ABOLITION

ALEXANDRIA, D. C., May 15, 1839.

ALL our readers must be aware that we, as far as this paper is concerned, have ever stood aloof from the exciting subject of the abolition of slavery. Our reason for avoiding it was, and still is, that we view the subject as belonging to the political, not the religious discussion of our country; and it is our wish to render unto Caesar the things which be Caesar's, and unto God the things that are God's.

That slavery existed in the apostolic age is very clear; and it is equally certain that neither Christ nor his apostles ever attempted to correct or change it by ecclesiastical dictation. We therefore conclude that whatever is to be done, either in continuing slavery or in its abolition, should not be done by the church, as such. The ministers of Christ will find an example worthy of imitation, in the exhortations of Paul, to masters and servants. See Col. iii. 22-25, vi. 1, 2, 1 Tim. vi. 5, Titus ii. 9, 10. From such examples, we are safe in exhorting the servant to be faithful to his master, and matters to be kind to their servants. Whatever may be our political sentiments or private opinions on the relation of master and servant, as christian ministers and christian churches we are to follow apostolic example.

As a political subject, we would not be understood as advocating either side of the question; as we have, and still do meddling with it. Our paper is neither designed to advocate slavery, nor abolition; but rather to afford a medium of correspondence for all who love and obey our Lord Jesus Christ, whether they be bond or free, in regard to their persons.

Whatever may be the merits or demerits of the doctrine of abolition as a political subject, we fully agree with brother Trott, that in identifying it with the New School religious operations of the day, and making it a test of christian fellowship in their churches, gives to the subject in that form, a place among the *horns*. If we contemplate this horn as rooted in the heads of the New School anti-christian beast, and its point pushing with might and main into the legislative halls of our State and National government, it will appear more likely to effect a connection of church state power than any of the other nine.

Our object in writing this short article is, to assure our Patrons that we have no disposition to open our columns for discussing the abolition question. We therefore hope the subject may not be again mentioned through our columns.

REPROACH FOR TRUSTING IN GOD

ALEXANDRIA, D. C., June 1, 1839.

“For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of them that believe.” – *Paul*

THE God in whom the apostles trusted, is emphatically the *living* God. First, in contradistinction from all the gods which are known or worshiped by the deluded children of men. Among the numerous idols of human invention, none are found possessing life in themselves; and frequently have men formed gods for themselves of inanimate substances; as gold, silver, and other metals; while those who are impoverished among them, choose to them a tree that will not rot, and seek a cunning workman to give it the appearance of a god, according to the form and goodliness of man, &c. Others again, make them

gods of their works, creeds, resolutions, benevolence, &c.; but all these are gods without life; the prophet says, There is no breath in the midst of them. Any object, whether material or immaterial, whether mentally or by manual labor served, whether composed of gold in the form of a calf, or in the form of eagles, or smaller coins, if we ascribe to it what properly belongs to Jehovah, we make it our god; to ascribe the works of creation, providence or grace, to any created power or substance, can be nothing short of idolatry. But again, he is called the living God, because he is self-existent and eternal, the source and giver of all life, natural and spiritual, to men, angels, brutes or devils.

The God in whom primitive christians trusted, is farther distinguished from all other gods, in that he is a Savior, and the *only* Savior. His own declaration is, "I am God, and beside me there is no Savior." And again, "A just God, and a Savior." And the apostle Peter declares, "There is salvation in no other." Whether we speak of that salvation which is common, having respect to the providence of God, by which his rain is sent alike upon the just and unjust, or that special salvation which is peculiar to believers, in all cases, salvation, whether spiritual or temporal, is of the Lord. To ascribe salvation, therefore, to a system of means, efforts, personal virtues, human righteousness, protracted meetings, anxious benches, mission societies, preaching or praying, is as absolutely idolatrous, in a scriptural sense of the term, as to deny the existence of Jehovah, and to worship a calf.

In this living God and only Savior the saints of the Lord trust; and because they trust in him, they both labor and suffer reproach; not to procure a confidence or *trust* in God, but because they are in possession of this, they labor and suffer as a consequence; and in the cause, nature and object of their labors and reproaches, the people of the living God are as clearly distinguished from nominal professors and deceived hypocrites, as are the gods they severally serve by the exhibition of their respective attributes.

It must not be denied that hypocrites and false professors labor; yet their labor is not connected with reproach: they labor for that which is not bread; and like the troubled sea, which cannot rest, but continually cast up mire and dirt, foam out their own shame, and glory in their shame. They labor because they do not trust in the living God. If the popular religionists of our day could trust in the living God, they would cease to tell us of thousands going to hell for want of our money, our efforts, our missionaries, or our prayers; for all they who truly trust in God, feel perfectly safe in leaving the work of salvation in the hands of him who is mighty and able to save; relying on his faithful promise to call his sons from afar, and his daughters from the ends of the earth. As an evidence that Abraham believed and trusted in God, it is said, "He staggered not at the promise;" but the popular worshipers of our day do stagger at the promises; and as one of their Aarons (whose surname is Perkins) once declared, at the Warwick Association, It was admitting too much, to say that God could convert or quicken a sinner without the use of means. Even so all those who worship the works of their own hands, subscribe to the same sentiment, that God cannot save sinners without our help. Can those who would limit the power of Omnipotence on the one hand, and assert the power of man on the other, denying that God is able to save sinners of himself, and asserting that men have power to save the heathen and convert the world, can these trust in the living God? If so, what do they trust to him? not the work of salvation, for this they have undertaken to perform themselves. They trust not his wisdom, or they would not wreck their brains to improve his plan of grace; nor do they trust his truth, or they would believe what he has declared, viz: All that the Father has given to Christ shall come to him; and they that come to him he will in no wise cast out. But they can, and do trust in themselves, and made flesh their arm; notwithstanding the curse pronounced on those who trust in men, and make flesh their arm.

But how very different it is with those who trust in the living God. They shall be like Mount Zion, which cannot be removed, but abideth forever. Their labor is on very different grounds; it is because they do trust in God; and although their labor is invariably connected with reproach, they know in whom they have believed, and that their labor is not in vain in the Lord. They trust in the living God to quicken whom he will, without the least fear that the work will fail; and when his people are quickened, they labor to feed the flock of God, which he hath purchased with his own blood;. they labor to exhibit the truth as it is in Jesus, and to oppose those God-dishonoring doctrines of men and devils which are so constantly belched forth from the enemies of the truth. As christians, they labor to follow their divine Leader through evil as well as good report, and to observe all things whatsoever he has commanded them. As church members, they labor to bear one another's burdens, and keep the unity of the spirit in the bonds of peace; and all this labor is performed by them, because they trust in God. For the same cause also they suffer reproach. They are reproached for-trusting in the living God; called antinomians, and many other epithets are employed to reproach them for the same cause. If they could, and would abandon their confidence in God, and repose their confidence and trust in human inventions, cease trusting in God to preserve them through grace unto glory, and in lieu thereof, apply to a temperance pledge to secure them from a drunkard's grave, to a Seventh-commandment Society to secure them from adultery, to Theological Seminaries to supply the church with ministers, to Mission Boards to sustain the ministry when provided, to Tracts, Sabbath Schools, anxious benches, arminian lectures, &c., to supply the church with members, then would they escape reproach. But as long as they will live godly in Christ Jesus they shall suffer persecution; for unto us it is given on the behalf of Christ, not only to believe on his name, but also to suffer for his sake. And all this they are enabled to bear and glory in, because they trust in the living God, who is the Savior of all men, specially of them that believe.

WROUGHT OUT, AND BROUGHT IN, RIGHTEOUSNESS

ALEXANDRIA, D. C., June 15, 1839.

IN reply to the inquiry of brother I. T. Crooks, we cheerfully give our views on the subject of Righteousness. Certainly a more important subject could not be presented for our prayerful consideration. To us, the subject appears naturally divided, and we will therefore consider, first, that righteousness which the church have in Christ by inheritance, and secondly, that which we consider a legal or law righteousness, both of which we believe are essential to our acceptance with God into the state of ultimate glory.

We fully agree with brother Crooks that a law righteousness could not give life to those who were dead, and we also contend that a legal righteousness can only be possessed by such as have previous life. In speaking of righteousness, as an inheritance of the saints, the doctrine of union to Christ is necessarily involved. To come to the point, we believe the scriptures justify the belief that the church of God were created in Christ before the world began, and being sanctified by God the Father, were preserved in Christ Jesus; that they had life given them in him, and as certainly existed in him, who is the beginning of the creation of God and the firstborn of every creature, as did Eve exist in Adam in the day when God made man male and female, and called their name Adam. Thus Christ, being set up in his

mediatorial character, from the ancients of eternity, stood as fully identified with his church as a mediator, as he did in his Godhead with the Father. As a spiritual Head, the church was his body; as an Everlasting Father, the church were his children or seed; and as a Husband they were his bride in him after the similitude of Adam. Hence we hold that perfect, eternal, immutable, uncontaminated and everlasting righteousness which Christ possessed belonged by union or relationship to all who had life given them in him, embracing even as many as the Lord our God shall call. The righteousness of which we speak does not belong to the saints by virtue of any contract, engagement, law-works, or debt-canceling, either per. formed by him or his people in eternity or time; it is based upon our unity to and identity with him from everlasting. This inheritance of righteousness in Christ Jesus was not corrupted when we fell in Adam, for it is incorruptible; neither did it thereby or subsequently suffer the slightest blemish, for it is undefiled; nor did our fall into sin dissolve the ground of our title to that inheritance, it being founded on relationship, “if sons, then heirs,” &c., for it cannot fade away – it was not in our hands to lose or forfeit; for it is *reserved* heaven for you who by him do believe in God.

It appears to us as absurd to suppose that our spiritual life results from a law righteousness, or obedience to law, as it would be to believe that Christ himself is the product of law righteousness; for Christ is our life; and when he who is our life shall appear, then shall we appear with him in glory.

Second. Although our fall in Adam subjected us to the curse of the law under which Adam, as the natural head and representative of his race, was created, and by our transgressions of the law in him we became captive, sold under sin, and were disqualified for the enjoyment of the heavenly inheritance, yet the inheritance itself, being incorruptible, was still reserved and could not fade away. The consequence of the fall to the people of God was the loss of all that innocence which Adam originally possessed; and as we had no spiritual life in Adam, (our spiritual existence and righteousness being hidden in the secret place of the Most High,) we became dead in trespasses and sins, helpless and depraved, guilty and condemned, without hope and without God in the world.

The impediment in the way of our possessing our divine inheritance, instead of consisting in a want of provision on the part of God, or a non-existence of such a righteousness in Christ, lay in the fact that we had actually sinned and come short of the glory of God. The requisitions of the divine law had not been fulfilled, and justice demanded our imprisonment. The law did not require that we should have had righteousness in Christ from everlasting; but the only ground on which justice could release us was that every jot and tittle of the law should be fulfilled.

For the deliverance, then, of his people, it was required that Christ should come in the flesh, be made under the law, fulfill its precepts, bear its curse – when lo! he spake, “I come to do thy will, O God.” This we needed, not to make us sons, but to put away sin; not to produce life, but to justification of life; to remove the impediment, to deliver from captivity, &c. In effecting this deliverance for us, it was either necessary or it was unnecessary that Christ should come and do and suffer all that the Father gave him to do and suffer; and if brother C. says it was indispensibly necessary, then he admits all that we contend for; but if he says it was not necessary, and that the church was already acquitted by virtue of that eternal righteousness they had in Christ before all time, then we are at issue; for we would esteem his position as virtually saying that Christ died in vain or unnecessarily.

What we have written above in reply to brother C. we have written at a late hour at night, ready to depart on the morrow to an association. We have but just touched the subject, but will perhaps, should providence favor our present inclination, resume the subject at some future period not far distant, when we hope to be able to give our views on the subject more at large. In the meantime, may the Lord direct our minds to his blessed word as our only standard.

REPENTANCE

ALEXANDRIA, D. C., July 15, 1839.

BROTHER CALLAHAN, at the close of his communication on page 109, requests our views on this subject. We have neither time or space at present to do it justice; a few brief remarks must for this time suffice.

The general meaning of the term, as used in the scriptures, is to express a turning from one thing to another, and frequently implies a conviction of error in a former course, together with sorrow and remorse on the part of the penitent; but it does not always mean or imply a godly sorrow for sin, nor does it always stand connected with such sorrow. The term is used in the cases of Esau, Judas and others, not to express godly sorrow, but selfish remorse, and in such cases is connected with the sorrow of the world, which worketh death. It is sometimes used in reference to God, when of course it can neither mean conviction of wrong, sorrow or remorse, but, as we understand, merely a change of ministration, as that brought about by the deluge, the destruction of Ninevah, &c. This term is sometimes used in a general, temporal or national point of view; as Ninevah repented by general external performances, such as dressing man and beast in sackcloth, fasting, &c.; their repentance was national and temporal, and only shielded them from national and temporal calamities. The term is sometimes used in reference to christians. "If thy brother offend thee, and turn again, saying, I repent, forgive him," &c. This description of repentance is common to the children of God throughout their pilgrimage, after having passed from death unto life. The instances are numerous where the term is used without involving the idea of regret, remorse or sorrow, as, "The Lord sware, and will not repent, (change) thou art a priest," &c. – Heb. vii. 21. The repentance preached by John (not to an unregenerate people) to a people prepared by God, (See Luke i. 17,) was also of the same sort, requiring all that portion of Judah and Jerusalem, and the regions round about Jordan, whom God hath prepared by his grace, to come out from Judaism, from the legal covenant, from Jewish rites and ceremonies, and by baptism in the name of the Lord Jesus, with a profession of faith in his name, to embrace christianity and own their allegiance to Christ. This preaching of repentance was continued by Christ himself after John was put in prison. "Jesus came from Galilee preaching, &c., saying, The time is fulfilled, and the kingdom of heaven is at hand; repent ye and believe the gospel." If the repentance preached by John' and by the Master had been what the Fullerites and Arminians of our day would represent it to be, why had John failed to warn the scribes and pharisees, the generation of vipers, to flee from the wrath to come? He had preached no repentance to them; they were not a people prepared by God for that kind of preaching; this he gave them to understand. Those whom God had sent him to make ready by the preaching and baptism of repentance, were living fruitful trees which brought forth fruit meet for repentance, (or the change from the old to the new covenant order;) and not like themselves pleading the old covenant, and claiming Abraham to their father. And again, on the same supposition, why did our Lord add, as the reason why this repentance was necessary, that the kingdom of heaven (gospel church) was at hand, (about to be set up,) if the repentance then required was a requisition of the gospel, to be obligatory on all men to whom the gospel should be preached, and designed (as the Fullerites and Arminians would represent) to increase the damnation of those who were already justly condemned by the law, and who could not escape the perdition of ungodly men?

We have only time to glance at the subject. Widely differing from every description of repentance treated on in the above remarks, as also from that mentioned by Paul to the men at Athens, in which all men as the creatures of God are commanded to turn from dumb idols, &c., is that repentance which is unto life, and which needeth not to be repented of. The latter is a change produced by a display of quickening power and grace on the hearts of God's people when they pass from death unto life, and is preceded by "a godly sorrow for sin which worketh repentance (or a change) unto life, which needeth not to be repented of." This repentance is sometimes distinguished from the other by the saints as evangelical repentance; it cannot be produced by sulphuric fumes of Arminian slang, anxious benches, or any of the machinery of human device; for it is the gift of God, and Jesus Christ our Lord is exalted a Prince and Savior to give it to Israel, and with it, invariably, the remission of sins. This is not a cause or means of grace, or of salvation, but an effect; none but quickened sinners ever felt its power or realized its salutary effects. It is the work of an exalted Prince and Savior to give it, not of a dead sinner to manufacture it; it is a fruit of the Spirit wrought in the heart by him who worketh in his people, both to will and to do of his good pleasure. It is not demanded of unregenerate sinners by the gospel, for the gospel is not a supplement to the law, nor a system of extra demands on a set of bankrupts; nor are sinners condemned and damned for failing to exercise faith and repentance; for the gospel is good news, glad tidings, great joy, &c., to all to whom it is sent; nay, it is Christ, and he came not to condemn the world. Those who are finally lost, are condemned and damned for violating the law of God, which requires perfect and perpetual obedience of all who are under it, and that, too, on pain of everlasting damnation; but gospel damnation is what time scriptures never taught, nor authorized us to teach or believe.

The gospel teaches what true repentance is, shows the necessity of it, its source, its operation on the hearts, lives and conversation of the people of God; and furthermore shows to the heirs of salvation that no manner of repentance but that which comes alone from God can insure the remission of sins, or the inheritance of life.

These hasty remarks on repentance are respectfully submitted to the consideration of brother Callahan, the Lexington Association of New York, and to our brethren and readers in general; and may the Lord bless them to the edification of his people, and the declarative glory of his great name.

RETURN OF THE RANSOMED

BROTHER BEEBE: – Will you give your views on Isaiah xxv. 10. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

JACOB KELLER.

REPLY.

ALEXANDRIA, D.C., August 1, 1839.

At the request of our brother, we will offer a few remarks on the subject proposed; and such as we have we will give. And first, we do not understand with some of our brethren, that the predictions of this chapter have reference to some future millennial glory of the church; but we rather understand the whole chapter as a prediction of the coming of the Messiah, and the introduction and progress of his gospel among the Gentiles.

In the preceding chapter, the dissolution of the former heavens (namely, the Jewish) is mentioned, when the elements of that dispensation should pass away, their heavens be rolled together as a scroll, and their host be consumed; in the execution of which, his sword shall be bathed in heaven. (or Jerusalem; which was literally fulfilled in the destruction of that devoted city) Immediately on the removal of the old heavens and old earth, and of the former sea, the new heavens, wherein dwelleth righteousness, (Christ) is brought to view; hence the remarkable language of the commencement of this chapter. “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.” The prophet continues his description of the glory that should be at that time displayed; the wonders that should be wrought by the gospel among them; when the eyes of the blind should be opened, the ears of the deaf unstopped, the lame man leap as an hart, and the tongue of the dumb sing, &c. In perfect harmony with these predictions, the vials of divine wrath have been executed on the Jewish nation; and a way of holiness opened up in the desert, through which we are assured the ransomed of the Lord shall come to Zion. But to the text.

“And the ransomed of the Lord shall return, and come to Zion,” &c. In the illustration of the spirituality of this text, the following questions demand our serious consideration, viz:

First. Who are known in the scriptures of truth as the ransomed people of God?

Second. From what captivity are they released, by the ransom spoken of?

Third. To what Zion shall they come; and why is their coming thereto called a *return*?

1st. The people recognized in the scriptures as the ransomed of the Lord, in a spiritual sense, are those for whom Christ died; as his blood was the ransom price demanded by law and justice, and promptly paid by our Redeemer. The doctrine of a general atonement, as contended for by Fullerites and Arminians in general, is among the doctrines and delusions of men; for Christ has distinctly informed us, that he laid down his life for his sheep; and as distinctly that some portion of the human family are not his sheep. And the apostle, under the immediate inspiration of the Holy Ghost, has said, “Feed the flock of God, which he has purchased with his own blood.” By comparing the two last quoted texts, we may clearly see that his church, his body, his bride, his elect, or those the Father gave him, and those exclusively are the ransomed of the Lord. They are not redeemed with such corruptible things as silver and gold, but with the precious blood of Christ, who gave himself for *us*, he might redeem *us* all iniquity, and purify unto himself a peculiar people zealous of good works; And our prophet says, (lxii. 12) “And they shall call them the holy people, the redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken.”

2nd. From what are these ransomed? The very idea of a ransom, implies captivity; and not only the redemption of the persons or property from captivity, but also a previous title to the persons or property redeemed, on the part of him in whom the right of redemption lies. For instance, our neighbor’s ship and cargo is captured on the seas, and taken into a foreign port; the government which holds this property will release it for a certain sum of money. Now should we, or any other disinterested person, pay the sum demanded, it would not make that ship and cargo our property; because we had no previous right or interest in that property. So the elect of God were the captured property of our Lord

Jesus Christ; the title to them was in him from everlasting; “Ere sin was born, or Adam’s dust was fashioned to a man.” But like sheep they went astray; and in their connection with Adam, violated the law under which we as a part of the human family were created; and being lawful captives to divine justice, were seized and thrust into the prison of death, and shut up “without one cheerful ray of hope, or spark of glimmering day.” Such was the inflexible nature of the law of God, and such the inexorable demands of justice, that nothing short of the life and blood of our Lord Jesus Christ could redeem us. But blessed be his holy name, his blood cleanseth from all sin; and although great was the price, he has paid the utmost farthing; so that by his stripes, those for whom he suffered are healed. Hence we discover, the ransomed people are redeemed from the law, from its curse, and from its dominion; from sin, from guilt, and from death and hell; from alienation to God, and are made the happy participants of that justification from all things from which we could not be justified by the law of Moses; which is through the redemption that is in Christ Jesus. Our limits forbid that we should enlarge.

3d. To what are we redeemed? Christ being the end of the law to every one that believeth, the ransomed are not brought to Mount Sinia, to the mount that might be touched, as some have supposed, and others have affirmed; but to Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the First Born, which were written in heaven, and to God, the judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than the blood of Abel. See Heb. Xii. 18-24.

But why does the prophet say they *shall return*? This Sion, or heavenly Jerusalem, to which all the ransomed of the Lord are, and shall be brought, describes the gospel state of the church, and refers to her origin in the person of Christ, as dwelling in the bosom of the eternal Father before the worlds were made. John had a view of her, descending from God out of heaven, adorned as a bride for her husband. And inasmuch as the ransomed of the Lord had life given them in Christ, and did exist in him as the bone of his bone, and the flesh of his flesh, as the members of his body, &c., so their redemption and release from sin, death and hell, from the demands of the law, and the thunderbolts of divine justice, which he bore in his own body on the tree, for them; and their being brought experimentally into the enjoyment of their inheritance in Christ Jesus, is properly and truly a returning. And when the church which he has ransomed shall arrive at the ultimate perfection of her joy and glory, when she shall see him as he is, and be like him, when death is swallowed up in victory, and the triumphant notes burst forth from every redeemed soul, “O death! where is thy sting? O grave! where is thy victory?” Christ will present no more to the Father than the Father gave him at the first. But not a soul of them shall be left behind; for he assures us, All that the Father giveth him shall come to him; and. they that come, he will in no wise cast out.

Well then might the inspired prophet tell us, that their return from their wanderings, from their captivity, their prisons and their chains, to Sion, shall be attended with songs; for he puts a new song in their mouths, (a song which they could never sing, if they were not redeemed) and joy upon their heads – everlasting joy. How sweet the thought, that the joy and gladness of the saints must endure forever and ever!

May God grant, brother Keller, that you, and. the writer of these lines, with all who love our Lord, may participate in that joy, and that gladness, and that song; and if we never see each other in this vale of tears, may we meet at last, in the full assemblage of the royal priesthood of our blessed Redeemer; even so. Amen.

ANTIQUITY OF NEW SCHOOLISM

ALEXANDRIA, D. C., August 15, 1839.

THIS is truly a singular head for an article, but the subject to which we have to advert is perhaps no less singular.

John M. Peck, now associated with J. L. Waller, R. B. C. Howell & Co., in conducting the *Banner and Pioneer*, of Kentucky, has poured forth nearly three columns of foaming wrath upon the Old School Baptists in their Fourth of July number. He charges us with forgery in appropriating to ourselves the name "Old School," and attempts a justification of the charge by alleging that the Philadelphia Association, the Old English Baptists, and some Welsh Baptists, have in some instances so far turned aside from the divine rule as to practice some of those things which we, as bible Baptists, rebounce; and having from history found men in the Baptist connection, in England, Wales and America, from 1654 extending to 1801, capable of projecting and practicing such innovations on Baptist doctrine and order, claims the appellation of "Old School" as belonging to the practices which they advocate.

Having, as he appears to suppose, stripped off our covering and shown that we are not twenty years old, (and so the appellation cannot belong to us,) his benevolent soul (moved perhaps with compassion) has dealt out to us a volley of epithets; but as all of them, strung together, would make rather an inconvenient jingle, perhaps he only intends we shall wear them one at a time. Henceforth all who take John M. Peck as their oracle are to recognize us as the *hyper-Calvinistic, Antinomian, Excrescence of a Party, a most unpleasant and cumbrous excrescence, Monstrosity, Snake Species, New Cohort, New Test Party, a mere fragment of a party, a few scattered fragments, a clan, not twenty years old, misnamed Old School Baptists, of the Lawrence, Beebe, Trott and Dudley stripe, Lickingites, base metal, deceptive, counterfeit, &c.* How forcible are right words! And with what ample profusion has this learned and polite New School editor lavished on us those flattering titles! Well, we care but little what they call us. Our divine Master was called hard names; and for want of arguments the enemies of the cross have often resorted to a similar course. We only wish it recollected that the Old School Baptists (and particularly our paper) are charged with scurrility, and with using harsh expressions. Suppose we copy some of the above gentle, soft and charitable terms from this organ of New Schoolism.

As to the instances adduced by Mr. Peck, in which professed Baptists of by-gone days have turned aside from the good old way, they only show, if true, that there was then, as there is now, corruption in the nominal kingdom of the Redeemer; but the imperfections of those of former times can no more justify us in departing from the laws of Christ than the present corruptions of New Schoolism can justify those of generations to come in following their pernicious ways.

Who the legitimate successors of the Philadelphia Association, of the English Baptists, or of the Welsh Baptists are, is not the question with us; but the grand point is, Who are followers of the Lamb? Who are walking in the footsteps of the primitive church? Who are teaching for doctrines the commandments of men? These references to the history of Baptists of a few centuries past have been often met and refuted. We have often informed the New School that anything short of the apostolic age is too late to have weight with us. The foibles of professed Baptists three hundred years ago are entitled to no more consideration with us than those of yesterday. But as Mr. Peck says all genuine Old School

Baptists were missionary Baptists, from their own mouths we will judge them. Let us sum up the testimony and strike the balance.

The Philadelphia Association, just seventy years ago, approved the establishment of Rhode Island College (now Brown University); directed collections to be made to it in all the churches; and all the ministers pledged themselves to promote the object. In 1767 this venerable association sat in legislation over the churches, and supplied them with laws concerning family prayer. In 1670 collections were made for certain students of Rhode Island College. In 1754, and subsequently, sent out missionaries under pay, viz: Gano, Miller and Van Horn. In 1775 seventeen shillings were contributed for Rhode Island College. In 1778 more money was collected for preaching the gospel in destitute places. Further testimony from this deponent, Mr. Peck thinks unnecessary; he will, we presume, now suffer us to cross-question his witness.

Question. By what divine authority or New Testament rule did the Philadelphia Association engage in these anti-christian practices?

Answer. This deponent saith not.

Q. Did the Philadelphia Association ever organize missionary, Tract, Education, Sabbath School, Temperance, or even Bible Societies, by selling membership, directorship, and other high sounding titles, to professors and non-professors) and by electing presidents, treasurers, agents, &c., until within the last twenty-five years?

A. They did not.

If the present race of New School Baptists are the regular successors of the Old English and Welsh Baptists, and of those of the Philadelphia Association of 1707, why have they, within a few years past, discarded the Old Philadelphia Baptist Confession of Faith, which was originally adopted by the Old English Baptists?

Will John M. Peck have the assurance to tell us that the present Philadelphia Association has not discarded the old published a new and improved edition – an altered edition, more congenial with the doctrines of the new order? We think he will not.

In looking over the April number of the *Baptist Record*, (so called) we are greeted with a copy of the speechifying of some of the great men of New Schoolism, at their spring anniversaries in Philadelphia; of which, as they will serve to help us out in showing the antiquity of New Schoolism, we will notice a few specimens.

Baron Stowe, of Boston, offered a resolution in favor of the Tract Society; and during his remarks in support of his motion, it is said adverted with peculiar feeling to the origin of the society; the honored names of Davis, Knowles, Staughton and Reynolds, who were engaged in it. They were all there then. *But fifteen years* have passed away, and all these are gone! Only the brother who first spoke and himself were now here of all its founders! Having assisted in *rocking the cradle of the society*, (how appropriate the idea to lull the little new comer,) in its infancy, he felt a very strong desire to see and to aid it now in assuming the manly attitude of mature years.”

New School institutions, like mushrooms, are soon matured; hence J. M. Peck may plead for the antiquity of Tract Societies as fifteen years of age. The American and Foreign Bible Society held her second anniversary also in Philadelphia last April; so we may venture to put down her age at about two years and three months. A very reverend set of digniaries now engaged in rocking its cradle; but, poor thing, it must either be very weakly, greedy or ill-natured, for with all their rocking, it continues to cry,

like the horseliech's daughters. As for the old American Bible Society, which the New School Baptists have helped into being, and which they assisted to rock for several years, they have at length found out that it is an Ishmael; so they have weaned it and sent it forth into the wilderness.

The same paper from which we have collected the above items, being a kind of family record of New Schoolism, has put down the age of the American Baptist Foreign Mission Society at twenty-five years. Mr. J. M. Peck, as we have noticed, very sneeringly asserts that the self-styled Old School Baptists (as he calls us) are not of lawful age, not twenty-one years of age. What will he say of this ancient institution at the very advanced age of twenty-five years, when he reads the following extract which we make from the report of its board of *cradle-rockers*, viz: "The time is not come to restrict our operations. The work is only begun; the laborers are few. From almost every mission the *cry is help, and helpers are waiting to be sent*. Let the advance be made. Let fervent unceasing prayer ascend to God, and prayer lead to effort," (*i. e., cradle rocking*;) "earnest, united effort, that the treasury of the Lord may be full."

The receipts of the Board of this institution for the year ending April 15, 1839, were 888, 240 73, and the expenditure for the same period \$110, 190 74; and yet, like Pharaoh's lean kine, this gormandizing pet, with all their nursing, rocking, &c., continues to cry for help.

We might go on and give, from documents by them furnished to our hand, the birth, age and insatiable appetites of the Sunday School, Education (for the ministry) and Temperance Societies, and every other institution belonging to New Schoolism, and we should find that the most aged among them all has not yet numbered forty years; and the fullest fed among them have never been satisfied, nor is there the least prospect they ever will be. Their revenue now, we believe, exceeds the expense of our national government. So much for the antiquity of New Schoolism among the Baptists. The most ancient horn by which they are distinguished from the church of Christ is not yet thirty years old; yet they claim to be the Old School, and denounce the disciples of Christ as a "New Test Party," to which epithet we would not object if they would not abbreviate it; we claim to be a "New Testament Party," and the only test of fellowship we admit is that of the New Testament.

ANNIVERSARIES AT PHILADELPHIA

ALEXANDRIA, D. C., September 1, 1839.

THE New School must excuse us for so long neglecting to notice their grand jollifications which came off at the city of *Brotherly Love*, during their anniversary week in April; as we have been, much of the time, from home; and when at our post, a crowd of more important matters having occupied our attention.

In defence of some of their favorite institutions, if not the kings of the earth, some who doubtless *would be* kings, stood up; and their great men were assembled; on the subject of Tracts. Mr. Samuel White (who has boxed the compass of pretensions to religious sentiments, been twice baptized, because he had, professed to find out that his first baptism was prior to his hope for salvation, and we have great reason to fear his second was quite too early, having once professed to be an Old School Baptist, but now an apostate to the faith) bore record that a certain tract, very appropriately called, "Making light of Christ," had been the means of converting a sailor into a New School Baptist. The Secretary of the

Ladies' Tract Society at Scotch Plains, stated that another tract had done wonders at that place. Eld. J. S. Baker of Norfolk, Va., stated that a Catholic had been converted to New Schoolism, by a tract which her little sister found, &c. Mr. Babcock, pastor of Spruce Street Church, Philadelphia, furnished another case; also J. M. Challis. All appeared perfectly well satisfied with the operation of this part of their machinery. On the motion to accept the report of the Board of Foreign Missions, S. II. Cone showed how much their English brethren excelled them in the amount of their contributions to Foreign Missions; and asserted that they do ten times as much as the American Society does. He says, moreover, "We *must* raise at least one hundred thousand dollars in the next twelve months; we must do it, or be disgraced in the eyes of the christian community. We must do it, or break the hearts of our missionary brethren." (Poor, tender hearts; likely to break for want of one hundred thousand dollars) "We must do it for the glory of God, and the salvation of souls."

But can Mr. Cone tell us whether the souls to be saved by one hundred thousand dollars, will not be redeemed with such corruptible things as silver and gold? He very feelingly (of course) adverted to the sacrifices of A. Judson, whose heart is to be broken, if the money is not forthcoming; and to the self-denying Mrs. Judson, who wore a shawl away to Birmah, said to have cost from nine to eleven hundred dollars. He says he is a practical man; and for nearly twenty-five years has been working in Boards. (we do not understand him to mean those on which he used to *play*, when a knight of the theatre) We presume he means Boards of managers, &c. He says, "In my pulpit, I endeavor to preach Christ at home; and with my subscription-book, to preach him abroad." He boasts of collecting his thousand dollars a year for the Foreign Missions; but how much of it he gives from his own twenty-five hundred dollars salary, or how often his church has to raise nine thousand dollars over his salary, to pay off his extravagant debts, he does not say. He says he means to carry his little subscription-book, as long as he lives; and when he dies, to leave it as an *heirloom* to his successor.

Mr. Webb, of New Brunswick, N. J., had wonderfals also to tell; and seconded in due form the motion of Mr. Cone. Dr. Bolles, their Corresponding Secretary, made a long speech, in which he informed pastors of churches, that instead of diminishing their own salaries, if they would press their people to give for the institutions, it would be a means of increasing their own pay. This is no doubt one of the grand secrets of New Schoolism.

Professor Sears offered a resolution, viz: That God's providential care, &c., ought to increase their faith.

So Fletcher said he was reminded of the injunction, "Have faith in God." "Though," says he, "we profess to have faith in God, and to consecrate our all to him, we are acting upon false principles. Our pride bids us to seek for worldly aggrandizement; and this induces a spirit of covetousness."

Hearing so much truth from such a notorious arminian, reminds us of the circumstance of a dumb animal's once speaking in a man's voice, and rebuking a certain Foreign Missionary.

Mr. Bennett, the general mendicant for the Society, said: "One indication of Providence's demanding more faith is, *present feeling*." They all seemed to feel very clever, and all agreed that more faith, or a different kind, was necessary.

Mr. Dodge (the hickory-pole man) said, sometimes his heart was too full to speak; and sometimes too empty; and inquired of the gentleman in the chair, "What is faith?"

As he said at that time his heart was full, we do not doubt he was enabled to squeeze out a few tears, as he is wont to do at times.

Dr. Welch, of Albany, felt a deep interest in the business, and considers the mission, and some other humanly contrived institutions, as a string of pearls, radiant in heaven's own brilliancy; but the richest, brightest, and most priceless, was the mission enterprise; he said it was the wing of the angel. Mr. W. had thought, up to that day, that he had been doing something for the mission enterprise; he had spread out this cause at the monthly concert, and had preached about it; but it gave him pleasure to confess his mistake. He had carried no subscription-book, but he was now resolved, never again to wear a coat without a subscription-book in his pocket. He had read that a mighty angel is coming down from heaven with a great chain, to bind the old serpent; and he exhorted his brethren to help him weld one of its strongest links. Where he had borrowed the idea, that the angel's chain was a broken one, or that it needed welding, he has not informed us; but we guess old Sambo would laugh, to think of being bound by a chain welded by B. T. Welch, D. D., & Co.

On the whole, the President of the Board felt peculiar delight. He had never attended a meeting of the Board, so full of promise – (Cone, Welch, and others, having promised to carry subscription-books.)

The committee on the Monthly Concert, reported a bill, authorizing a circular to be sent to every pastor of a Baptist Church in the county, urging the importance of sustaining the Monthly Concert; and calling their attention more fully to the missionary hobby. Professor Chase moved to accept the report; and hoped the brethren would not only carry a subscription-book for missions, but one also for the *Missionary Magazine*. Mr. Babcock thought maps, as well as magazines, would be useful in extorting money from the ladies. Mr. Lincoln was glad when this committee was called for, and seconded the motion.

Mr. Summers, of New York, said the question before them demanded the entire approbation of all their powers, mental and moral. He was convinced, that in order to obtain funds, they must send out agents. Let this be done, he said, and they would not be obliged to ask whether they should send out more missionaries. Mr. Cone reminded them of their former resolution, (at Richmond) to raise one hundred thousand dollars during that year; but that, he said, was found on the book of resolutions, and not on the book of acts.

Mr. Dodge was glad that Cone had more than anticipated him; and we suppose he cried a little more. He concluded that if the people could be enlightened, they would pour in their contributions, and beg the society to take them. Well, may be so. Mr. Dodge, we presume, is enlightened; and Mr. Cone, and Summers, Welch, Chase, Babcock, and all the clan. How much have these gentlemen *poured in*?

Mr. Lincoln was gratified to see such a spirit; (we presume he must be a discerner of spirits, or he would not have seen it) he hoped it would be cherished, notwithstanding Cone's motion for welding a chain to bind it.

Time, and more especially patience, would fail us to speak of Bolles, Colgate, Crane, Dunbar, and Adams; all of whom seemed willing to have an interest in the blessed prospected collecting, under various pretenses, several hundred thousand dollars from the people, and placing it in their own hands.

We close this article with thanksgiving to God, that there are a few names left among the people of his saints, whose garments are not defiled with these abominations.



GLORYING IN THEIR SHAME

“To the Editor of the Christian Watchman:

‘MY DEAR SIR: – The inclosed letter was received a few days since, with twenty dollars inclosed; It exhibits so-much of the true spirit of the gospel that we should be pleased to have it published in your useful *Watchman*. May others be induced to cherish the same spirit, while they hear the Savior saying to them, “Go thou and do likewise.”

A. B. M. Rooms,
“Yours, &c., H. L.”
June 11th.

“Princeton, Mass., July 4, 1830.

‘DEAR SIR: – I have no house, nor land, nor wherewith to purchase them. I have a wife and two small children looking to me for the comforts of life; have found it necessary to practice rigid economy, in order to get along without involving myself in debt, with my small income; yet in view of the necessity of having funds, in order to execute the commission of our ascended Lord, and my professed belief of the worth of the soul, I have felt it my duty to give more for the present year than I have formerly done; for it seems to me, that if I must neglect either, I had better neglect the body than the soul; therefore I send you twenty dollars, to be expended as the Board may think proper; which is about two-fifths of what I hope to appropriate the current year, to various benevolent objects. Yours, in christian bonds,

M. B.”

“Our readers may recollect that a revival of religion has been recently enjoyed in the place where this letter was written. May the genuineness of all the revivals from which we hear, be evinced by equally precious fruits.” – *Ed. Watchman*.

REMARKS.

ALEXANDRIA, D. C., September 1, 1839.

Gracious Sovereign of Zion! Is this “the true spirit of the gospel?” By what precept of thy word are men required to thus neglect their families, leave them houseless, helpless, with but a scanty subsistence, to withhold from the wife we have sworn to cherish and protect, and from the babes which heaven has made our special care, to lavish that which is their due, upon a grasping, avaricious, insatiable priesthood, whose delicate fingers must not labor, and whose families fare sumptuously every day?



THE SPIRITS IN PRISON

AMELIA Co., Virginia.

BROTHER BEEBE: – In the 15th No. of the current Volume I find a request from a brother and your reply, with which I am well pleased. If it will not be too much trouble, please give us through the “Signs of the Times,” your views on 1 Peter. iii. 19. “By which also he went and preached unto the spirits in prison.” With my thanks for your visit and preaching among us,

I remain your unworthy brother,

JOSIAH E. PLEASANTS

REPLY.

ALEXANDRIA, D. C., September 13, 1839.

IN the preceding verse, the apostle declares that Christ hath once suffered for sins, the just for the unjust, that he might bring us fo God, being put to death in the flesh, but quickened by the spirit; by which also he went and preached unto the spirits in prison, &c. We understand the *prison's* or spirits in prison, in this case to have reference to all those whom the apostle has denominated *unjust*; for whose sins. Christ hath suffered in the flesh, and for whose justification he has also been quickened by the Spirit, which must include all the redeemed of the Lord: this is evident, from the use he makes of the personal pronoun, in verse 18, “that he might bring *us* unto God.” In coming to redeem them, Christ found his people in a state of captivity to sin and death; thither consigned by a holy and inflexible law, unable to deliver themselves; for the sting of death is sin, and the strength of sin is the law. The work of Christ was to put away sins, and to deliver them from death; therefore in the weakness of his flesh, (in which he bore our sins) he died; but in the might of the spirit he arose from the dead, having expiated our guilt, and made an end of sin; was justified in the spirit, 1 Tim. iii. 10., or quickened by the spirit, as in the above; by which he also went and preached unto the spirits in prison, according to Isaiah lxi. 1 – 3. “The spirit of the Lord God is upon me; because the Lori hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.” See also Zech. ix. 11, 12. “As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn ye to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee.” Thus we find him who bare our Sins by the same spirit, which brought him again from the dead, opening the prison, and bringing the prisoners out of their prison houses, proclaiming the glorious jubilee to his captives, and bringing his redeemed into the glorious liberty of the sons of God. Thy dead men sh?ill live, he says, together with my dead body shall they arise, &c. He preaches unto them. The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.

The apostle’s allusion to the days of Noah, the salvation of a few souls in the Ark, as also to the like figure which we have in christian baptism, is all calculated to illustrate this subject, both are figures,

and like figures too: both given to set forth that salvation of God's chosen people which delivers them from prison and from wrath. In the former, Noah, a type of Christ, as the head of his family leads them into the Ark, the prepared Ark, amid God shut them in secure from all danger, until the storm of divine wrath shall consume his enemies; the latter is set forth the death, burial, and resurrection of our divine Lord. Our baptism cannot save us, it is only a figure of salvation by Christ, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also. should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be in the likeness of his resurrection. Rom. vi. 4, 5; Col. ii. 12.

NEW SCHOOL THEOLOGY

ALEXANDRIA, D. C., October 1, 1839.

AN obituary published in the last number of the *Christian Index*, (so called) after stating that the deceased little girl, (aged about 10 years) was "in a course of discipline to become an early follower of the blessed Jesus," says: "Only a few hours before her death she desired that her little stock of money should be devoted to the missionary cause, thus casting all that she had into the Lord's treasury. Blessed legacy! May the news of its glorious effects be conveyed to her in that paradise above by the heathen redeemed (under heaven) through its influence."

REMARKS.

THAT widows' houses should be plundered, silly women led captive, laden with iniquity, the example of the unnatural wretch that boasted of withholding a house and home from his wife and children, and his conclusion to neglect the body (as he termed his brutal course) rather than the soul, and to contribute fifty dollars per annum to the popular institutions, (as mentioned in our 16th number,) should be lauded as an example worthy the imitation of christians by the American Baptist Mission Society; and that even the death-bed of little girls and boys should be haunted by these ravening wolves in human form, does not constitute all our objections to the benevolence (what a burlesque on the name!) of the New School. That on which we animadvert is, that persons claiming the Baptist name should be recognized as such while teaching the doctrines embraced in these extracts, viz:

1. That the child mentioned in the obituary was in a course of discipline .to become an early follower of the blessed Jesus; as though according to the Popish or Pede-Baptist notion, we could train our children mechanically for heaven, without grace.
2. That the ill-gotten plunder clandestinely taken from the poor deluded, dying child, will redeem some from hell, for whom the blood and righteousness of Christ had failed to secure salvation.
3. That through the modern missionary humbug a way of communicating the affairs of earth to heaven is really brought into requisition.

4. That the harmony of heaven is frequently arrested by the arrival of heathens, redeemed by money, ascribing salvation to their golden idols, or to any other object than to. the abounding grace of God unto the chief of sinners, and consequently,
5. The introduction into heaven, and into the presence of a thrice holy God, whose glory he will not give to another, nor his praise to graven images, a system of downright idolatry, in direct terms blasphemously contradicting the express declaration of God himself, that he is the only Savior.
6. The evident bearing which this doctrine is designed to. have upon the weak, the ignorant and the dying, that the little gaudy effects which death is about to remove them from will not only serve as a peace offering to secure the divine favor for themselves, but that they possess a kind of super-rogatory virtue, sufficient to save others who, in the absence of it, would be eternally lost.

In the letter copied from the *Watchman* into our sixteenth number, with the introductory encomium by the Board of the American Baptist Mission Society, and the editorial puff, on which we were prevented from remarking at large, for want of room, we have the true spirit of the modern mission mania flowing from its very fountain. The Board of the great national institution, glorying in what should be their shame, furnished the letter to the *Watchman*, desiring its publication, because it exhibited so much of what they understand to be the spirit of the gospel, and in the hope that others may cherish the same spirit, and go and do likewise, viz: rob their families, and place that which a bountiful providence has furnished for the comfort of their wives and helpless children into their pious hands. Our object in again calling this subject up is to impress upon the minds of our readers what the Board of the American Baptist Mission Society profess to believe is the *true Spirit of the gospel*. Who would not hire missionaries to go to the ends of the earth to preach to the poor heathen that the true spirit of the gospel requires of them to neglect their wives and children, and give what they are now wasting in providing house and home and sustenance for their families to the mission institutions?

The editorial puff by the conductor of the *Watchman* deserves a passing remark. He says that a revival of religion has been recently enjoyed at the place where the letter was Written, and prays that *the genuineness of all the revivals from which we hear may be evinced by equally precious fruits, (money.)* What delicious fruits are these – twenty dollars, and a threat to rob his wife and two small children of thirty dollars more during the current year!

We see, as we have often seen before, that the spirit of the gospel, in their estimation, is the spirit that will give them money; the spirit that will rob one's family, break asunder the sacred ties of conjugal obligation, that will make the husband neglect his wife, parents neglect their offspring, and make a man worse than infidel. (See 1 Tim. v. 8.) Yea., the spirit that would arrest the clammy hand of death itself to grasp a few pence which a dying child may be about to leave. Such a spirit, better suited to the character of the imps of hell, than to be coupled with the sacred name of the christian religion, is deemed by the New School Baptists productive of genuine revivals of religion, of the salvation of the heathen, and able to open a mail-route to the world of glory, to carry intelligence to departed spirits of what is on earth resulting from the idols which they in their lifetime have set up. May the Lord in mercy deliver us from such delusions, for ever and ever. Amen.



WISDOM OF GOD, VS. THAT OF THE WORLD

“HATH not God made foolish the wisdom of this world?” – 1 Cor. i. 20.

ALEXANDRIA, D. C., October 1, 1839.

THE entire connection, but especially the third chapter and ninth verse, gives an affirmative answer to the above question. “For the wisdom of this world is foolishness with God.” It therefore becomes us who profess to be governed in our faith and practice by the revealed mind of God, to mark the line which he with unerring precision has drawn in the scriptures between that wisdom which cometh down from above and that which is of this world. The former, the apostle says, “God hath revealed unto us by his Spirit;” but the latter is common to all intelligent beings, whether christians or infidels. The wisdom of God can only be received by the spiritual family of God; “But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” The wisdom of this world may be discerned by natural minds; it may be attained by dint of study; it may be acquired mechanically in schools, colleges or otherwise, and when confined to its proper sphere, is an excellent qualification for the pursuits of this world; but it is ever looked upon with abhorrence by God when confounded with divine revelation. God certainly would not have made it foolish if it had been, or could possibly be, compatible with his will that it should ever be incorporated with the things of his Spirit. Since, therefore, God has thus stained the pride of the wise and great men of this world, the apostle declares that he had laid it aside, and that his speech and preaching was not with enticing (or persuasive, as it reads in the margin,) words of man’s wisdom, but in demonstration of the Spirit, and of power; that the faith of his brethren should not stand in the wisdom of men, but in the power of God.

Can there be any difficulty in determining the proper bearing of this subject on the various religious bodies who figure at the present day? We think not. The New School Baptists, with all their brotherhood of the several denominations, boast of their erudition, literary attainments, and worldly greatness; they have their colleges, Theological, Infant and Sabbath Schools, for the purpose of teaching their religion as a mere science. Indeed it would be folly for us to deny that their religion may be taught as a science; for it certainly cannot be taught in any other way. Actual experiments which they have made clearly demonstrate that it is as practicable for them to teach the principles of their religion by schools, tracts, commentaries, &c., as it is for them to get up religious revivals, and make thousands of converts without one spark of grace,

The New School Baptists profess to have called to their aid the arts and sciences of the world; they profess to have adopted these as a handmaid to religion; but remove from their religion all that may properly be denominated *worldly wisdom*, and what will remain perandi A blank. How frequently do they meet in large conventions, to consult the best means for the accomplishment of their religious designs, and when in ecclesiastical councils assembled, compare notes, and strain every nerve, like the ancient Greeks in the context, to find out wisdom; and the description of wisdom which they seek after is not that which cometh from God; such as God giveth by his Spirit would ruin them; it would make foolish all their schemes and plans; it would not make them popular in the eyes of the world; it would not point out to them the best *modus operandi* for collecting funds, or for acquiring worldly celebrity and fame. They seek that wisdom which shall entitle them to the distinction of A. M. and D. D., and that will qualify them to figure well before their worldly congregations, command large salaries, conspicuous posts, write premium tracts, compose flowery sermons, and deliver them with eloquence and applause.

There is, however, a small company of the disciples of him who was meek and lowly yet on the earth, who, in the absence of that wisdom which puffeth up, are now bearing their sneers and reproach of the New School as ignorant, illiterate, few and contemptible; yea, who see their calling, how that not many wise men after the flesh, not many mighty, not many noble are called; this people enjoy the inestimable privilege, when they lack wisdom, to ask of God, who giveth it to them liberally, and who upbraideth not. Such a people are the genuine Old School Baptists; those to whom this distinctive name belongs have renounced the hidden things of dishonesty, and cunning craftiness of such as lie in wait to deceive; they are not heard inquiring after a best way, or the most efficient means, &c.; they know the right way is the best, and no way but God's is right; and while all those who would be initiated into the arts of worldly religion have to obtain it, as Simon Magus thought to obtain apostolic gifts, with money, these rejoice that "Of God are they in Christ Jesus, who of God is made unto them wisdom and righteousness and sanctification and redemption."

THE PROPITIATION

"AND he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." – 1 John ii. 2,

Alexandria, D. C., October 15, 1839.

AT the request of sister Fernal, as expressed in her letter On page 156, we will offer a few thoughts on the above passage of scripture. This epistle was written to those Hebrew disciples which were at the time John wrote, scattered abroad by a persecution which had arisen soon after the day of Pentecost; a "General Epistle." It was evidently designed primarily for the same "strangers, scattered throughout Pontus, Galatia, Capadocia, Asia and Bithynia," to whom Peter directed his epistles. The design of the apostle John or rather of the Holy Spirit by him in sending this circular out among the dear scattered flock is clearly stated in several instances throughout this epistle; one object was that their joy might be full. See Chap. i. and ver. 4. He had been speaking to them in the preceding chapter of the remaining depravity which all the children of God, while here on earth have to lament and mourn over, and which was calculated to make these early disciples who had been principally brought up in Judaism, think that they must some offering or sacrifice for their sins; or otherwise from that they could not be what they had hoped they were, the children of God. But the apostle tells them that if any man sin, we have an advocate with the Father, Jesus Christ the righteous: this was calculated to comfort them, and to prevent their sinning, either by attempting to receive Jewish ordinances which were now abolished, or otherwise. If he had been inspired to assure the Pharisees or Arminians, that if they sinned *they* had an Advocate or Propitiator with the Father, who had atoned for them, and who could and would assuredly sustain them; the consequence would be, as they have often themselves declared, they would with such assurance sin the more: yea, they would take their fill. But not with those whom the Son of God hath made free; these are radically changed, and sin is no longer their element. Hence the apostle writes to them this glorious truth, these sure mercies of David, *that they sin not*; see preceding verse. Well did the inspired writer know that the more the children of God could know of rich, free, sovereign, immutable, invincible and unfrustrable grace of God, the less would be their relish for sin, and the greater their joy in the Holy Ghost. In this text, Christ is not only presented to the dear tried, tempted, sin-burdened and scattered saints as a propitiator, to whom they might have access, to make

reconciliation for them; but “He is the propitiation,” itself. That is, Christ is the satisfaction of all demands, which could possibly be brought against His people; hence the apostle calls Him as our advocate, “Christ the Righteous,” or the righteousness of his people. He is of God made unto us, Wisdom, Righteousness, Sanctification and Redemption. This is the name whereby he shall be called, The Lord our Righteousness. Therefore as He is their advocate, propitiation and justifying righteousness, other offerings were not acceptable to God. Certainly the apostle could not be mistaken in supposing that this doctrine would revive the spirits of the drooping lambs of Christ; this was indeed a word in season to them in that time of special trial. But as our sister Fernal tells us that she has not yet got beyond temptations, doubts and fears and as she complains bitterly of a want of conformity to the image of her blessed Lord, perhaps she may conclude from what we have written that all these good things were written by the apostle *exclusively* for the Hebrew saints, and being, according to the flesh, a poor Gentile, that she has no advocate, no propitiator; but let her not despair; the apostle tells us that Christ as a propitiation is not confined to the Hebrew saints to whom he was writing, but he is so also to the Gentiles; for in this sense the term *whole world* is used by this apostle throughout his writings, meaning Jews and Gentiles, which truly includes the whole world. See Chap. v. and ver. 19. And we know that we are of God, and the whole world lieth in wickedness. The simple meaning is that in behalf of all the saints of God, both Jews and Gentiles, Christ is the only advocate with the Father, as it is written, “Look unto me and be ye saved, all the ends of the earth” but why look to him? He adds, “For I am God, and besides me there is no Savior,” no Propitiator, no High Priest, no atonement or acceptable sacrifice; this is truly a good and sufficient reason why all who being quickened by his spirit, (and until quickened there are none that seek after God,) should look away from self, from self-righteousness, from Moses, from anxious benches and human devices; for it requires a God to save a sinner. So also every poor, afflicted, trembling, sin-burdened Gentile sinner, who has experienced the washing of regeneration, (for none other can answer the description given,) may rely on The propitiatory sacrifice of Christ, and rejoice that he is able to keep them from falling, I and has pledged himself that they shall never perish, but have everlasting life. We would write more upon this pleasing subject, but must forbear for the present. May the Lord bless these few hints to the comfort not only of sister Fernal, but also to many of his dear *hidden ones*, is our ardent desire for the Redeemer’s sake.

RELIGION, RUM AND RUIN!

Alexandria, D. C., October 15, 1839.

FROM the Boston Recorder we copy the following remarks as introductory to a very long letter from the South Sea Islands, in which the writer shows that the religion carried thither by American Missionaries, is not proof against temptation, rum and ruin.

“AFFECTING INTELLIGENCE FROM THE SOUTH SEA ISLANDS.

Appended to several of our London Magazines for July, we find a letter addressed to the directors and friends of Bible and Missionary institutions in Great Britain and America, by R. Ferguson, of the British and Foreign Sailor’s Society. It is headed “Affecting Intelligence from the South Sea Islands,” and is intended to show that all which has been done by Christians in Britain and America, for the Islanders of the Pacific during the last 40 or 50

years, is in danger of being lost in consequence of the vices of British and American seamen who visit the islands, and especially by the introduction of ardent spirits in British and American ships. We copy the letter below, in the hope that it will arrest the attention of those who are best able to devise and apply a remedy to the evil.”

REMARKS.

What a pity! The labor, expense and piety of forty or fifty years is likely to be LOST! The *cob-house* begins to totter to its centre, and an overthrow of missionism on these ill-fated islands seems inevitable. O Baal, Awake! Ye Britains and all ye saintly sons of Columbia, Arouse from your slumbers! Apply the remedy, the best *remedy*, and that speedily, else will the magnificence of your missionary idol be in danger. Let the governments of America and Great Britain apply the remedy! Let them forthwith supply a mighty fleet, (manned with pious officers and crews) to protect those Islanders from the impending danger; and let them deal out thunderbolts of vengeance and of death to any who may approach these consecrated islands, except they be Sound in the missionary creed. The pious missionaries have toiled forty or fifty years incessantly. Millions of money have probably been spent for the support of these missionaries; and after so much labor, piety and expense, the missionaries have reported the number of their converts – but how can they stay converted unless something can be done to keep sin off the Islands? The missionaries can undoubtedly keep their converts sober if the governments of England and America will prevent their being able to obtain intoxicating drink. They can manage to keep them orderly so long as there are no temptations before them; but to keep them sober and chaste when the temptation is presented, is more than can reasonably be expected from any system of religion ever invented by man since the world began.

What a comment the missionists have in this case furnished on their own delusions. In order to convert the heathen, immense labor, money and time are brought into requisition; and then to keep them converted, the governments of the nations of the earth must interpose their authority, or all that men have done to save souls is lost, utterly lost. As the letter written itself remarks, “But what can be expected, while these poor islander are exposed to temptations and disease brought among them by the notorious crews of the shipping, whose vicious practices *cannot fail* to subvert and banish every virtuous feeling.

But ere we close these remarks, we wish to call attention to a kind of religion very different in origin, nature and effects: we allude to the Religion of the Lord Jesus Christ; that which emanates from God, not from Mission Societies. That which effects a radical change in those who are favored of God and become the subjects of it, and which can never fail to lead its subjects to desire and pursue after holiness, in life and conversation – that which can meet and resist the fiery temptation, and that which teacheth us to deny ourselves of all ungodliness and worldly lusts, to live soberly, righteously and godly in the present world. For we, Old School Baptists, are confident of this very thing, that he that hath begun a good work in us will perform it until the day of Jesus Christ: and that he is able to keep that which we have committed to him against that day. What the Lord doeth is well done, it is done forever; none can add to it or take from it, and the Lord doeth it that men may fear before him.



BAAL'S PROPHETS MOCKED

“OUR CAUSE PROSPEROUS: – The accounts of revivals, as our readers have seen, are many and pleasing. Our exchange papers also contain many such accounts. The truth is, this has been a year of the right hand of the Lord, with many of our churches. Great things have been done for us, whereof we ought to be glad. Our gratitude should bear some sort of proportion to the blessings we have received.

And what ought our anti-brethren to think of facts before their eyes? Can they not see that the Lord is with us, and that he approves our course? Or will they parry the influence of these things, by saying that it is all fanaticism, all mere sympathy? Surely they will not thus delude themselves; but come out and bless the Lord, fall into the ranks of their effort brethren, and help forward the glorious cause.

There is another thing, however, we must not forget – Our responsibilities increase constantly. The number of those who are depending upon us for the bread of life is constantly enlarging; and the difficulty of meeting, this demand, of course becomes greater and greater. To many minds, it is a matter of sincere doubt, whether upon our present plan of operations we can possibly meet public expectation in relation to us. And in this view of the subject, the question is, What is to be done? How are we to get laborers, and how are we to dispose of those we have, to the best possible advantage? We hope this subject will elicit that earnest inquiry which its great importance demands. We shall probably bring it up again; and in the meantime it is desired that those of our brethren who may have any suggestions to make, touching this matter, will say on.” – *Jun. Ed. Christian Index.*

REMARKS.

ALEXANDRIA, D. C., November 1, 1839.

“AND it came to pass at noon that Elijah mocked them; and said, Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked.” – 1 Kings xviii. 27.

At the hazard of being thought presumptuous, and of being charged with making light of solemn things, we will venture so far to copy the example of the prophet, in the case of the worshipers of Baal, as to show some particulars wherein the irony expressed in the above passage may be justly applied to the New School worshipers at this day; and illustrate the proximity of the doctrines and practices of modern, to that of ancient Baalism, by the article copied from the *Index*.

The first paragraph of the article just copied, tells us the time of day, (not by the dial of Ahaz, but by the minute hand* of this Georgia pointer) to wit, that it is with the New School about noon. The light of the fire which they have kindled, and of the sparks with which they have compassed themselves about, (Isa. 1. 2) is now shedding upon them its meridian sun. It is therefore the proper time to mock them, agreeably to the pattern of the prophet.

In his second paragraph, he inquires what his *anti-brethren* ought to think of facts before their eyes. Neither our bible nor dictionaries will inform us what precise meaning to attach to the compound, “anti-brethren.” We suppose, however, that it is an Ashdod term, belonging to the vocabulary of the New School Baptists, coined expressly for the purpose of stigmatizing the Regular Old School Baptists,

by claiming some kindred with them; and these are *anti*, we presume, because they will not consent to any terms which imply relationship with such a mass of corruption, either by affinity or consanguinity. We can inform this junior editor what we think of the facts before our eyes; we consider them a very evident fulfillment of what the scriptures have predicted concerning the developement of the man of sin, the son of perdition, whose coming is after the working of Satan, with signs and lying wonders, and with all deceivableness of unrighteousness in them that perish. Such indeed is the deceivableness of the workings of anti-christ, that the New School, together with all who perish, regard as the very things which demonstrate them to be anti-christian, as proving that they are well pleasing to God. The argument used in the article, and in general use among the craft, that the Lord is well pleased with their new-fangled systems, because their converts are many, is by no means peculiar to modern anti-christ; the same argument has been used thousands of years ago, by the prophets of Baal; by Pagans, Papists, Mahometans, and various orders of Protestants, to whom all that can be gained by the argument belongs, both on the ground of priority, and from the fact that the disparity between them and their sister sects of anti-christ is greater, in most cases, than that between them and the kingdom of Christ. Let the weight of this argument be tested by the balance of the sanctuary of God, the scriptures, and mark the result. The kingdom is given to the little flock, according to the Father's good pleasure; but the broad road and wide gate are devoted to the many. Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom? But who are those who flourish in the New School ranks; are they the poor, the afflicted; those who are considered the filth and offscouring of all things; the "excrecence" which Mr. Peck speaks of by no means. On their records are emblazoned the names of titled dignitaries of this world; and by such supported, they boast of rising into great respectability in the world. Bound, as they are, under chains of darkness, and reserved unto the day of Judgment to be punished, we cannot wonder that they should take darkness for light, and flatter themselves with the notion that the Lord is as well pleased with their new schemes and tricks, as they themselves are. Surely, he that sitteth in the heavens shall laugh, and hold them in derision.

"Can they not see that the Lord is with us, and that he approves *our* course?" For one, we can see no good reason why the Lord should abandon his own course, or what defect in his own course should induce him to lay it aside, and to adopt the anti-scriptural movements of these poor, deluded fanatics. Mr. Stokes very justly suspects that these most potent arguments in support of New Schoolism will be attributed to fanaticism; but why do you indulge such fear, Mr. Stokes? Is it because we are advised of your method of making converts to your faith, of your camp meeting, anxious-bench, and straw-pen-machinery, your seducing spirits, and your doctrines of devils, your damnable heresies, and your bitterness against the truth, that you are so apprehensive of the incredulity of your anti-brethren, in the divinity of your system? Mr. S., however, predicts that his anti-brethren will fall into the New School ranks and help forward the cause! Any cause which will admit of being helped forward by men, must be the cause of men; not the cause of God; yet such as have no higher views of God, and of his purpose and work of grace, than to suppose that it may be advanced or retarded by men or devils, may wait a long, long time, ere they will realize any great accession to their ranks, from the genuine Old School, or Bible Baptists.

In conclusion, Mr. Stokes would not have his readers forget that their responsibilities increase constantly. But for what, or whom, are they responsible? What new responsibility can be accumulating on men, in regard to the work of God, would be quite difficult for any but arminian workmongers to conceive of; but, "The number of those who are depending on us for the bread of life, is constantly increasing!" This statement we are not prepared to deny; but we would inquire, Who are they, and how does their folly increase our responsibility; and to whom are we responsible on their account; to them,

to ourselves, or to God? Moses was not able to give the bread of life to the children of Israel. He that eateth of earthly bread shall hunger again. Our Lord Jesus Christ says, "I am that bread of life;" – John vi. 48; and in verse 51, "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread which I will give, is my flesh." Those, then, who are looking unto men for a supply of the bread of life, are poor, deluded creatures, under the curse of that law which says, "Cursed is man that trusteth in man, or that maketh flesh his arm." If Mr. Stokes and his followers are responsible for their increase, it must be on the ground of having contributed to their delusions, by teaching them to "spend their money for that which is not bread, and their labor for that which satisfieth not;" Isa. lv. 2; and in this respect, we doubt not, Mr. Stokes, and all that may sustain his heretical paper, together with all such as contend for the new order of divinity, are truly responsible. It may well be a matter of doubt, whether those who are expecting the bread of life from the hands of any being in heaven or on earth, but from Christ alone, will realize their expectations; to us, however, it is not a doubtful case; we do know, that unless we can eat his flesh and drink his blood we have no life in us. "In this view of the subject, the question is, What is to be done? How are we to get laborers, and how dispose of those we have, to the best advantage? Were we to "answer a fool according to his folly," we might say, Your present "plan of operations" is a good one. Surely, it is a god; it can impart life to dead sinners, only you need to cry a little louder; for your idol may be talking, or in a journey, or asleep, or, we are under the impression, we have heard it rumored, that he had become bankrupt, and that his treasury must be replenished. As to the question, how you are to get laborers, why, that is as plain as any thing can be; get them where you got those you now have on hand; collect all such pious young men as are panting for the work, as you can find; mind and collect such as are too lazy to get their living honestly by labor; or to cut the work short, you collect the funds, and you will not have occasion to wait long for laborers – reverend laborers. Upon the rational principles of *cause and effect*, as the churning of milk bringeth forth butter; as the wringing of the nose bringeth forth blood; as protracted and camp meetings will bring forth New School proselytes; and as arminian doctrine will bring forth excitement and effort; so also will the glitter of gold and silver bribe almost any number of those pious souls to quit jogging after the plough, and the toilsome labor of the work-shop, and enter upon the self-denying labor of love, of receiving a respectable education free of expense; which, having acquired, they will give away their precious labors at the rate of from five hundred to three thousand dollars per annum. Let the craftsmen come together, and cry aloud; let them agonize, cut themselves with lancets, and leap upon their altar; let them hunt for mission funds, as for bidden treasure; and so shall their colleges, and pulpits, and Sabbath Schools, be amply supplied with the choicest lot of young dandies that ever disgraced the name of Baptists. Do these New School editors ask us what they shall do with what laborers (alias missionary preachers and agents) they have? We would advise them to return them all to their moulds, and to their bats; and if they want gospel laborers, and have an interest at the throne of grace, let them ask the Lord of the harvest to send laborers into his vineyard; not direct him as to what sort, how many, or in what way he must call and qualify them; leave all this to his wisdom and goodness; and for their own part, when the Lord sends forth his servants to contend for the truth, we would suggest that they should cease to oppose and persecute them. This scriptural arrangement will be infinitely better for the people of God, than to assume the responsibility of a work which belongs exclusively to him who ascended on high, and who received gifts for men; and upon this ground we shall not find ourselves burdened with increasing responsibilities; we shall only hold ourselves responsible for the faithful discharge of such obligations as our divine Lord has imposed on all his disciples, in all time, since the introduction of his gospel on earth.

* Jun. Ed. Stokes

ASSOCIATIONS

REMARKS ON AN ARTICLE IN THE “*CROSS AND BAPTIST JOURNAL*.”

ALEXANDRIA, D. C., November 15, 1839.

WE freely admit that the argument of our correspondent alluded to, in favor of continuing associational meetings, would come very far short of demonstrating that they were of God. This we were aware of when we inserted the letter; but our brother barely expressed his thoughts on the subject – he did not attempt to enter into the full merits of the subject argumentively. Mr. Cole, editor of the *Cross and Journal*, however, for want of something better, has availed himself of the abstract expression, and hitched it on to his New School machinery, and is endeavoring to make it step off to the tune of “The house that Jack built.” Baptist Associations, according to their original design, are very different things from those mentioned by Mr. Cole as occupying equally elevated ground. All meetings for social worship are, strictly speaking, associations. The correspondence also of churches one with another is fully sanctioned in the practice of the primitive church. Nor do the Old School Baptists object to the length of such meetings as are lawful to be held. It is not the protracting of a religious meeting that we consider objectionable; but the appointment of those excitement meetings, whether protracted or otherwise, for the express purpose of getting up revivals, and making converts, and where anything but the social warship of God, and the edification of his people, is carried on.

We believe there is abundant scriptural authority for protracting a meeting as long as the Spirit of the Lord may direct and circumstances require, providing, however, that such meetings be conducted in the order of the gospel – in preaching the gospel, in singing praise to God, and in exhortation – but when instead of this, Arminian doctrines are substituted for the gospel, man’s ability and creature performances are puffed up, anxious benches, submission chairs, together with all manner of Methodist camp-meeting machinery, are introduced, as being calculated to promote the salvation of sinners, and the upbuilding of the church of God, we say of them, “My son, come thou not into their secret, unto their assemblies, mine honor, be thou not united.”

We have no doubt, as Mr. Cole says, some have thought at Sabbath School, and among excited children, is the place to teach the gospel; and we further believe that many have thought that the gospel of Christ could be as easily taught to such unregenerate children as the art of reading; but in this we are of quite a different opinion. We believe, as the scriptures teach, that except a man be born again, he cannot see the kingdom of God; and that none but such as have heard and learned of the Father will or can come to Christ; that to the natural man or mind the things of the Spirit are foolishness, neither can he know them, because they are spiritually discerned.

Again, in applying our correspondent’s remarks to the missionary operations of the day, Mr. Cole is again unfortunate; for the Old School Baptists have no objections to ministers of the gospel going everywhere and preaching the gospel of Christ; so far are we from opposing, we are more forward in this work than any New School preacher we have ever been acquainted with. Witness the thousands and thousands of miles traversed by our Old School preachers, amidst the taunts and jeers of the new order, expressly to preach among the Gentiles the unsearchable riches of Christ. It is true we do not carry our life in our hands when we go; our life is with Christ in God, and from his fullness we receive grace for grace.

Again, we differ from the new order in regard to the formation of Missionary Societies, not only because they are unauthorized in the scriptures, but because they are in direct hostility to the laws of the kingdom of Christ, and especially in the following particulars, viz:

1st. In amalgamating the church and world in a religious society, contrary to the word which commands the disciples of Christ to come out and be separate; and the prophet says, “Wo unto them that go down into Egypt for help,” &c.

2nd. They violate that order which forbids that they should preach for filthy lucre’s sake.

3rd. Because by the missionary operations and arrangement, the missionary is to look for his direction and his reward from his society, each one for his gain from his quarter; and thus they pervert that order which requires the ministers of Christ to trust exclusively in God.

And last, but not least, because they do not preach the gospel of Christ, but another, which is not another gospel, but a perversion of the gospel.

We may subject ourselves to the charge of a want of charity by the expression of our candid opinion; but we have never heard a gospel sermon from any one connected with the popular institutions of the day, nor do we ever expect to; for we might as well look for grapes from thistles, and figs from thorns, as for the gospel of Christ from men-made, men-directed and money-bribed preachers.

We are free to admit there are many things connected with modern associations, and in some instances among Old School Baptists, for which there is no more bible authority, or in support of which no better reasons can be urged, than can be made to bear in favor of Sabbath Schools, Missionary Societies, &c. For such unscriptural things we do not contend.

A SWEET SAVOR OF CHRIST

BROTHER BEEBE: – Please give your views on 2 Cor. ii. 15; and be particular on the last clause, in showing how we are a sweet savor of Christ in them that perish; of death unto death, &c., or otherwise set brother Trott at it. Respectfully yours,

REED BURRITT.

REPLY.

ALEXANDRIA, D. C., November 15, 1839.

As yet we have had no opportunity to present the above request to brother Trott. Such views, therefore, as we have are at the service of brother Burritt; and brother Trott can also give his if he thinks it expedient.

Whether the apostle intended to include with himself the entire ministry of the gospel, or to confine the application of the pronoun *we* to himself and Titus, we are not in so many words informed. We are inclined to the opinion that what was in this case applicable to Paul and Titus, must also be applicable to all the apostles and other ministers of the gospel who, like these faithful servants of Christ, are called, qualified and sent forth by the Lord of the harvest. The term *Sweet Savor* is figuratively used in

this case, and the figure is evidently taken from the incense offerings made unto God under the old dispensation by the sons of Aaron. The priesthood of Aaron, as well as that of Melchisedec, was typical of the priesthood of Christ. That which in the offering of Aaron constituted a sweet savor, did not so much depend on its grateful perfumes to the carnal smell or taste as it did on its being what God had directed, and what was pleasing to him.

The gospel ministry, or the ministry of reconciliation, may be considered as possessing a peculiarly sweet fragrance from the censer of our adorable High Priest. When he ascended up on high, &c., he received gifts for men, and of these he gave some apostles, pastors and teachers; through these gifts the ministry of reconciliation is published, and Christ is set forth as a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people; and the subject now under consideration is one that pertaineth to God; for we are unto God a sweet savor of Christ; hence we discover the connection between the gifts and ministry of the gospel and the priesthood of our Lord. The cloud of incense from the censers, under the former dispensation, very strikingly portrays the manifestation of “the savor of his knowledge by us in every place.” See verse 14. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish; to the one we are a savor of life unto life. These are not a sweet savor unto men, but unto God; for that which is pleasing to men is abomination to the Lord, and that in which the Lord delights affords no sweet savor to carnal men. But in reference to the effect of the gospel ministry on them that are saved and in them that perish, to the one we are the savor of death unto death.

On this last expression our brother has admonished us to be particular. Well then, we understand that, in perfect harmony with the design and will of God, the gospel ministry is to the Jews a stumbling-block, and to the Greeks foolishness; they being themselves dead, the gospel has no life in it to them; it is all a hidden mystery to them, a dead letter, a stumbling-stone and rock of offense to them that stumble at the word, being disobedient, whereunto also they were appointed. The savor of his knowledge by us draws the line between the living and the dead, between the precious and the vile, and bears ample testimony that as many as are of the works of the law are under the curse. The gospel of Christ, differing widely from A. Fuller’s gospel, J. Wesley’s gospel, and from every false system, has no life to offer to the dead. The gospel of Christ, in its effects, is the very opposite in those that perish to what it is to them that are saved. To those that perish light is darkness, bitter is sweet, and sweet is bitter; to them the gospel is foolishness, yea, and all the things of the Spirit are foolishness, neither can they know them, because they are spiritually discerned.

And in this, as the apostle says in the preceding verse, God causeth us always to triumph in Christ, &c.; and in this view of the subject, the testimony or labors of gospel ministers are always successful. “As many as are ordained unto eternal life believe,” and the balance are blinded; and all this is a sweet savor of Christ, for it answers precisely the purpose of God; hence the labors of God’s servants are not like those who beat the air, or like the uncertain races where all run, and but one obtains the prize.

It is *death unto death* in them that perish; not that we are to understand that the gospel in itself, or that the preaching of it, is the cause of the death in which those that perish are involved, or that its publication is to increase their condemnation, or augment their damnation; this would be unnecessary, as they are condemned already, and that justly, too, by the law; besides, it would be incompatible with the nature of the gospel. Christ came not to condemn the world; yet the light of the glorious gospel is the spirit of his mouth by which anti-christ shall be consumed. In all the warfare of the man of sin against the saints, the latter shall overcome them through the blood of the Lamb, and the word of their testimony. Here, as we understand, lies the true secret why the world cannot love the truth, nor those

who preach it; it is to them like the words of Micaiah the prophet to Ahab. Ahab says, "I hate him; for he prophesieth no good for me, but evil." The testimony connected with the gospel ministry is that all men are guilty, condemned, lost, helpless, and under the curse of the law; and that there is no name given under heaven or among men whereby they can be saved, but the name of Jesus. Such preaching being destitute of life, joy, comfort or peace, unto those unto whom God has not spoken peace, to those who are dead, is death unto that death in which they are involved. But the same ministry which is death to the dead is life to those who are quickened. The words of Jesus are spirit and they are life; he has the words of eternal life, and to such as have experienced the work of grace, passed from death unto life, the gospel revives that principle of life which is implanted in them. Christ is their life, and Christ is formed in them the hope of glory; hence the preaching of Christ is to them life unto life.

We have briefly given our views on the passage proposed; the subject will admit of much more being said, but we will only, in justification of our views, refer the inquiring christian to an experimental illustration of the subject. Every soul that can now rejoice in the glorious gospel of Christ has once been dead in trespasses and sins. In that state, what was the ministry of the gospel to them? Did it afford them peace and joy in the Holy Ghost? Did the word preached do them good, not being mixed with faith in them that heard? Certainly not. But the more clearly it was preached, the more hopeless did it present their own personal standing and condition; and while they could hear the saints declaring what joy, peace and comfort the gospel inspired their hearts with, for themselves they could see nothing in it but that which gave them a certain fearful looking for of judgment and fiery indignation. And why was it thus? Because there was no vital principle in them corresponding with that life which is in the gospel; and consequently they were destitute of the capacity to know or understand anything of those emotions which fill the redeemed and quickened saints with heavenly rapture; all was then a dead letter to them; but when it pleased God to reveal himself to them as their Savior, and to cause his life-giving presence to dawn upon them, then they could, as new-born babes, desire the sincere milk of the word, that they might grow thereby. Again, how often do we witness the assembling together of a mixed multitude at the place where the gospel of Christ is preached; and when thus assembled, the servant of God is enabled to proclaim the truth in faithfulness, the effect is quite perceptible; while quickened souls are fed and comforted, the Arminian, the Deist, and the unbelieving portion of the congregation show evident marks of uneasiness; and not unfrequently have scores of Hager's children shown their disapprobation and contempt by leaving the house. Why this difference? Because the same that is life unto life to them that are saved, is death unto death to them that perish; as the same sun that melts the wax will harden the clay.

We submit these remarks to the consideration of our correspondent, and to our readers at large, hoping the Lord may lead us into all truth, for the Redeemer's sake.

PARABLE OF THE TALENTS

PLEASANT HILL, Ga., Dec. 2, 1839.

BROTHER BEEBE: – In consequence of attending our associations, &c., this fall, I have not read all the numbers of the "Signs of the Times;" and I do not know whether you have yet given your views upon the talents, according to my request. I feel anxious to see them

in the “Signs of the Times,” and hope the Lord will direct your mind, for the satisfaction of his Zion.

The Urate Association met on Saturday last, and there were twenty-five churches represented, and several votes taken; but through the transaction of all the business, there was not a no, and yes; but union of heart seemed to prevail, brotherly love to fill each heart, and the preaching was all of one kind, viz: Salvation by grace; and I think I can say, the Lord was in the place. Yours, as ever,

JOHN W. TURNER.

REPLY.

Alexandria, D. C., December 2, 1839.

By the above extract of a letter from brother Turner, our readers will perceive that he has repeated his request that we publish our views on the parable of the talents, Matt. xxv. 14-30. We have thus far delayed a compliance with the request of our brother, not so much for want of views to express, as from the conviction that our views will be considered somewhat novel, and perhaps speculative, by many of our readers whom we love and respect; yet, being a second time called on for them, such as we have are at the service of our brethren, subject to such animadversions as they may feel themselves warranted by the scriptures of truth, to make through our columns. It is the opinion of many of our readers, that, taking into consideration the comparatively destitute condition of our churches of the stated preaching of the word, the devotion of a greater share of our paper to the expounding, illustrating, and comparing of views on the scriptures, might better subserve the cause of truth and righteousness. In their opinion we fully concur, with the provision, that in all our discussions, a spirit of tenderness towards each other, where difference of opinion may be found, and a singleness of heart for the declarative glory of God, and the general edification of the saints, shall govern in those who write, and in those who read. But to the parable.

There is, in our opinion, an evident connection between the twenty-fourth and this twenty-fifth chapter; and the several parables are employed by our Lord to enforce the solemn admonitions given to the disciples in the former chapter, concerning the judgments which were soon to be experienced by the Jews, when God should execute his indignation, in a temporal point of view, on Jerusalem. Hence we believe the whole discourse of our Lord in the two chapters, was founded on the text. “Tell us, when shall these things be?” (to wit, the destruction of Jerusalem) “And what shall be the sign of thy coming,” (to execute these things) “and of the end of the world?” That is, the passing away of the old heaven, and of the old earth, &c. In these two chapters, Christ informed his disciples that all these judgments would surely take place; that for the special benefit of his elect, they should be preceded by such signs as should be a sufficient warning to his disciples to retire to the mountains; that the precise time of the execution of these things, although they should take place before some among them should see death, was not then a matter of revelation, but was only known to God. The solemn admonitions expressed in this connection, and enforced by these well adapted parables, with sufficient clearness, taught the disciples that there was danger of their being involved in the temporal calamities which should at that day burst upon the Jews; and hence the necessity of their watching the accomplishment of those signs, which should signify to them that the time was at hand. There should be false christs, and false prophets, and heresies, wars, earthquakes, &c. But when they should see the abomination of desolation, spoken of by Daniel, standing in the holy place, they should then have but barely time to

flee to the mountains; for then the coming of the Son of Man, in the revelation of power and great glory, revealed in flaming fire, and taking vengeance on them that knew him not, should not be as when he came in incarnation to bear the sins of his people; and consequently was not then revealed in that power; but in this revelation, he would come without sin, to receive his kingdom, and destroy those in Israel who would not that he should reign over them. This coming should be with the velocity of lightning; and, therefore, let him that readeth understand. And after making these statements to his disciples, our Lord repeated the admonition, (xxiv. 42) "Watch, therefore, for ye know not what hour your Lord cometh." That is, watch those signs which should be given to them. From this (42) verse, to the end of the subject, the relation of lord and servant takes the place of teacher and disciple; showing that in this visitation on Israel, he was to be revealed as the Lord and King; his humiliation would then be past, and he revealed in his reigning power and glory. From verse forty-five, to fifty-one inclusive, of chapter twenty-five, is found the key to the parable of the talents. "Who, then," (at the time of his coming) "is a faithful and wise servant, whom his lord has made ruler over his household, to give them their meat in due season; blessed is that servant whom his lord when he cometh shall find him so doing. Verily, I say unto you, that he shall make him ruler over all his goods." But we will revert to this again, presently.

Here the connection seems broken, by the division which our translators have made of the chapters; but every one must necessarily see that the same subject is continued in chapter twenty-five. The twenty fourth chapter closes with a declaration of what the Lord will do with his servants at his coming, as above spoken of, which have, and those which have not obeyed him; the former should be made rulers of all his goods, and the disobedient should be companions with hypocrites, in the temporal judgments which were to be executed on the Jews. The next chapter commences, "*Then;*" which certainly signifies, *at that very time*. But what shall then be developed? Then shall the kingdom of heaven, the nominal church of Christ, be likened unto ten virgins; agreeing with the circumstances connected with the first coming of Christ; for this parable is evidently based upon the event of, and circumstances attending his first appearing in the flesh and among the Jews. In that instance when it was announced by John the Baptist, that Christ, as the long waited for Bridegroom, was come, there went out to meet him as such, Jerusalem and Judea, and all the regions round about Jordan; but alas! their lamps were gone out. Their having Abraham to their father could no longer serve them; they were sent away to buy oil, or fruits meet for repentance; and have not yet returned to their place among the virgins; but from late accounts, they are still trading in oil; their prospect is as cheerless as is theirs who expect salvation by the deeds of the law, or from the modern anxious-bench system. Now we say, such had been the case of Israel in the days of John the Baptist, and at *that* day when Christ should be revealed in the destruction of Jerusalem, it should be in like manner with the kingdom of heaven; at that time the division of his nominal disciples should as completely answer to the figurative import of the parable, as the parable answered to the former events. As national Israel traveled down through all the generations appointed them, to meet the advent of Christ, and were looking for his coming, were expecting to meet him, and be recognized as his bride, and as very many of them were not able to stand when he appeared, (Mal. iii. 2) so the kingdom of Christ, after his ascension to glory, should look for his return. He had frequently taught them that he would in their day return to them again, that he was only going into a far country to receive a kingdom, and would shortly come to preside over them; also, that at his return, all the hand-writing of ordinances should be blotted out, Jerusalem that then was, and which was in bondage with her children, should be destroyed, and the elect among the Gentiles be gathered in. At that time, his professed disciples should experience such a division and final separation, as should correspond with the type, as set forth in the parable of the virgins.

The two sexes, male and female, implied in these solemn warnings, as, men in the field, women gringing at the mill, men servants and maid servants, servants and virgins, appear to have been designed to inforce these words, “What I say unto you, I say unto all, Watch!”

In justification of his application of the parable of the virgins, our Lord introduced the parable of the talents. “For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.” To our mind, nothing can be more clear than that this parable is given as a further illustration of the parable and warnings before expressed in the connection of the subject. *Then* shall the kingdom be likened; but why shall it be thus compared? *For* the kingdom, &c., is as a man traveling into a far country.

Having, as briefly as the nature of the case would admit, shown to what particular period this cluster of parables related, we will endeavor to show the analogy this parable bears to the subject to which we believe it was applied by the Master.

By the kingdom of heaven, we understand the church of our Redeemer, in her connection with him, as her Head and King. Our brother will observe that this parable does not commence like the preceding one. *Then* shall; but the present tense is used; and therefore embraces all that period of time from the date of these instructions, until the time when this kingdom should be likened to ten virgins, or to what is implied in that of the sheep and the goats. Christ was himself the man traveling into a far country; he was at this very moment making his arrangements to go to his Father, and to their Father, by calling unto him his own servants, these disciples, which he was addressing, some of whom were not to see death until *all* these things were fulfilled. In John xv, his intention to perform this journey was announced; and the nature and object of it was explained to the disconsolate saints, and the promise of his return, and the final establishment of his kingdom, together with the promise of the Holy Ghost, to preside over them during so much of his absence as extended from the day of pentecost, until his return; also in John xvi. and xvii., this subject is more fully expounded. His Father had appointed unto him a kingdom, and he had also appointed unto them .a kingdom; he therefore goes into this *far* country, to receive a kingdom, to prepare a place, &c. And if I go away, he says, I will come again. It is needful for you that I go away. The necessity of his going away is fully set forth in these remarkable words: “Whom the heavens must receive.” And again, that by his own blood he should enter, not into the holy place made with hands, as did the eons of Aaron, but into heaven itself; ceasing from his own works, or legal service under the law, observing its precepts and bearing its penalty, thereby expiating the guilt of his people, as God did rest from the works of creation, on the seventh day, having obtained eternal redemption for us.

“Who called his own servants, and delivered to them his goods.” Here we are to inquire, Who were his own servants, and what were the goods delivered to them? We cannot believe with the arminians, that these servants included all mankind; for some portion of the human family were at that time suffering the vengeance of eternal fire, and therefore were not at that time called together; nor can we believe with others, that the Jews, as such, were intended; for they were not recognized in any sense as the servants of Christ; nor were the Jewish ritual formerly delivered to them, any part of the goods of Christ, as the Mediator or the King. But, by his own servants, we understand those very disciples unto whom he was at that time administering these instructions. The Lord, the servants, the journey, the goods, or talents, with the use made of the latter, were all necessary to describe the then present state of the kingdom of heaven.

As we promised to revert to the close of the twenty-fourth chapter, as a key to the parable; a little attention will convince the reader that the service of those persons called “his own 5ervants,” was to

rule over his household, by giving them meat in due season; and consequently none were in this sense his own servants, but such as stood in this connection with his household. The goods which he delivered unto them, we think, had reference to the gifts bestowed for the edification, succor and support of those who are of the household of faith. When he ascended up on high, he led captivity captive, and gave gifts unto men. – Eph. iv. 8, 11, 14. “And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ,” &c. Those who are distinguished as Christ’s own servants, are frequently brought to view, as in the parable of the talents before us, as being stewards of their Lord’s goods. A good man, out of the good treasure of his heart bringeth forth that which is good; and an evil man, evil things, &c.; for of the abundance of the heart the mouth speaketh. – Luke vi. 45. And again, we are taught that the preparation of the heart and the answer of the tongue, are of the Lord – they are his goods.

The next expression of the parable claiming our attention, is the manner of distributing these gifts. This distribution, we are informed, was made with reference to the several abilities of the servants left in charge with their Lord’s goods. And so it has ever been in the churches; the Lord has not given equal abilities, and therefore has not committed the same amount of his goods to all his servants; there are a diversity of gifts now, and there was then; but all by the same spirit; and those who have but inferior gifts, are as inexcusable for neglecting to improve them, as are those who have the five talents. But in the immediate sense of this parable, we understand our Lord had left in charge with his servants, those admonitions in regard to the great and terrible day which was then at hand; these signs, admonitions, parables, &c., were his goods, delivered to them according to their several capacity. Some of these servants were apostles, and consequently had a capacity for a greater degree of usefulness than those who could only make advantageous use of two talents; and some of them were ordinary ministers of the word, and hence were in advance of those, for general usefulness, which were not called to stand in that responsible relation to the household; others, again, were disciples of Christ, who, though they were not called publicly to preach, yet having received these admonitions, were in possession of at least one talent of their Lord’s goods; and such were solemnly obligated to exhort one another, and so much the more as they should see the day approaching.

Now, then, with this distribution of gifts, for stirring up the minds of the saints, in regard to the tokens which should indicate the near approach of the promised return of their Lord, and the day of reckoning, which he had informed them of, he straightway took his journey. “God went up with a shout, the Lord with the sound of a trumpet,” leaving the impressive charge, “Be ye also ready; for in such an hour as ye think not, the Son of Man cometh.” Who then is that wise servant whom his Lord hath made ruler, or, to whom he hath committed talents, viz: to give meat, or instruction, to his household, seasonably, in relation to his return, and of those fearful judgments then to be realized? Blessed is that servant whom his Lord when he cometh shall find so doing. Verily, he shall make him ruler over all his goods. But, and if that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth. Can there be any difficulty in perceiving that the above quotation is in substance the very subject, more fully illustrated in the parable of the talents?

These views are sustained by the faithful record made in the Acts of the Apostles, and in the epistles, particularly in those written by James, Peter, John and Jude, to those Jewish disciples, in stirring up their minds to a remembrance of these things, and in giving us a historical account of these servants or

disciples, how they conducted themselves during that space of time from the ascension of Christ until the epistles were all written.

The actual event of Christ's coming, in the destruction of Jerusalem, is not, of course, given in the New Testament; for the canon of scripture was completed before this event occurred; but the certainty that he did come, and that some of his disciples who heard his admonitions, as stated in Matt. xxiv, did live to witness that event, is founded on the infallible truth of Christ himself. The testimony that Christ's words, in regard to this visitation, were literally fulfilled, is first found in detail in the history written by Josephus, and corroborated by the fact that not one stone can be found on the top of another, of all that magnificent temple, or of the buildings therewith connected.

PARABLE OF THE TALENTS CONCLUDED

Alexandria, D. C., December 16, 1839.

THAT, at the time of his coming, Christ found some of his professed servants, to whom talents, according to the view we have taken of them, were committed, answering the description of the *evil servants*, foolish virgins, and the servant with the one talent, we have not the smallest doubt. The consequence to them of their being thus found, may with certainty be calculated from the declarations of Christ. They were cut assunder, that is, from those who were mindful of his admonitions, and had their portion literally with the hypocrites, and those unbelieving Jews in the temporal calamities which befel them at that time. We are inclined to the opinion that some of the disciples or servants answering to the character of the servant with one talent, like very many disciples at this day, so construed the Lord's words as to lead them to say in their hearts, "My Lord delayeth his coming," by supposing that all he had said on that subject had reference to the end of this material world, and the general resurrection of the dead; and under the infatuation of this delusion began to beat the men-servants and maid-servants, instead of giving them meat in due season, and to eat and drink with the drunken (those who were intoxicated with the strong delusions which prevailed among the carnal Jews.) But how were they surprised when, in an hour unthought of, they found themselves cut asunder from the faithful saints, and without the possibility of escaping the dreadful sufferings of the Jews. But how different the case of the *faithful and wise* servant, (xxiv. 45), those *wise virgins*, (xxv. 4); and those *good and faithful* servants in our parable! In the first example it is said – "He shall make him ruler over all his Goods;"* in the second, they were admitted into the marriage; and the door was shut; and in the parable before us, those good and faithful servants were found faithful in a few things; and were made rulers over many things, and entered into the joys of their Lord. The very talent of the slothful servant who perished, is taken from him and given to him that had the ten. By which we understand that although such of the disciples as had made an unprofitable use of these solemn admonitions, (their Lord's money,) now had to share the temporal judgment of hypocrites, and thus be filled with their own ways; yet, those very admonitions which they had neglected, are added to the instruction of those who profit by the record of the Lord's dealings with his own unfaithful servants; and for the profit of all the saints, in all subsequent ages, these things are left on record. We will, therefore, endeavor to draw from the whole subject such wholesome instruction and admonition, as it is calculated to furnish.

Improvement. As the talent was taken from the slothful servant and given to the other, we infer that the manner of God's dealings with those who in that instance, having been often reprov'd, hardened their necks and were destroyed with those in whose company and revellings they had connected themselves – the giving this talent to the others, shows that the very example of their chastisements adds one talent W him who had ten.

As in the case above treated on, in regard to the destruction of Jerusalem, and the admonitions, chastisements, &c., of those who were found disobedient to the Savior's special charge, the words of Christ stood more permanently than did the pillars of that heaven and earth mentioned verse 35, chap. xxiv; so we should learn that all the admonitions given to the people of God, in regard to the developement of the man of sin, the son of perdition, are also faithful and true, and none of the righteous judgments of God provided in his word for the chastisement of his disobedient children shall in any wise fail. The same disobedient and uneasy disposition which marked the character of the evil and unfaithful servants in the foregoing subject, is also to be found among those of the present day, and the same propensity to treat with indifference the most solemn admonitions of our blessed Lord. Now the spirit speaketh *expressly* that in the last days shall come perilous times; many shall depart from the faith, giving heed to seducing Spirits and doctrines of devils, &c.; and many shall follow their pernicious ways. Again, even of your own selves shall many rise up drawing away disciples after them. Indeed, nearly all the things which were aforetime predicted concerning the destruction of Jerusalem, and saying to God's children, "Save yourselves from this untoward generation," &c.; are now said of the approaching destruction of Mystery, Babylon the Great, the Mother of Harlots, and the Abominations of the Earth and very similar admonitions are given to the Lord's people, "Come out of her, my people" – (But why? Certainly not to secure the eternal salvation of their souls; for this was secure in Christ from everlasting) – "That ye be not partakers of her sins, and that ye receive not of her plagues." As the veracity of him that speaketh from heaven was given in regard to the certain destruction of Jerusalem, so is the truth of Jehovah now pledged that Babylon shall sink like a millstone, and be found no more at all; and as many signs were given to the saints, by which they could as easily understand the near approach of that divine visitation; so are equally prominent signs given to teach us of the near approach of the downfall of the anti-christian beast. How stands the case now? Who are improving the talents or warnings Christ has given us, and who are now answering to the description given of evil servants, of foolish virgins, and of wicked and slothful servants? There are at this day some who are watching the signs of the times, and marking with the utmost attention the progress of the man of sin; such are improving the talents given them, by giving seasonable warning to the household of Christ, and such of them as shall endure the scorn, ridicule and reproach of gainsayers unto the end of those things, shall be saved from the calamities or plagues which are written against Babylon. But, Alas! how many are they who among the nominal people of God, are saying, Since the fathers have fallen asleep, all things remain as they were, and where is the promise of his coming? or, My Lord delayeth his coming; we must usher in the latter day glory ourselves, and we must hasten the coming of the Lord by our efforts or he will never come – for he delayeth his coming: henceforth they begin to eat and drink with the drunken. That very class of Baptists to whom these expressions apply, are now mingling with the infatuated, drunken Babylonians, or anti-christian denominations around about them, uniting in all their modern systems of what they call effort, &c. And they are at this very moment smiting the men-servants – (ministers and other servants who are improving their Lord's money by warning the saints), and the maid-servants, gospel churches which adhere to the Old School principles in faith and practice. They also, like the foolish virgins, have their lamps, but nothing in them which can enlighten the people of God, or give seasonable warning to the saints; no oil: they are only

Baptists now by name; having submitted to the external ordinance of baptism; but the sound doctrine once held in these professions is now gone out; nothing of it now remains. They think and talk of purchasing some light of those Theological institutions which profess to keep it for sale; but they will be too late, for they are and ever will be, “ever learning, and never able to come to the knowledge of the truth.” Again, they answer the description given of the slothful servant. They say in substance, Lord, we knew thee, thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and we were afraid, and went and hid thy talent in the earth; or in other words, We knew thee, that thou didst require of thy servants to go out and preach, and warn the people, and that thou didst not allow them to take their purse or scrip, nor even to make previous arrangements with a Missionary Board, to pay them for their labor; that thou didst require of them to blow the trumpet, and sound the alarm, and give the trumpet a certain sound; and didst not make provision for them to get a classical education, by providing colleges and schools where they might qualify themselves for usefulness; and hence to require usefulness of them and not allow them the means to make themselves useful, is to reap where thou hast not sown. And furthermore, for us to go and preach and beg money to live upon, and for thee to claim the glory of the salvation of all that are saved by our efforts, is to gather where thou has not strewed. We have, on the whole, thought it best to bury thy talent (doctrine, admonitions and instructions) in the earth, (that is, cover up and conceal it under our own earthly, humanly invented schemes, &c.) and go upon our own footing. We have fallen on plans which in our judgment will make us a better living, entitle us to greater respect and less persecution, and will also, we think, secure the salvation of many more precious souls than such an hard man as thou art, had made provisions for saving. We have therefore set thee and thy Old School followers down as a set of anti-benevolent people, and modestly claim for ourselves the right to monopolize all the benevolence in the world. Here is thy talent, the doctrine which we have suppressed, because we found it unprofitable to preach it, *take that is thine!* But how will the insolence of these characters be surprised when they shall find the Lord has kept a different reckoning from their own, and that out of their own mouths they shall be judged. According to their own showing, they should have put this talent to the exchangers, and then at my coming I should have received mine own with usury. If they had no disposition to profit by the solemn warning of Christ themselves as honest men, they should have confessed the truth – acknowledged that such warnings were given, that others might have profited by it. Or perhaps this part of the subject may more appropriately describe the men who have stood as thousands do now stand in the relation of pastors to the flock. If they were not satisfied to preach the doctrine of Christ, and trust in him to sustain it and them, they should have withdrawn from the place they have occupied and made room for others who, like Paul, would not shun to declare the whole counsel of God. The punishment of such wretches is, that they shall be stripped of the livery of the ministers of Christ, and as they have been partakers of the sins of Babylon, so they shall receive of her plagues. Such, by the decision of Christ the Righteous Judge, shall be cast into outer darknes: there shall be weeping and gnashing of teeth.

*We understand the terms, *all his goods*, and *many things*, to have reference to the gospel with all its fullness of doctrine, ordinances and consolations with those who *endured unto the end* of those days of tribulation, and entered with their Lord into his joys; in the New Jerusalem, which then came down, adorned as a bride for her husband, enjoyed. That is, after the tribulation of those days, when Jewish rites were fully abolished, and the middle wall of partition between Jews and Gentiles was thrown down, and the Gentile saints brought in; these faithful servants had an enlarged sphere of action, were rulers of all the

goods, were to teach with *all*, or with full authority to both Jew and Greek, the unsearchable riches of the gospel of Christ.

VOLUME EIGHT. INTRODUCTION

ALEXANDRIA, D. C., January 1, 1840.

WHEN we contemplate the many difficulties through which the Lord has brought us – the many threatened evils from which he has delivered us, and the united opposition to our labor he has enabled us to surmount – we feel encouraged still to cast ourself, with all our mortal and immortal concerns, upon his all-supporting power and providence.

“How can I sink with such a propagate
As my eternal God?”

Encouraged by the mercy which we have hitherto experienced at his hand, we feel inclined still to prosecute our labors; and we commence this eighth volume of our publication with little other assurance than that which we confidently look for from above. It is true, indeed, we have many valuable friends and brethren whom we esteem as true yoke fellows with us in setting forth truth, and in exposing error; but on them or on our own strength we dare not rely. We feel deeply sensible of our own insufficiency to even think anything as of ourselves, but, as saith the apostle, our sufficiency is of God. On him we have believed, and we know that he is able to sustain us, and to keep that which he has enabled us to commit unto his hand until the decisive day.

Whether the “Signs of the Times” has been useful in rallying the scattered sheep, in sounding an alarm in Zion, in opening a general correspondence among old-fashioned Baptists, in comforting, feeding and admonishing the people of God, our readers ought to judge for themselves. We are deeply sensible that they are not what we could wish them to be – free from defect – but as imperfection marks and mars all human productions, instead of ceasing to labor on that account, we would rather endeavor to improve. Our readers must be aware that we occupy no very enviable post, especially if they consider to how much rebuke and censure we are subjected, from friends as well as foes. We do not mean to say that we receive more from either than we deserve; but still those who have ever made trial for themselves will not be slow in bearing us record that it is not very gratifying, at least to the flesh, to stand as a target to be shot at. Yet, after counting all the cost, we feel disposed to spend and be spent in that way which will be most useful to the despised followers of the Lamb. It is indeed, at times, as great a privilege as we can ask for, to be included in the company of those who suffer reproach for the sake of Christ and his glorious cause. When we are elevated to that distinction we are honored with the society of those of whom the world is not worthy. All we can therefore consistently desire is to have the assurance that all our sufferings are for righteousness’ sake. But alas! finding as we do so much of the corruptions of the flesh, so great propensity to err, so much vain and foolish ambition and pride to contend with, we are frequently made seriously to doubt whether we are suffering for righteousness’ sake or not.

Through our correspondence with the saints, we have become extensively acquainted with the Old School Baptists in all parts of the United States. This we esteem as a very great privilege. To hear so frequently of their welfare, of their trials, conflicts, victories and deliverances; their comforts, joys, communion with God, and fellowship in the sufferings of our Lord Jesus Christ, is to us like cold water to a thirsty soul.

In conducting the present volume of our publication, we shall endeavor to keep constantly in view the general edification of the flock of Christ; and while we exert ourself to expose the man of sin, and bring to light the hidden things of dishonesty, we wish to make it our principle aim to encourage, strengthen and instruct the saints. We shall still look for the aid of our brethren, whose former communications have contributed so largely to the interest and usefulness of our periodical. The cardinal points of our faith and practice, as set forth in our original prosperous, will still be closely adhered to in our future course.

We are making arrangements for a new and complete font of type, in which we hope to present our paper in the spring; and we intend to spare neither pains, nor such expense as may come within our limited ability, in improving our paper. In the progress of our work we shall need, as formerly, the untiring aid of our brethren, agents and subscribers.

NEW SCHOOLISM AT THE WEST

ALEXANDRIA, D. C., January 1, 1840.

MR. J. M. PECK, one of the editors of the *Banner and Pioneer*, is engaged in inflicting on the readers of that print a series of articles, in which his professed object is to show the rise and progress of the mission cause in the Western States, particularly in Illinois. His object seems to be twofold; first, to show what a mighty champion he has been in the cause of New Schoolism in that part of the country, and, thus vindicate himself from the implications cast on him by the no less ambitious missionists who have somewhat eclipsed him by pitching their tents in that land, and offering some improvements to his earlier plans of operation. The other object is evidently to repeat his oft reiterated complaints against the Old School Baptists of the West.

By his own showing, Mr. Peck, when he first visited Illinois, found the churches all settled on the old ground. Not a solitary New School Association among them; and as soon as he and his colleague began to insinuate their new doctrines, the Illinois and Sangamon Associations passed resolutions, disfellowshipping the whole missionary craft.

Mr. Peck admits, or rather appears to boast, that for some years he was the only Baptist missionary in that country. Happy would it have been for the church if thus it had remained; but such was not to be the case. Missionaries have been subsequently poured in upon them, until the churches have, suffered the most severe afflictions in consequence of their multiplicity.

We have no thought, at present, of attempting a general review of Mr Peck's essays; the game would not pay for the ammunition. We only wish to notice that "the legs of the lame are not equal," as we have been often noticed in the *Banner and Pioneer* as a new sect, as a New Test party, and our claim to the distinction of Old School Baptists frequently disputed. We show from his own pen that what the

Old School Baptists of the West are now is what he found them to be when he first intruded himself upon them. For some years, he says, he was the only Baptist missionary in the country, We believe this to be a fact. Again he says, “At that time there was not a Bible Society in Illinois.” One Missionary Society had been organized in 1818, but became defunct in 1820.

From these statements from his own pen, if we had no other testimony on the subject, we perceive that until he troubled Israel in those parts, there were no missionaries nor Mission Societies, Bible Societies, nor anything of the kind, known among the Baptists in that country. The Lord in his providence paralyzing his efforts by sickness, the churches had rest until 1823. For he says, “In December, 1823, he fitted up a French cart and horse, as the most convenient and least expensive vehicle his circumstances permitted; provided a box for a seat, and obtained from the Missouri Bible Society a quantity of bibles and testaments, and from his own stores and those of the late Rev. Mr. Giddings, then a Presbyterian minister of St. Louis, a large quantity of missionary pamphlets, reports, tracts, &c. With this armament he started,” and, as he shows, was not unsuccessful in scattering alarm, discord and division among the Old School Baptists of that country.

How very different this sort of armament must have looked from that which the Baptists of that country had been used to – the *whole armor of righteousness*, recommended by the apostle Paul. Eph. vi. 13-18. How contemptible must his French cart, missionary reports and tracts, with his Pandora box mounted, have looked to those who acknowledged no other armament for the soldiers of Jesus than truth for a girdle, righteousness for a breastplate, the preparation of the gospel of peace for shoes, faith for a shield, salvation for an helmet, and for a sword, the word of God. How ridiculous has Mr. Peck shown the pretensions of himself and party to be in claiming the classification of Old School.

FALLEN ANGELS

Alexandria, D. C., January 15, 1840.

Our attention has been called to the subject of the “angels which kept not their first estate,” &c., by brother Gaines, of Kentucky, who desires our views on Jude 6, and 2 Peter ii. 4. It is rather a thankless undertaking to set forth our views upon a subject on which we must necessarily come in collision with the long established opinions and deep-rooted traditions of others, among whom are to be found some friends for whose opinions and feelings we entertain sentiments of the greatest regard. When called upon, as in the present case, however, we feel bound to set before our readers such views as we have.

The celebrity of Milton’s views, as given in his “Paradise Lost,” has become almost universal. As few men of our age are found able to compete with that distinguished poet in eloquence of style or language, few have ventured the risk of their own popularity by offering a different view of the subject from that which he has given, while at the same time a child may easily detect and expose the fallacy of his reasonings concerning the angels. We have not been able to see, with Milton and others, either beauty or scriptural authority for the notion that the angels here spoken of were ever residents of that heaven above, where the saints are ultimately to rest, nor that they had an existence prior to that date in which God created the heavens and the earth, and all the hosts of them – to believe that they were once associated with those holy angels that sang the joyful anthems to the shepherds in Judea; nor to believe that in their creation they were created for or capacitated to enjoy the immediate presence of their Maker, or that he designed them for any other purpose than that which is and shall be fully

accomplished in their case, to us seems to conflict seriously with divine revelation. Can we rationally suppose that the place originally provided for one description of beings shall ultimately be occupied by another so essentially different, without relinquishing the doctrine of the immutability of God. Or, if the saints are finally to occupy a place originally designed for the devil and his angels, how can it be said in truth that the heavenly kingdom was prepared for the saints *before the foundation of the world*, when, according to Milton, it was not known that the place would be vacated until the world was founded, and the decree of bringing his Only Begotten into the world, and that all the angels should worship him? Again, would not the saints feel sad in prospect of being placed where angels could not stay? If a higher order of beings, holy, happy, and in a place where temptation and sin could not enter, and such beings as could have no predisposition to sin, did fall from that estate, and were cast over the battlements of glory, would not the poor lambs of Jesus, who have all their lifetime been tormented with temptation and struggling against inbred corruptions, have great cause to fear that they also might fall from the height of glory and sink at last among the damned? But lest we be tedious, we will leave the negative part of our subject, and give our opinion of the angels.

By the angels that kept not their first estate, we understand the children of the devil. Satan is called an angel, and sometimes transforms himself into an angel of light; and as far as we have been able to discover from revelation all the names by which he is known in the scriptures are applicable to his seed. Hence Satan is called “The old serpent, which is the devil and Satan,” (Rev. xx. 2;) his children are also called “a generation of vipers,” – Matt. iii. 7; also xxii. 33. So also is Satan called an angel, and in Rev. xii. 7, his children are also thus denominated: “There was war in heaven; Michael and his angels fought against the dragon; and the dragon fought, and *his angels*.”

The term *angel* also signifies *messenger*, and hence every emissary of Satan employed to disseminate heresy, to oppose the gospel of Christ; to afflict and persecute the children of God, are properly denominated *his angels*. It can be by no means difficult to perceive that the dragon and his angels, mentioned in Rev. xii., are designed to show the powers of darkness in array against the cause and church of Christ. Michael, the only archangel spoken of in the bible, is none other than Christ; his angels are those who are denominated “The remnant of her (the church’s) seed, which keep the commandments of God, and have the testimony of Jesus Christ.” – Rev. xii. 17. Admitting then, as we are compelled to do, that the disciples of Christ, in this case, are his angels, it is perfectly plain that the opposite angels are those unto whom Christ said, “Ye are of your father, the devil.” – John viii. 44. These two descriptions of angels, in our opinion, include the whole human family; the chosen generation, or that seed which Jesus saw when he poured out his soul unto death; a seed that should serve him, and that should be counted to him for a generation; these constitute the one family, and are all in time born of a spiritual birth, by the Holy Ghost, and when disciplined in the ranks of the followers of the Lamb, are known as his angels, keeping the commandments of God, and having the testimony of Jesus Christ. In the other division are found all who are without, such as dogs, sorcerers, whoremongers, murderers and whosoever loveth and maketh a lie. Rev. xxii. 15. These are called the seed of the serpent, (Gen. iii. 15,) a generation of vipers, &c.; and these are known as the dragon’s angels. The angels spoken of by Peter and Jude, we understand to be such as were found in the family of national Israel, and were there known as false prophets, children of Belial, &c. Their *first estate*, confining the idea to those angels, was intermixed with the people of God under the legal covenant; here they had an habitation in Abraham’s house, claiming him to their father, as when they came to John’s baptism, (Matt. iii.) and as they asserted and Christ admitted. John viii. 33-44. Both Peter and Jude, in the connection of our subject, are found exhorting their brethren to beware of false teachers, which admonition they enforce by the example of these angels; and then, going still further back, they

mention the destruction of the old world, and the overthrow of Sodom and Gomorrah, &c., the judgment of which our Lord had said was more tolerable than that which awaited Jerusalem and the other cities of Judea.

We shall be understood to believe that the first estate and *their own habitation* of these angels was in the worldly sanctuary under the ceremonial law. Here they had rights in common with the rest of Abraham's carnal seed, of which – they were not dispossessed until the breaking up of that dispensation. The manner of their leaving their own habitation and losing their first estate is very clearly illustrated in Rev. xii. It had long been foretold that the day would dawn on Israel, when the children of God should, in a clearer light, discern between those who served God and those that Served? him not; at length the voice of one crying in the wilderness is heard, the morning star sheds forth a glimmering light; the day-spring from on high visits the benighted Jews. The people that sat in darkness discovered a light; and our Lord says, that which maketh manifest is light. To their great amazement, There appeared a great wonder in heaven – a woman clothed in the sun, elevated above the moon, &c., by which we understand the church of Christ, emerging from Judaism, and brought, by John's preaching and baptism, to view in her connection with Christ, in to whose name John baptized them, and thus raised above that orb ordained to rule the night dispensation of the old covenant, whose borrowed rays were given through prophecy, types and figures, pointed forward to the day of our Lord Jesus. Above this moon the church was discovered in her connection with Christ her Sun, and eventually the Head of the church, or woman crowned with a crown of twelve stars. The church now looking forth as the morning. Cant. vi. 10.

According to the similitude of the morning, from the appearing of John, who was the day star, or harbinger of the rising Sun, the light must increase; and as the light became more clear, other objects were also discovered. The seed of the woman is born, Christ appears in the flesh as the promised Messiah, or as the archangel Michael; the Prince, that standeth for the children of thy people. Dan. xii. 1. The same light that revealed the Redeemer coming out of Zion to turn away ungodliness from Jacob, made manifest the dragon, as first personated by Herod, standing before the woman, for to devour the child as soon as it should be born. "And there was war in heaven." Not in the world of glory above, nor in the gospel church, but in that heaven where these things appeared, viz: Israel. Christ is now born, has taken his place at the head of his little flock at Jordan, where he was recognized by John and his disciples, as their head and ruler, their leader and king, by the descent of the Spirit like a dove, and the voice of the Father, who from his awful throne and majesty proclaims, "This is my beloved Son, in whom I am well pleased." Immediately after this revelation of the Son of God, Christ was led by the Spirit into the wilderness, to be tempted of the devil; and on this occasion the war broke out. Michael, the archangel, contended with the devil; the dispute was then, and has continued ever since to be, about the body of Moses, *i. e.*, the law. Here the great Captain of salvation leads on to battle, followed by his angels; the dragon also marshals his troops. "And the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." In view of this glorious triumph Jesus said to his disciples, when they returned and said, "Lord, even devils are subject to us through thy name:" "I beheld Satan as lightning fall from heaven. Nevertheless, rejoice not that devils are made subject to you, (or are cast down,) but rather that your names are written in heaven; that you were not included in the number of the vanquished." Here then is where the angels that sinned left their own habitation and their first estate. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them

before God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony,” &c. In anticipation of this glorious victory, the prophet cries, “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 daughters of the uncircumcised and the unclean.” – Isa. lii. 1. “Therefore, rejoice ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth and sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” – Rev. xii. 12. The vanquished legions of the old serpent are cast down, and are held under chains of darkness, unto the judgment of the great day. All the angels of Satan are thus bound in chains of darkness, and Jesus rejoiced in spirit that it was so, saying,” I thank thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” Nor can all the Infant Schools, Sabbath or Theological Schools, Mission, Tract or even Bible Societies, with all their machinery, brake asunder these everlasting fetters of ignorance of spiritual things, to which the devil and his angels are doomed; nor can all the preaching, praying or exhortations, anxious benches or protracted meetings, conducted by men or angels, ever make one of these fallen angels wise unto salvation; they are chained, and in fetters of darkness they must remain for ever. Those angels particularly alluded to by Peter and Jude, were in a special manner chained in darkness concerning the true Messiah, the spirituality of his kingdom, and particularly in regard to the fulfillment of those predictions of the destruction of Jerusalem, of their consequent judgment at that time, and of all those signs which should indicate the near approach of the judgment of that great and terrible day.

From all these considerations, let the saints throughout all subsequent time be admonished. The destruction of these false teachers and prophets among the Jews, as also the destruction of the old world, the overthrow of Sodom and Gomorrah, were all presented by these faithful apostles as examples of what should be developed in the last days, when perilous times should come; when false teachers should come among the saints, bringing in damnable heresies and doctrines of devils, when they should turn away from the truth, and be turned unto fables; (tracts, fictitious stories, dairymen’s daughters, and the like,) and when they with feigned words, (professing great reverence for God, and extravagant love for souls, &c.,) shall make merchandize of the saints; but the apostle adds, “Their judgment now of a long time lingereth not, and their damnation slumbereth not.”

”But oh! their end, their dreadful end,
Thy sanctuary taught me so;
On slippery rocks I see them stand,
And fiery billows roll below.”

“LET THE RIGHTEOUS SMITE ME.”

ALEXANDRIA, D. C., January 15, 1840.

THE letter of brother B. Burritt, on page 13, requires a remark or two from us. We would not willingly justify, in ourself, or in our correspondents, an improper course. If ours has been such as to lead our brethren to suppose us ambitious for the honor of being “the keenest blackguard in America,” we sincerely regret that we should have been left to act in such manner as to justify such a conclusion. Sensible we are of our inability to conduct the publication of the “Signs of the Times” in such a manner as not to betray human frailty. None of our subscribers can more sensibly feel, or more deeply regret,

that weakness and pollution belongs to us; yet coming as it does from a brother, we cannot help thinking the rebuke rather severe. When we commenced our labors as publisher of this sheet, we flattered ourself we were not actuated by ambition. Had we felt ambitious, it really appeared to us there was a greater prospect for worldly applause among the popular New School Baptists than among the despised few who remained on the Lord's side. A "bad spirit" truly must have misguided us, if our labors have only secured for us the persecution of enemies, and from our friends the unenviable distinction of "blackguard." Well, we are glad that we have some brethren who can write under the influence of a good spirit; if such smite us it shall not break our bones; it shall be an excellent oil. If by a *letter preacher* our brother means, what the scriptures evidently do, a minister or scribe of the law, we do not know that our labors will come altogether under the classification of letter preaching; for we sometimes try to preach Christ Jesus, and him crucified; but even in this we find a stumbling-block for the Jews, and folly for the Greeks. As to a cold, lifeless manner of preaching, we are acquainted with a few individuals who, like the editor of the "Signs of the Times," cannot pretend to so much *unction and heavenly dew* as some have boasted of in latter times. For ourself, it is only once in a while, when Jesus deigns to smile on us, that we feel all those lively and pleasant feelings which are so desirable; often we have to preach when our soul is like a wilderness, instead of being like a watered garden. Would brother Burritt have us to stop preaching on this account? As to speaking the truth in a lifeless manner, we have hitherto believed that God's words were spirit and life; sure we are that we have never given them any additional life by our speaking or preaching them; if the truth itself has no life in it for the saints, but depends on the lively frame or manner of the preacher, we have been mistaken. Nor have we ever learned how to preach the truth without giving offence. With us the offence of the cross has not yet ceased; and if we please men we are not the servant of God.

In regard to the discernment of spirits, we have been led to the conclusion referred to by our brother, that as no lie is of the truth, so the truth cometh not of a bad spirit or a devil; for our Lord has said he (the devil) was a liar from the beginning, and there is no truth in him. We have only read of one bad spirit – "the prince of the power of the air, the spirit that worketh in the hearts of the children of disobedience" – this must be the devil; and sensible as we are of our imperfection, we are not willing to think we are altogether left at the mercy of his satanic influence, nor that such an unhallowed influence would betray itself by publishing truth.

It may not belong to us to defend the spirit in which some of our correspondents have written; but for ourself we will say that had we been aware that all communications published in our paper which were calculated to give offence were written in a bad spirit; or in other words, that their writers had a devil, we should have suppressed nearly all that we have published. The letter of brother Saunders was not written without provocation; there were some unguarded expressions in it which he requested us to correct; but being unavoidably called away, when his letter went to press we failed to comply with his request.

Sorry as we should be to choose from our list of patrons one for whom we entertain so much esteem as we do for brother Burritt, yet, if he can discover in us a bad spirit, and a desire to excel in blackguardism, and feeling, as he does, scruples of conscience in supporting us, we must leave him to act according to his own judgment on the subject. As we have hitherto aimed to set forth truth and oppose error, and in doing so to bear the reproach necessarily connected with the offence of the cross, so we feel a disposition still to move onward. Meantime we wish brother Burritt and all other brethren to watch us, and in christian faithfulness correct us when they discover that we are wrong, or when they think that we are wrong.

“DENYING THE LORD THAT BOUGHT THEM.”

2 Peter ii. 1.

ALEXANDRIA, D. C., January 15, 1840.

OUR views on this scripture are called for by sister “E. B.” as will be seen in the postscript of her letter on page 21. of this number. The principle difficulty complained of in understanding the subject, is involved in the words, *The Lord that bought them*, applied to those who in verse 3, are subjects of judgment and damnation. By reference to our remarks on the 6th verse of this chapter, in our last number, the reader will discover that we hold those characters to be the angels which kept not their first estate. The text on which we are now to remark reads thus – ” 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 bring upon themselves swift destruction.”

This epistle was addressed to the Hebrew brethren, such as had been scattered abroad by the persecution; this will appear by reference to the introduction of the first epistle; as also from his allusion to their having been addressed on the same subject, of the second coming of Christ, by our beloved brother Paul. See Chap. iii. 15. We will now proceed to notice the text – But there were false prophets also among the people, viz: among the people of Israel, to which nationally or according to the flesh, these brethren, as well as the false teachers belonged. This fact requiring for its confirmation nothing more than a reference to the Old Testament history of Israel, in almost every page of which these *sinning angels*, false prophets, sons of Belial, &c., were detected. Hence, from this palpable fact that in all ages of Israel the people were infested with false prophets, so now when Jesus was ascended, and before he should be revealed in the utter destruction of Jerusalem, these Jewish converts to the christian faith, might, with certainty expect to be troubled with false teachers from the same quarter, viz: from among the Jews. In confirmation of our view of this subject we refer the reader to the solemn admonition of our Lord, to his disciples before he ascended. He told them He was going away, but would shortly return to them with pow& and great glory, and that some of them should live to witness the fulfilment of this promise; but they begged him to tell them when these things should be, and what would be the sign of his coming and of the end of the world? (i.e. that world). To which enquiries Jesus answered and said – ” Take heed that no man deceive you; for many shall come in my name, saying, I am Christ; and shall deceive many.” Matt. xxiv. 3 – 5. Again in same Chap. ver. 11. “And many false prophets shall rise, and shall deceive many;” again verses 23 – 27. “Then if any shall say unto you, Lo here is Christ, or lo there, believe it not. For there shall arise false christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you: For as the lightening cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.” The testimony of our Lord in the concluding part of the xxiv. Chap. of Matt. and the instructions contained in the parables in the xxv. Chap., settles the point in regard to who these false prophets and false teachers were, and from whence they were. He calls. them his own servants, wicked servants, slothful servants, &c., also by the parable of the virgins, they are clearly presented as being of the stock of Abraham after the flesh, and were then, and soon should be found among his nominal disciples. Our readers will perceive that Peter was now addressing the scattered saints, under these very circumstances, and impressing on them these admonitions of his, and

of our Lord. There shall be false teachers among you; among you who are now waiting the fulfilment of your Lord's predictions; you who are not to see death until these things are fulfilled; until your Lord shall be revealed in flaming fire, taking vengeance on the Jews, in the destruction of Jerusalem, and to be admired by all who love his appearing. These false teachers should bring in damnable heresies; saying I am Christ, and lo here is Christ, and lo there; and "Since the fathers have fallen asleep, all things remain as they were, and where is the promise of his coming?" These were damnable heresies, and even amounted to denying the Lord that bought them. For they could not set themselves or any thing else up as Christ, without denying the true Christ; and such heresy is damnable, because if Christ be rejected or denied, in his absence there is nothing can save from damnation. Hence could they, or could our modern false christs who set themselves up as intercessors, revival makers, &c., establish their doctrines, it would make the damnation of all who trust in Christ alone inevitable. But the main question with our sister is: "How can it be said that the Lord bought those false teachers, whose judgment now of a long time lingereth not and their damnation slumbereth not?" We have shown that these false prophets alluded to by Peter, were members of the national family of Israel, and on this account were called servants, foolish virgins; wicked and slothful servants, &c., it therefore remains for us to show how the Lord bought them. And first we take the ground that it was not in the redemption purchase, by which his elect are redeemed from damnation, or their damnation would slumber; nor are they redeemed from all iniquity, see Titus ii. 14, or they would not continue in the iniquitous course of promulgating damnable heresies, nor from wrath and the curse of the law, or their judgment, which dooms them to flaming fire, and utter destruction, would at least linger. But the question returns, How then were they bought? We answer, in that redemption purchase, by which the whole family of national Israel were delivered from the house of bondage in Egypt, and elevated to a distinction above all other nations then under heaven. Their redemption from Egypt is often referred to as being highly figurative of the redemption purchase which Christ has with his own blood, made of his own church from sin, death and hell, from the demands, wrath and curse of the law of God, and which secures to them all the benefits of Christ's mediatorial office. But while they in their distinct character as a nation were typical of the true and heavenly Jerusalem, they were only the Jerusalem which *then was*, and which was in bondage with her children, and bring upon themselves swift destruction. That judgment that lingered not, and that damnation that slumbered not, may well be called *swift destruction*; and this as far as related to a temporal display of their judgment, &c., was most dreadfully realized by those false prophets, when the sign was descried of the Son of man coming in the clouds of heaven, with power and great glory. Their destruction was swift, like the vivid flash that leaping from the east shineth even unto the remote west, without allowing time for those who were upon the housetop to come down, to take any thing out of the house, nor such as were in the field to return to their houses. Behold, said Jesus, I have told you before! "As the days of Noah were, so shall the coming of the Son of man be; for as in the days that were before the flood, they were eating and drinking, and marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." In this awful calamity those false teachers might consider this disdress as brought by themselves, as abundant warning had been given unto one and all to watch; yet setting aside all these admonitions of Christ and His apostles, they were swept away by these overflowing judgments. Under the influence of the spirit of God the apostle Peter very well knew, that while these vile perverters of the truth of God were drawing away many from their steadfastness, that these impending judgments were gathering thick; and although they may count it pleasure to riot in the day time, and in the full light of all those admonitions which began to be spoken by Christ, and were confirmed and reiterated by those that heard him; and although they may be willingly and criminally ignorant of God's manner of computing time, (Chap. iii. 5.) and say, Where is

the promise of his coming? verse 4; still the apostle knew and testified, The day of the Lord would come as a thief in the night, in which those old Jewish heavens should pass away with a great noise, &c. Nevertheless the apostle and many of the primitive saints, according to his promise, looked for (and finally realized) a new heavens and a new earth wherein dwelleth Righteousness, or wherein Christ should dwell.

From all the above-named considerations, Peter warned the saints, seeing they looked for such things, to improve from the circumstances in which they were placed; and we at this late age may also derive from these examples instruction in righteousness, to beware of false teachers, to watch and be sober; for we who have been by divine grace admitted into that heaven, wherein Jesus dwelleth, which the apostles looked for, how much more does it become us to consider what manner of persons we ought to be, in all holy conversation and godliness.

SOCIALISM PREVAILING

AS SHOWN BY AUTHENTIC STATISTICS GIVEN IN AN ARTICLE COPIED FROM THE *S. S. Journal*.

(See "Signs of the Times," Vol. viii. page 23.)

"OF the progress of infidel principles, under the name of Socialism, we see some melancholy notices in our late English papers. In one it is said: There are now upwards of sixty Branch Societies in the principle towns in the kingdom, in which there are places of meeting for lectures on Infidelity and Socialism. The Sabbath is occupied in the delivery of seditious and blasphemous addresses, tea parties, profane singing, music, &c., &c. In some places, Sunday and Infant-schools have been established for the inculcating of Infidel principles. A Tract Society has been formed, and six tracts issued; these are frequently distributed under the Wesleyan and church tract covers. A most blasphemous periodical is circulated, at the the rate of 40,000 per week. There is a regular organized central board, with President, Vice-President and Secretary, and a great number of salaried emissaries, whose whole time is devoted to the advancement of Socialism. Additional impetus has been given to their proceedings by the disgraceful presentation of their founder, Robert Owen, to the Queen.

At a late meeting in Cheltenham, a clergyman of Manchester called the attention of the meeting to the increase and the baneful influence of publications devoted to the dissemination of infidelity and atheism in their darkest forms. Perhaps some of them had heard of a paper called the *Star in the East*. In the north they had also a paper called the *Northern Star*, which had a very wide circulation, and which, though not openly broaching the principles of Infidelity, endeavored to foist on the people principles which, if carried out, would quickly put an end to the monarchy, the constitution, our liberties, comforts, and lives. That paper had a circulation so great that it could not be conveyed to Manchester except by means of a vehicle for that purpose. The paper was published on Saturday, and on the day of publication the shop-keeper had at his shop a greater number of applications for infidel and atheistical trash than all the booksellers in the town had for books containing what was sound and wholesome food for the mind and for the spirit. The reverend gentleman then adverted to another ominous sign of the times. At Manchester the week before last, with great pomp and ceremony, and amid an assembly of thousands, many of whom afterwards had their dinners at a public hotel, the stone had been laid for the erection

of a vast hall, consecrated to infidelity in one of its direct forms, under the misapplied name of Socialism. Four men – for we could not call them gentlemen, though we regret to say they were Englishmen – four men of sufficient property were found to become guarantee to the builder of the edifice for \$5,000. Similar halls are now in the course of erection at Huddersfield, Bradford, Leeds, and Sheffield. Amidst all out-breaks and irregularities, we never had before in this country, temples dedicated to atheism, rising over the face of the land. To the foregoing he would add another dark feature. He alluded to the circumstance of a member of parliament and a minister of the crown having introduced the high priest of Socialism at the court.” – *S. S. Journal*.

REMARKS.

ALEXANDRIA, D. C., February 1, 1840.

Is this the dawn of that millennial glory which the advocates of the new religious inventions of our day have been so long engaged in ushering in? Is this the impress by which we are gravely told, heaven has stamped her approbation on the modern system of religious mendicancy? Has it been for the birth of such a day that millions on millions have been heaped for the diffusion of light, and for the dissemination of the gospel? Alas! what better fruit could reasonably have been expected from such a deadly tree? How frequently are we greeted with flattering pictures of the progress of the *new order* in converting the heathen and evangelizing the world! How often are we told of the thousands converted to christianity by the modern machinery of the age! and so much credit is given to those luring statements, that the new inventions in religion are lauded to the skies, and the ancient platform of our faith and practice is considered quite below the spirit of the age. But with the above statement before the reader’s eye, we would ask, Has not infidelity in its undisguised form, kept an even pace with human improvements on the divine plan of saving sinners? We do not accuse the modern misguided missionists of being directly confederate with Owen, Fanny Wright, & Co., but we do say, and most firmly believe that the very elements of which *deism* and *socialism* are composed, are furnished by the New School Baptists and their extensive Ishmaelitish brotherhood of other denominations. In confirmation of this position, mark the following particulars as developed in both systems: **1st.** The New School reject the scriptures as their *only* rule of practice and standard of doctrine – Infidels also reject the Bible. **2d.** The New School appeal to the light of science, theological schools, &c., to point out the way of happiness and glory – Infidels derive their strongest arguments from the same source. **3d.** The New School depend on tracts, temples and direct appeals to the mental faculties of the human family, for the dissemination of their doctrines – these are also the strong holds of Infidelity. **4th.** The New School require large funds to carry on their inventions – so do the Infidels. **5th.** Both systems alike require the efforts of men (not the grace of God) to sustain them. Besides all this, when we consider the bearing which the numerous tricks and projects for amassing money, popularity and power; their persecuting disposition; men of good natural intellects, but destitute of grace, are led to conclude that all the corruptions of New Schoolism among protestants, and all the bloodshed of Catholics is justly attributable to christianity; they are therefore led to renounce a name, which by its abuse, is rendered odious to them. We are circumscribed as to limits, but will resume this subject again soon.

PLEA FOR NEW INVENTIONS

THE EVIDENCES USED IN SUPPORT OF THE NEW RELIGIOUS
INVENTIONS OF THE DAY, BRIEFLY CONSIDERED.

ALEXANDRIA, D. C., February 15, 1840.

By new religious inventions, we have special allusion to those modern innovations upon the faith and practice of the Baptist Church, by those who profess to be missionists, benevolent, &c., in distinction from the old-fashioned order of Baptists. These consist, in part, of Missionary, Bible, Tract, Education, (Theological) and other kindred Societies; the doctrine of indefinite atonement, the obligation and ability of sinners to repent, believe, and comply with what they denominate the requisitions of the gospel; together with the modern practice of protracted meetings, anxious benches, magic lanterns, national and state conventions, &c., &c. In testimony that these are approved of God, we are frequently told of their astonishing success, the multitudes converted to their views; and in further confirmation that they enjoy the smiles of heaven, we are referred to the zeal, activity, and liberality of their converts. But all this testimony is urged in the absence of any direct authority found in the scriptures of truth to sustain them. This fact has been frequently admitted by the advocates of these new things; the Convention of Western Baptists, some years since, reported that we might search the bible in vain, for direct authority; such authority was not there; and they have also assured us, that the bible was never designed to embrace a precept for every thing which was obligatory on christians. And although some have pretended to assert the abundance of scriptural authority with which they say the bible abounds, yet they have invariably failed to produce any; and the more candid among them frankly acknowledge, with their western brethren, that they find none. They are necessarily driven, therefore, to hinge all their arguments on the ground of what they consider indications of divine approbation. The most prominent indication which they bring forward, is that of the great increase of their number, and the apparent success which has attended their efforts. This argument standing first, and being, for aught we know, as plausible as any they have ever produced, claims our first consideration.

We readily admit that prior to the introduction of these things among them, the Baptists were by no means what they now are. A retrospect of the Baptist Church for eighteen hundred years, will present them as a poor and afflicted people, trusting in the name of the Lord; persecuted, despised, illiterate, embracing the poorest and most ignoble of the earth; her branches are few and far between; her ministers, from necessity, driving the plough, smiting the anvil, making tents, or in some similar employment, to minister to the necessities of themselves, and such as were with them; not because the churches were unwilling to relieve them from the distracting cares of this life, but because they were generally unable. The high arch of the heavens was, in many instances, the roof of their meeting-houses, the rugged ledges of Piedmont and elsewhere, were the cushions of their pews, the priestly robes of their ministers were composed of the cheapest materials, their mode of conveyance was on foot, their incentives to speed were persecution behind, and the hope of enjoying the sweet privilege of feeding and comforting the dear people of God before them; their salaries were often paid off at the whipping-post, but sometimes at the stake. They were not then thought suitable society for the affluent, the polite, the learned, or the noble. There was then very little among them to invite hypocrites to a connection with them. If we confine our observations within the boundaries of our own country, and only to the last century, while other denominations of professed christians were supported by legal patronage, the poor Baptists were compelled to pay tribute to them. Read the history of a Roger Williams, a Moss, a Warren, and a thousand more, of whom the world was not worthy, who have scaled the loftiest mountains, penetrated the wildest forests, stemmed the most appalling discouragements,

have traveled thousands and thousands of miles bare-footed, and destitute of comfortable apparel or food to satisfy the cravings of nature, and have baptized among the poor of such as God by his grace had brought to a knowledge of the truth, the constituent members of all our early churches. In those times, the Baptists had no organs in their meeting-houses, no fiddles to worship with, no velvet cushions in their pulpits or pews.

None will presume to say the Baptists are now what once they were. In point of respectability, how have they improved! In the exulting language of Andrew Fuller, may it not be said, that prior to the introduction of his new system, the Baptists were “a mere dung-hill in society!” But as fine feathers make fine birds, the Baptists have changed their plumage, and now appear among the peacocks of the age. Now the Baptists have their Doctors of Divinity, their Colleges, their National and State Conventions; their churches occupy stately mansions with sounding bells and towering domes. Their *energy* (a name unknown among the saints of God before) equipped in all the trappings of fashion and extravagance, dash on in their carriages, and make a show not to be eclipsed by the gay sons of Lucifer. No longer are they willing to wait for the Lord to build them up, to convert sinners, or to give them ministers to go in and out among them. They have acquired the art of getting up revivals, of preparing men for the ministry, of making converts to their faith and accessions to their number. The Baptists – a name despised among men, because it once designated a – sect which were every where spoken against, are now courted by those very daughters of old Rome which used to whip, imprison, and sometimes even put to death the Baptists of former ages.

But we set out to consider the weight of argument brought forward by the New School Baptists. It has been more than once asserted through their prints, that the Old School or Anti-mission Baptists are losing ground, dwindling away, and will in another generation become extinct, or, as Waller says, “be annihilated;” while the Missionary Baptists are gaining, that the increase of some one or two of their associations in one year, will out number all that are baptized by all the Old School in the same time. And why do they make this boast? Surely, to prove that God has manifested his approbation of their new inventions, and his displeasure in the Old Anti-missionary Baptists.

But let us soberly consider, in the light of divine revelation and in the fear of God, to what extent this argument may avail them. If it holds good in reference to New School Baptists, will it not prove quite as much for the Methodists, who have only now reached the first hundred years of their existence; if they in one brief century have accumulated almost as great a number of members as the Baptists have in almost eighteen, would not the argument prove more for them than for the New School Baptists? What is to hinder the Mormons from urging the same testimony? their rapid increase in number during the few years of their existence, has perhaps outstripped all other orders, Read the following scrap, from the New School Baptist organ at Philadelphia:

“THE MORMONS. – This fanatic sect have established regular meetings in our city. We have heard of late, of several unstable professors from our churches, who are being deluded by their ruinous errors, which in this enlightened age must astonish every reflecting mind. It is scarcely to be believed that they have crowded audiences every time they hold forth; many, we dare to say, go for the love of novelty; but the greater number are led there through ignorance, and become their followers. This singular people profess to have the power of working miracles – and declare that they have received a new revelation from God. Joe Smith, a raving, ignorant fanatic, is their leader; and he it is who pretends to have received the message from on high. It would be well if our churches would look up the straying sheep of their folds, lest they wander into forbidden paths.” – *Philadelphia Baptist Register*.

The Mormons of Philadelphia, we are told, are making and baptizing nearly as many disciples as are the Baptists; and many of the *front bench* converts from the Baptists, have recanted and gone over to the Mormons. Mark the lamentations of the former, expressed in the above extract. If indeed this argument weighs any thing, in point of demonstrating the divine approbation, certainly that sect, whether Jews, Pagans, Christians or Mormons, which can produce the greatest number, gains the point. We, the Old School Baptists, cannot, therefore, yield, on this argument, to the New School, who have assumed our name; for, if their argument proves any thing, it proves too much for their purpose.

Again. The New School often bring forward their zeal in the missionary cause, as an evidence of their piety: but will not the same argument hold equally good in reference to the Jews, the Mahometans, the Catholics, and the Mormons? The Jews compassed sea and land to make proselytes; the Mahometans sent their missionaries into far countries, with great success; the Catholics also had their Jesuits in all parts of the world; and now we learn from the New School papers, that the Mormons have their domestic missionaries in all the principal cities of our country; and that they have recently sent twelve of their apostles to England. Should not the New School Baptists give the right hand of fellowship to their Mormon Missionary brethren? If zeal in the mission cause is of God, this witness of divine approbation speaks more for the Mormons than for the Baptists; for the former have greater impediments to encounter, and therefore display a much warmer zeal, and a greater degree of industry, than the former.

The success which has attended the distribution of Tracts, and Sunday Schools, &c., is also a main pillar in sustaining the New School Baptists. In our last number, we copied an article from the *S. S. Journal*, showing that the indefatigable Owen, and his brotherhood of Fanny Wright men, were zealously engaged in the same business. "In some places," says the article alluded to, "Sunday and Infant Schools have been established, for the inculcating of infidel principles. A Tract Society has been formed, and six Tracts issued;" and they are very active in the distribution of these, among those whom they deem heretics. "There is a regular organized Central Board," says the *Journal*, "with a President, Vice President and Secretary, and a great number of salaried emissaries, whose whole time is devoted to the advancement of Socialism." Shocking! What right have Infidels to have Sunday, or Infant Schools, or Presidents, or, above all, to pay salaries? But we suppose they have the presumption to think, "*Quod dem onstrat vobis, demonstrat nobis.*" And as the New School Baptists have acknowledged that the plan of disseminating doctrine by the use of Tracts, originated with the Infidels in France, and as Mr. Owen's party make no more pretention to scriptural authority for their Sunday and Infant Schools, and flattering titles for men, than the New School Baptists do, we presume they think they have about as much right to practice these anti-christian inventions, as though they acted under the cover of a christian profession. Another complaint urged against Mr. Owen's party is, that they are patronized by the nobles of Europe, and by the liberality of the affluent – They are filling England with their magnificent temples, &c. But after all, as we inquired in our last what is there in all their improvements, that would not pass off as pure divinity, if done under the name of religion? Is it said that Owen rejects the bible as a rule? This is granted; and so do the New School Baptists. Do Owen and his patrons promulgate damnable heresies and doctrines of dew us? So do the New School Baptists; and as we have before said, so we again say, and believe we can abundantly prove, that the very elements of which Deism and Socialism are composed, may be found among the New School Baptists.

Another argument sometimes used to prove the modern doctrines and practices of New Schoolism to be correct, is the liberality of those converted to it; witness, for instance, the late eulogiums lavished on the Baltimore and Albany converts, who gave one thousand dollars each, for missionary purposes. This

was cried up through the papers, as the genuine fruits of repentance; and the editor of the *N. Y. Baptist Register*, is of the opinion that the system he advocates, if fully carried out, would produce so many such instances, that they would be passed by as common affairs. Now we cannot discover that it needs supernatural light to see that Owen's system produces the very same kinds of fruits, and in greater abundance, than that of Mr. Knapp. And finally, we challenge the New School Baptists to produce one solitary argument in support of their new order, that we cannot show, proves as much for Mormons and Infidels, as it can for them.

They are of late greatly occupied in controversy with their dear Pedo-Baptist brethren, on the subject of Baptism; and we have more than once felt disposed to say to them, "Sirs, ye are brethren; why strive ye one with the other?" But the Baptists say their anti-christian brethren have no scripture for sprinkling. True, they have not; nor have *they* any for christian baptism; that sacred ordinance belongs exclusively to the family of God. But let us ask, Have not the Pedo-Baptists the same authority for *rantism*, that the Baptists have for New Schoolism? The former plead that they have a right to rantize, and save souls in that way, because it is not forbidden; and the latter admit there is no direct authority for their New School craft; but plead their right to it, upon the same ground as do the others for sprinkling.

TEMPERANCE

ALEXANDRIA, D. C., February 15, 1840.

THE apostle not only exhorts the saints to be temperate in all things, but informs us that temperance is a fruit of the spirit. It must, therefore, signify something more than a mere abstinence from intoxicating drinks. Those who are born of the Spirit of God, are by virtue of that birth constituted a spiritual people; that which is born of the Spirit, is spirit; hence, the fruits of the spirit will be developed in them; and when manifested in their deportment, will give evidence that they are born of God, been taught of God, learned of Jesus, &c. Those who do not manifest, in life and conversation, the fruits of the spirit, can, in the absence of such fruits, give no satisfactory evidence of their regeneration. Among other things which belong to godliness, the apostles have frequently mentioned temperance; but temperance, as applicable to the saints, must be understood in a scriptural sense; and if so understood, will be found to apply to the whole life and deportment of the saints. We think it very intemperate indeed, and bordering hard upon the drunkenness of those who have received the golden cup of Mystery, Babylon, to set up any other standard of temperance than what our Lord has given us. The bible should be the rule for christians to be governed by in all things. If the New Testament allows intoxication, then christians may indulge in it, without violating their pretensions to christianity; but so long as we find it written, "Be not drunken with wine, wherein is excess," we cannot think the divine rule defective on the subject. Shall we then dishonor our divine Law-giver, by attempting to improve his laws, or by making them void by our traditions? If we presume to say that what he has given us, to be received with thanksgiving, and to be used without abusing, is a curse, and should not be used at all, under any circumstances, do we not make ourselves wise above what is written, and thereby offer indignity to our King? The scriptures allow the use of all things which God has given, if properly used; but the scriptures forbid an improper use of any thing.

We are aware that some professors of religion have disgraced themselves, wounded the saints, and brought reproach upon the christian name, by using the things of this life intemperately; but perhaps in

nothing have degraded themselves more, than when yielding to their depraved appetite for intoxicating drinks. Where this is the case, the church is bound, by the laws of the kingdom, to put such away, after the steps which that law enjoins have been taken to reclaim them. And we conclude, that any professed disciple of Jesus, who cannot be restrained from drunkenness, by the love of God shed abroad in his heart – if his love to God, love to the cause of Christ, love to the brethren, love to the communion of saints, and order of the gospel, will not incline him to deny himself of ungodliness, to live soberly, righteously and godly, he certainly ought to be put away from the fellowship of all orderly Old School Baptists. But for Baptists, who profess to trust in Christ as their Protector and Husband, to join a humanly invented Temperance Society, is as great a reflection on the name he professes, as for a married wife to leave the abode of her husband and seek the protection of a stranger.

MORE OF THE FRUITS

ALEXANDRIA, D. C., March 1, 1840.

IN primitive times of the Baptist church, the criterion by which the genuineness of a religious revival was demonstrated was according to Acts ii. 42. The converts continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. But the revivalists of the New School have now hit upon a criterion much better suited to their purpose. Mr. Jacob Knapp, in reporting, through the *Baptist Advertiser* of New York, the result of his efforts at Albany, holds the following language:

“As one evidence of the genuineness of this work, it may be duty to say, that one of the converts, a member of the Green Street congregation, handed brother Hodge fifteen hundred dollars – five hundred for foreign missions, and five hundred for domestic missions, five hundred for the American and Foreign Bible Society; and on Saturday before I left I went out among the converts and members of Dr. Welch's church and congregation, and obtained five thousand dollars for the Literary and Theological Institutions of the State of New York. I am quite certain that in these times of great depression in money matters, nothing but the grace of God could have opened these earthly fountains, withered and killed the root of all evil, and caused the golden stream to flow so freely. Yours with much affection,

JACOB KNAPP.”

It is a fact too obvious to be passed without notice, that the evidences required by those of the New School party, that a revival is genuine, does not embrace a single vestige of what was by the apostles and primitive church considered indispensable; and what they receive as conclusive testimony on this point is, as we will presently show, what the apostles and apostolic church attached no kind of importance to whatever. In the course of his letter, Mr. Knapp says: “More than one hundred have been baptized into the fellowship of the church of which Mr. Welch is pastor, and some thirty or more into the fellowship of the church under pastoral care of brother lodge. Many have united with the churches of other denominations, and many more are without the pale of any church.” Now if these revived sinners had been quickened by the Holy Spirit, instead of being revived by Mr. Knapp, they would have been undoubtedly converted from the error of their ways and into the apostles' doctrine. Such a conversion would, in our opinion, never have inclined them to a connection with Mr. Welch's church, or that of Mr. Hodge; they would rather have sought for the Zion of God with their faces thitherward. But allowing (what we in conscience cannot do) that these two churches were standing in the apostles' doctrine; the fact that many of the converts made joined other denominations, shows that their

conversions did not bring them into anything like a unity of faith. The same efforts that made converts for Dr. Welch's church and for the other nominally Baptist church in Albany, also furnished materials which could be as conveniently worked into Presbyterians and Methodists as into that sort of Baptists. It would be an outrageous misrepresentation of the apostles' doctrine and fellowship, to say that the former was held and the latter enjoyed by all those denominations among whom Mr. Knapp's converts are scattered. But Mr. Knapp counts them all, the ring, streaked and the speckled, together with all the balance, as Jacob's cattle; whether they united with the Baptists or other denominations seemed to be a matter of no importance. It should never be forgotten by the saints, that all such as are not in the apostles' doctrine, are out of the apostles' fellowship. Hence, John says: "If there come any unto you, and bring not this doctrine, receive them not into your house ;" and Paul says: "Though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." And again: "Mark them which cause divisions and offences among you, *contrary to the doctrine which ye have learned*, and avoid them." But these are antiquated landmarks with New School Baptists, quite obsolete. Mr. Knapp has tested his converts by a new standard, and triumphantly reports them genuine, viz: They are excessively liberal in their donations. Well, liberality, if properly directed is good in itself; but even then it is of itself no evidence of a change of heart. According to Mr. Knapp's criterion, it would not be difficult to prove that Simon Magus was a true convert to the faith; he was as flush with his cash, perhaps, as the Baltimore and Albany converts were; and some where in the writings of an old Israelitish prophet we read of men who under very similar revival spirits were wont to lavish gold out of the bag for religious purposes, and yet the anti-benevolent Isaiah denounced these liberal souls as idolaters. Another remarkable instance of liberality is recorded of a pious old matron who wholly dedicated eleven hundred shekels of silver unto the Lord, from the hand of her son who had stolen it, to make a molten image and a graven image. – See Judges xvii. 2, 3.

Many other examples are mentioned in the scriptures, such as the women divesting themselves of jewels, to make the golden calf; and we are told in the temporary triumph of anti-christ in the latter days, they should be quite profuse in liberalities, sending gifts to one another. But, as we promised to notice, such evidences of the genuineness of revivals and conversions, would not answer in the apostolic age of the Baptist church, and this pledge we redeem by referring the reader to the treatment which Simon Magus received from one Simon, whose surname was Peter, who very impolitely bid his money perish with him.

We have said liberality properly directed is in itself good; but we do not mean what the worshipers of mammon call liberality, for the day draws near when the vile person shall no more be called liberal, nor the churl said to be bountiful. – Isa. xxxii. 5. Money lavished out of the bag, wholly consecrated to the Lord, to accomplish what he has forbidden, to make such molten or graven images as shall divert the heart and eye from a dependence on God for all that the New School contemplate doing with this money, viz: sustaining the Foreign and Domestic Mission Societies, to supercede the necessity of God's sending forth and sustaining a ministry of the gospel among the nations of the earth. The appropriation of five thousand dollars for the Hamilton abomination, &c., is all idolatry and utterly unworthy the appellation of liberality. That liberality which the spirit of the gospel approves, is to give bread to the hungry, and raiment to the naked, to visit and relieve the sick, distressed and wretched of our race, whether friends or foes. But, is this description of liberality popular with the New School? Let their own statements tell. It was announced by one of their agents in Philadelphia, a few years ago, that he had accepted from a poor man in the interior of Pennsylvania, who had a large family, his last cow, which was his chief dependence for the support of his helpless family, the avails of which he had thrown into the "Lord's Treasury," as they profanely call their mammon bank. Instances are by no

means few where instead of relieving the wants of suffering humanity, they have, like their ancient brethren, robbed the widow and the fatherless, subverted whole houses, led captive silly women, (ah! and men too,) for filthy lucre's sake.

REMOVAL TO NEW VERNON. N. Y.

“For here we have no continuing city, but we seek one to come.” (Heb. xiii. 14.)

ALEXANDRIA, D. C., March 15, 1840.

HEREBY our brethren and friends throughout the extent of our circulation will be informed that in the beginning of next month (April) we expect, if the Lord will, to return to our old residence, and to the bosom of the dear church of Christ at New Vernon, Orange County, N. Y. We could occupy a large space upon the subject of our contemplated removal; but a few remarks must suffice for the present. We have never indulged a doubt that the Lord in wisdom and righteousness directed our course when we took up a temporary abode with a small, tried, persecuted, afflicted and proscribed company of precious brethren in this place: nor did we apprehend that the Righteous Disposer of all events designed that our stay in this place should be so transient; but so it is, and notwithstanding the Lord's ways may seem dark and mysterious to our weak judgment, we know he orders all aright.

Since our removal to this place the church at New Vernon have not been able to fix their mind on any one to succeed us in the pastoral office. They have had some supplies, but have remained destitute of a pastor; and during the whole time of our sojourn in this land, they have not ceased to urge us to return to them. Their earnest solicitude has from time to time been referred to the judgment of the brethren of the Alexandria church, who have uniformly objected to release us from serving them: Thus have we been tied between two. ways. To hear and not heed the long continued cry of the church where we have spent more than ten years in the enjoyment of the society and fellowship of a little band of as. loving, plain and honest-hearted disciples of Christ as we have ever met with, was more than we could do; while the thought on the other hand, of leaving the church in this place, against their wishes, in the midst of their enemies, and that without an apparent prospect of their being able soon to settle among them some one in whom they could be united as a pastor, was painful. We have often said that if either of the two churches could be supplied, we would cheerfully fly to the other.

While on a journey to the north last June, there appeared to us what we thought a favorable opportunity for obtaining a supply for this place: this led us to give New Vernon Church more encouragement than we should have thought it prudent otherwise to have given. And after our return and consultation with brethren here, who seemed to hold views harmonious with our own, we ventured, as far as in us lay, to accept the call of the New Vernon Church. We now feel that a necessity is laid on us to return to our former location; for a little season, at least until the Lord in His holy providence shall further signify in what manner it is His pleasure to dispose of us. What adds greatly to our affliction in leaving our dear brethren and sisters in this place, is, that the prospect with which we had felt flattered has failed; and now this church have no one engaged to succeed in the pastoral charge. We know from whence Zion has a right to look for every necessary gift, and we hope and pray God may shortly send them one after His own heart, whose labors among them shall be blessed more abundantly than ours have been. And

we earnestly invite (on our own responsibility) the ministers of Christ, to visit them as frequently as possible until they shall be more permanently supplied.

The church at Upper Broad Run, have obtained the labors of our esteemed Brother Trott; the Shiloh Church at Washington is at present destitute.

REIGN OF DEATH

ALEXANDRIA, D. C., April 1, 1840.

BROTHER E. E. HAWKINS, of Kentucky, has requested our views on Rom. v. 14. “Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.”

In presenting the deliverance of the church from the dominion and wrath of the law, and establishing her justification upon the atonement of our Lord Jesus Christ, the apostle in this place dwells with great beauty and comfort on the two headships – Adam and Christ. The fact being established that Adam was a type of Christ, by the record handed down of the creation of the world, that God made man in his own likeness, image, &c., and that that image was not in all its bearings completed until man had followed the woman in the transgression, and had “become as one of us,” knowing good and evil. Had the likeness in which Adam was created consisted, as some have supposed, in righteousness and true holiness, he would have been spiritual, and consequently immutable; and therefore could not have fallen. He was never designed to be like his Maker in the peculiar perfections of the divine nature, for that would have been to make him a god and not a man. Nor could he have been like God in point of holiness, as immutability, omnipotence, eternity and self-existence are essential attributes of the Holy One; these holy qualities man did not originally possess; and the apostle Paul, inspired by God himself, declares that Adam was not spiritual. By the terms *likeness of God*, and *image of God*, we are therefore to understand that Adam is the figure of him that was to come. An image or likeness is a figure or type; the terms in this case are perfectly synonymous, and are used as convertible terms throughout the scriptures.

The two very lucid communications in this number on this part of our subject, written by brethren Flint, of Ohio, and West, of Pennsylvania, will supercede the necessity of our tracing the general analogy of the figure. It will suffice, in this place, to repeat what has often been insisted on in our paper, viz: that Adam, as the head and representative of all the human race, comprising the entire family of mankind in himself as he came from the hand of his Maker, was a lively figure of that spiritual Head and representative of the whole spiritual family which were created in him; who in a spiritual life is the beginning of the creation of God, and the first-born of every creature; and who being set up – from everlasting, did contain in himself a chosen generation, a royal priesthood, a peculiar people, to which people the Psalmist says he has been a dwelling-place in all generations, even from everlasting, &c. As therefore all the natural life of all his posterity was created in Adam, and all the long succession of generations down from him to the end of time will develop or bring into formation no more human beings or life than what were created in Adam, so neither will length of days, use of means, or powers on high, or powers below, bring forward one single soul, in the scale of spiritual being, that was not fully represented in Christ before the heavens were garnished by his hand; or one particle of spiritual life, light, joy or faith that was not hid with Christ in God from the ancients of eternity. Therefore in

regard to the people of God, when they are born into this world by ordinary generation they are quickened into that natural life in which they were created and represented in the natural Adam; but when they are born again they are quickened by extraordinary generation by the Holy Ghost, with spiritual life, in which they were created in Christ Jesus before the world began. “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” “As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly.”

In the subject under consideration the apostle shows the application of the atonement to all the spiritual seed of Christ, by the figure of Adam’s involving his whole natural posterity in death by his transgression. “Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. For until the law sin was in the world, (that is, prior to the giving of the law by Moses,) but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression.” Is it not easy to perceive the design of the apostle’s argument in this connection? To Adam God gave a law in the day of his creation, describing the extent of his liberty, and the penalty for exceeding such limitation. “In the day thou eatest thereof thou shalt surely die.” As we have shown that all the natural seed, or human family, were in the loins of Adam when he was created under the law, when he received the law, and when he transgressed the law, so we prove that all the human family were created under that law, they all received it, they all transgressed it, and consequently death passed on them all, because all had sinned.

“Death was the sentence – death began
To take possession of the man;
His unborn race received the wound,
And heavy curses smote the ground.”

Those who lived from Adam to Moses were sinners, and subject to and under the reigning dominion of death, although they had not personally sinned after the similitude of Adam’s transgression; and this was a proof that all were involved in the guilt of Adam’s sin, for until, or before, the law, which Moses gave, sin was in the world; but as sin could not be imputed where there was no law, the imputation of sin and death to them anterior to the law by Moses, shows their identity with Adam in the sin and in the curse. By the *similitude* of Adam’s transgression, we understand the likeness, or in the same manner; for it was beyond the power of man, from Adam to Moses, to sin as Adam sinned. Where there is no law there can be no transgression. To understand correctly a similitude, we must examine the original. Adam’s sin consisted in a transgression of a law which God had given him in express terms. “Thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die.” With a perfect understanding of this law, (for Adam was not deceived,) he ate of the forbidden fruit; but from Adam to Moses, (a lapse of about 2300 years,) neither the law that Adam had transgressed, nor that which Moses brought, had been by any authorized proclamation enjoined on the sons of men. That given to Adam was for a test of creature perfection; it had accomplished this, and there remained no further necessity for its promulgation. Hence the very existence of sin and death in the world from Adam to Moses established the point for which Paul contended, viz: that they were not held under the reigning power of sin and death by personally eating of the tree of the knowledge of good and evil; but that by *one offence*, many were made sinners, and by the disobedience of *one man*, &c. The original transgression of Adam was therefore the transgression of all his natural seed, and the dreadful sentence, “Dust thou art, and unto dust thou shalt return,” was as emphatically passed on all that Adam represented as on himself personally.

The apostle further continues the subject in this chapter, showing that the Sinai covenant, or the law of Moses, was not added either as a test of creature excellency or as a way of life; for all human excellency was prostrated in the original violation of divine authority, and man irretrievably (by human power or providence) consigned to the curse and to the dark domain of death. But Paul adds, “Moreover the law entered that the offence might abound,” &c. Not that offences might abound, nor that man should become a greater sinner. There could have been no call for such an entrance; but as by the law is the knowledge of sin, so the law which was given on Sinai, which Paul says was holy, just and good, showed that we were carnal, *i. e.*, fleshly, or having a fleshly nature derived from Adam, and consequently sold under sin. Hence also the law, emanating from and being, to some extent at least, a transcript of the perfections of God, shows sin to be exceedingly sinful, as the plumb-line and the rule will show the imperfection of a defective piece of work. The plumb-line does not make the work or building disproportionate, but shows the enormity of the fault. Thus also in the christian’s experience, “I was alive once without the law; but when the commandment came, sin revived (or abounded) and I died.” “I had not known sin except the law had said, Thou shalt not covet.”

Finally, in the concluding clause of the text, the apostle gives us to understand very definitely the object of his tracing so minutely all the prominent features of the man Adam, as the head of mankind, viz: he is the figure of him that was to come. As he and the natural posterity which he represented could not be separated in the transgression, guilt and consequences of eating the forbidden fruit, so neither is it possible to divide between Christ and his spiritual seed, body, bride, or church; and as the one offence of one man, legally representing all natural men, involved them, legally, justly and indiscriminately, in the ruin of his apostacy, so the obedience of one, even the man Christ Jesus, as necessarily, as legally, and emphatically must extend deliverance to all the spiritual family.

From the letter of brother Hawkins, which we intend to publish hereafter should opportunity serve, we conclude there is some difference between us and some of our western brethren on the subject of the headships, and of the seeds which they respectively represent. Where our Lord says that certain characters are not of God; that they are from beneath, of their father the devil, &c., we understand him to speak not of their creation; but of the spirit by which they are actuated, and of their spiritual relation to the prince of darkness; of their utter destitution of any part or lot in the provisions of the gospel, or the inheritance of the saints. Serpents, vipers, goats and wolves are used figuratively to set forth their fixed opposition to God and the economy of his grace. And when our Lord says, “I am from above, and my kingdom is from above, Jerusalem which is above or coming down from God out of heaven,” &c., he alludes to the spiritual life and grace given to the people of the saints in him before the world began. Both the elect and reprobate of mankind are on an even level in their Adamic natures, hence their bodies are alike corruptible; but the heaven-born child is born of God; a life which is hid with Christ in God is communicated to him, Christ dwells within him the, hope of glory. All others of the human stock are under the influence of that spirit which is from beneath; and the ministers of anti-christ are from these considerations called the angels of the devil, the children of the devil, serpents, scorpions, vipers, &c.

“FIRST TRUSTED IN CHRIST.”

“THAT we should be to the praise of His glory who first trusted in Christ.” – Ephesians i. 12.

BROTHER BUTTS has called on us to give our views upon the the above passage; and particularly as to who first trusted in Christ. We are aware that it is the opinion of some brethren that Paul designed to be understood that we should be to the praise of the glory of God, and that God the Father was the first that trusted in Christ. That the whole responsibility of redemption was rested upon and sustained by Christ as the head of the church, and that too before any of His elect were brought experimentally to trust in Him, is a most glorious and heart cheering truth, and that the whole economy of grace shall eventually redound to the praise of the glory of God is equally certain and cheering to saints who cease not to cry, “Not unto us, Not unto us, O God; but unto thy name give all the glory.” Nevertheless the meaning of the text at the head of these remarks is in our opinion obviously to show that *we, viz: the primitive saints*, who were the first that trusted in Christ after His revelation in the flesh, and that their experience was ordained to the praise of God’s glory. In this chapter the inspired apostle shows that the whole church was chosen in Christ before the foundation of the world, predestinated to the adoption of children and all to the praise of the glory of God’s grace, wherein he hath made us acceptable in the beloved. The purpose of that grace is also considered – viz: “That in the fullness of the dispensation of times, he might gather together in one all things in Christ. That all who were thus chosen in Him had a spiritual life given and secured to them in Him before all time, should in time, be brought experimentally into union with the mystical body of Christ, and enjoyment of that divine inheritance of life and glory mentioned in the preceding verse. “In whom we have received an inheritance, being predestinated,” &c. But who had at that time received their inheritance experimentally upon the principle of this divine purpose and grace given them in Christ Jesus before the world was? Certainly the apostles and primitive church. The manifest reception of their inheritance brought them to trust in Christ, as a kind of first fruits unto God. These were therefore the first who in the sense of the subject, had trusted in Christ. The above views are evidently sustained by the subjoined remark of the apostle: In whom ye also trusted after that ye heard, &c. While Hebrew disciples were the first brought in to the gospel kingdom, these Ephesian Gentiles were afterwards brought into the enjoyment of the same inheritance. Even as this gospel was to be preached into all the world, beginning at Jerusalem, “To the Jews first, then also to the Gentiles and all, that the redeemed family may be to the praise of God’s glory, by being made holy and without blame before Him in love.

Indeed the whole connection is in harmony with the view we have taken of the text. After having shown that the trust and confidence of the first disciples were to them an inheritance based upon and proceeding from their being chosen in Christ before the foundation of the world, and predestinated to the adoption of children; upon their revelation as children, is made manifest their heirship to the inheritance by which they were brought to trust in Christ. Also the experience of these Ephesians, after they had heard the word of life, the gospel of their salvation, and were sealed with the Holy Spirit of promise, was an earnest of their inheritance; not the procuring cause of it, but the earnest or evidence of it, until the redemption of all the purchased possession unto the praise of His glory. Wherefore, says the apostle, I also, after I heard of your faith (or trust) in the Lord. Jesus Christ, and love unto all the saints, cease not to give thanks, making mention of you in my prayers.

The doctrine of the gospel, although in the opinion of arminians tending to licentiousness, to all who are brought to trust in Christ, exerts an influence on their life and conversation, bringing them into conformity to the divine image. Who that has thus received their inheritance as set forth in This chapter, that does not find his heart and soul drawn out with Paul, after holiness, with ardent desire to bear the image of that blessed Savior through whom they are made acceptable.

“Such beauties in my Savior shine,
I would transcribe and make them mine.”

METHODS OF MINISTERIAL SUPPORT

THE LORD’S METHOD OF EXTENDING THE PUBLICATION OF
HIS GOSPEL, CONTRASTED WITH THE DEVICES OF
MEN FOR THE SAME OSTENSIBLE OBJECT.

NEW VERNON, N. Y., May 1, 1840.

THE gospel is emphatically “The power of God unto salvation to every one that believeth,” it is substantially, “Jesus Christ, and Him crucified, and its report or proclamation is glad tidings of great joy to every heaven born child. We should always bear in mind that the gospel is one thing, and the preaching of it another; the gospel is invariably the power of God unto salvation, while neither the preaching of it by apostles or ordinary ministers can affect anything like salvation or even comfort, edify or instruct the people of God any farther than it is attended by the sacred power of the Holy Spirit; and this it will effect to the exact extent which the Lord designs. With the spread of the gospel, strictly speaking man has no agency whatever; but God has raised up, qualified and sent forth men whom he has commissioned to preach the gospel; that is, to preach the power of God, through faith unto salvation to all that believe; but that God has ever authorized men to exert the power of salvation cannot be proved. In sending his messengers forth, God acts no less independently than when He created the world. He saith unto one go, and he he goeth; to another come, and he cometh. No human contingencies can possibly interrupt his divine arrangements. He did not from necessity call the unlearned, the poor and the weak into this work, but from choice; for God has chosen such, that the excellency of the power may be of God and not of man; and the sublime mysteries of his kingdom he has hidden from the wise and prudent, and revealed them unto babes, because so it seemed good in his sight. But the methods by which he has generally caused the publication of this gospel have always confounded the wisdom of this world. In the primitive age of the gospel church, while the wisdom, zeal and bigotry of the carnal Jews, had invented their foreign and domestic missionary plans for compassing the seas and land for the extension of their religion, our Lord adopted such a course of operation, as to all human wisdom, was most likely to exterminate from the earth every subject of his kingdom. Such the divine policy.

First: No luring bait of salaries or fame to “call out” the talent, erudition and influence of the great and mighty of the earth: and when any volunteered to join his band, he told them “The Son of Man bad not where to lay His head,” and if any would come after him, they must deny themselves, and take up the cross, &c. In the present day the wisdom of this world as manifested by the New School, speaketh on that wise, viz:

“WESTCHESTER, April 2, 1840.

“MINISTERIAL HELP WANTED. – Dear brother, As your situation affords you an opportunity of frequent intercourse with ministers of our denomination, I address myself to you in behalf of the church in this place. We are now without a pastor, and have no prospect of getting one. If we could command *money* that would soon bring us a Shepherd. We are

however, a feeble band, but lately organized as a church; built a substantial house, have been struggling alone, and made more sacrifices, and contributed more to sustain ourselves according to our means, than any church in Pennsylvania. Although I say it, I believe it to be solemn truth.

We feel now that the question must be met – shall we exist as a church, or shall we shut up our house and permit the cause to languish and die? We can and will hold prayer meetings, and try to keep the church together, but you know that without a pastor it will fare illy with us. Our church numbers some 70 members, can raise \$300, and are in as good condition as any other church spiritually.

* * * * *

Now where is the minister in our denomination of equal grade of ability with them who will come here *for the cause sake* and receive 400? My most fervant prayer is, that the Lord may send such a man along.” – *Bap. Record*.

The above specimen may serve to show the decisions of human wisdom on the subject. No money – no preaching; no preacher – no church; but,

Secondly: All those whom our Lord originally called into the work, were just such men as the wisdom of this world would conclude would do more hurt than good: the poor, obscure, weak, illiterate, despised and base men of this world, yea, publicans and sinners. Such was the divine choice: it was not necessity but choice; for all power over all flesh was in his hands. Even so, that the excellency of the power of the gospel might be of God and not of men. Is it objected that out of eighty three that were called to the work, there was a Saul who had received a religious education? True, but with it all he knew not the Lord who addressed him on ‘his way. No theological rules taught by Gamaliel, or any other professed *divine* can bring a poor lost sinner to a knowledge of Christ; for none calleth him Lord, but by the Holy Ghost. And Paul, laying aside all his boasted knowledge of the Jew’s religion, for the excellency of the knowledge of Christ, came not to the gospel ministry in excellency of speech or of wisdom; but was with them in weakness, fear and much trembling; and his speech and preaching was not with enticing (persuasive) words of man’s wisdom, &c., that the faith of the saints might not stand in the wisdom of men, but in the power of God. See 1 Cor. ii. 1-16.

Thirdly: These poor “inefficient” and despised “babblers” were sent where, in all human probability, they were the most likely to be killed, and that in the most defenceless way that earthly wisdom can conceive of: “Behold I send you forth as lambs in the midst of wolves!” To carnal reason there was no more ground to expect they would be successful than if our Lord had literally sent so many lambs into the midst of thousands of devouring wolves. Although going directly among enemies, no splendid outfit of purse, apparel, chariots or even staves, or scrip! What an opportunity was here by divine management presented for the display of that protecting care and providence which God did then, and ever will display in defence of his ministers!

Fourthly: We invite the attention of our readers to the manner of dictating the movements of his ministers. Human sagacity says, “When a minister in one city receives a call, by which he can get a higher salary in another, he shall then move; but never stir to supply the Westchester, Pennsylvania, church, or any other at \$300 or \$400 per annum, while he can get \$1,500 or \$2,000 at Philadelphia or New York. But our Lord’s instructions to *his* ministers were, “When they shall persecute you in one city, flee to another.” And persecution has been the principle instrument in the hand of God, in directing to the field of their labors all his ministers in all ages of his church, the present not excepted. By the

persecution of the primitive church, they were greatly scattered, and they that were scattered went every where, preaching the word. Here again we see the instrument, (persecution) which above all others threatened the entire extermination of the church, was chosen of God and overruled for its advancement.

Upon precisely the same principle, the Head of the church is at this day presiding over the movements of his servants. We who labor in the ministry, are naturally inclined to make our nest and take our ease; we become attached to the dear people of God among whom we labor, and make our feeble calculations to abide with them until we drop the mortal tabernacle; but anon, our gourd is blasted! The Philistines are upon us, and we must strike our tent, and away to some other field of action.

Cast your eye over the pages of church history for more than eighteen hundred years: Has the gospel, in any one solitary instance, been introduced into any nation or country with, what is now called Missionary Societies, funds, or agencies? Or has it in any instance been accomplished without persecution? True this persecution has been generally waged against God's people under religious pretensions, they have been charged with heresy and pursued for nonconformity to the popular or prevailing notions of religion, whether Jewish, Pagan, Papal or Protestant, and their persecutors, in every instance, as in the present, have professed to be doing God service in persecuting them. It was thus, as we have shown, in the apostolic age, and it was thus when God's appointed time had come to light up a heavenly ray in Europe, a few persecuted disciples fled before the fury of the pope, and were conducted thither; and when the vast continent of our birth and present home, which had groaned in heathenish. darkness for many ages, was by God's appointment to be illuminated with the proclamation of the gospel; a bitter prosecution in Europe drove out the pilgrim pioneers of our early settlements to seek a peaceful grave in the bosom of a soil inhabited by the native savage tribes and the furious beasts of a vast wilderness. Yea, and when the early settlers of Eastern States, thought their troubles ended, and their persecutions had ceased, they began to build and plant, and fixed their expectations on remaining undisturbed in their peaceful houses, when schisms amongst them demonstrated that the *hydra monster* from whose terror they had fled, still existed among them. Roger Williams, banished from Massachusetts for maintaining the views now held by Old School Baptists, found his way to Rhode Island, and planted the standard of ' religious rights in that colony. But in almost every state in this union, persecution has been employed in scattering the men whom God has provided and ordained for the work of preaching his gospel from state to state. Some were whipped, some imprisoned and some banished, while others were actually slain in our own country, and all this suffering on their part has been overruled and made to contribute directly to the. extension of the propagation of the gospel of Christ.

CALL TO THE MINISTRY

NEW VERNON, N. Y., May 15, 1840.

MR. SANDS, through his *Herald*, has attempted a description of a call to the ministry; the concluding part only, we have read; and from the specimen which we will give, we conclude it may pass as a call to the New School ministry; but the ministers of Christ are very differently taught of the Lord. He says: "It is sometimes urged that the apostles were illiterate men. Never was a grosser error entertained. The epistles of Peter, John, James and Jude, are standing monuments of its falsehood."

Upon the subject of ministerial qualifications, Mr. Sands is at issue with the scriptures of truth. Compare the above bold assertion with Acts iv. 13. "Now, when they saw the boldness of Peter and John, and perceived they were unlearned and ignorant men, they marveled: and they took knowledge of them that they had been with Jesus." We are aware of the manner in which the advocates of *scientific divinity* dispose of this text. They tell us this was the testimony of wicked men; that it was a slander on the apostles, &c. But is this the testimony of wicked men? By no means; it is the testimony of the Holy Ghost. We are not informed that the priests, captains and Saducees, called them unlearned and ignorant men; but we are informed expressly that they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men. Therefore, who art thou, O Sands, that repliest against God? contradicting the express declaration of God, and saying that a grosser error was never entertained, than that which God himself hath spoken. Had these ungodly Jews perceived that Peter and John were graduates from some far famed college, and that they were well versed in all the sciences of human knowledge, that they were powerful logicians, and fully capable of managing any cause, they perhaps would not have marveled so much, and certainly could not therefrom arrive at the conclusion that they had been with Jesus. The whole testimony of the scriptures upon this subject, is in perfect harmony. Paul came not to the churches in excellency of speech, or in the wisdom of this world; for God hath made foolish the wisdom of this world; and it has pleased him to ordain that man by wisdom shall not know him, or find him out. And why? That the faith of the saints should not stand in the wisdom of men; but in the power of God. Thus in the example above, no splendid display of human erudition had dazzled their eyes; no astonishing development of worldly wisdom had overbalanced their prejudices; but what was by far more remarkable, that two ignorant and unlearned fishermen, having been divinely taught, having been with Jesus, could put their wisdom and power at defiance, and that God had given such signal evidence that these were truly his approved ministers. They had been with Jesus. But why? Never man taught like Jesus.

"He calls the fools and makes them know
The mysteries of his grace;
To bring aspiring wisdom low,
And all its pride abase."

He has hidden these things from the wise and prudent, and revealed them unto babes; even so; for so it seemed good in his sight. They took knowledge that they had been with Jesus; for Jesus had himself often surprised the learned Jews in the same manner; and when but twelve years old, and on many other occasions, they were astonished, mortified and confounded, that all the talent, wisdom and knowledge of their greatest, wisest and ablest men could not stand before the divine wisdom of him who requires no letters or human science to establish his cause, accomplish his designs, or prostrate his opposers. Could Mr. Sands, or any other person, succeed in proving the position which he has taken, and which the New School have generally taken, they would prove the scriptures unworthy of our confidence; but thanks be unto God, we have not followed cunningly devised fables. How frequently, even in modern times, do we have examples of the same kind. Take, for instance, the young graduate who has served seven years in a classical and Theological School, fully equipped, and duly set apart to the work; he appears in the consecrated desk, a "reverend divine;" his gestures, how graceful! Service commenced, he says his prayer with eloquence; calls on the god of missions, of Sabbath Schools, and tells him in grammatical language what to do, how to do it, and when. His prayer finished, he draws his profound sermon from his pocket, or perchance his hat; the production of mental labor, hard study; yes, his week's labor is comprised in the sheet he has prepared. He squares himself in the pulpit, adjusts his gold spectacles, and then begins to read. His sermon (for so he calls it) is made up of feathers plucked

from various birds, His voice is soft and oily, for their lungs are always weak; the clock tells thirty-five minutes, and the farce is over. The lesson is read, the preacher is admired, and all the learned and polite take knowledge of him that he has been *at school*.

But we have listened to the preaching men of a very opposite description. We have heard a Van Velsen, brought up at hard work, laying stone fence; which honest calling he still followed, for the support of his family, for years after he commenced his ministerial labors; he could scarcely read, write or speak a sentence according to the rules of gram. mar; but we have heard the truth of heaven thundered in awful eloquence from his lips; before him the learned ministers of the city of Yew York have quailed in amazement not one of them could stand before him in the discussion of gospel truth; his hearers perceiving that he was unlearned and ignorant, took knowledge that he had been with Jesus. Time would fail us to speak of a Warren, a Mead, a Choat, and a host of others, some of whom have never spent one week in school. Brother Mead (if we do not mistake) informed us that he had never spent but half a day in school in his life; yet who that knows the man, as a preacher, does not know that he has been with Jesus. Not all the flowing tide of *moon-shiney* nonsense, taught in the halls of human science, and learned by the studious school-boy, can ever feed a heaven-born soul, as God is often pleased to feed his hungry children, through the gifts which he has bestowed on such unlearned and ignorant men as we have named.

Mr. Sands says he will never term any one illiterate, who can embody his thoughts in writing with the accuracy and force of the apostle Peter. Has Mr. Sands the audacity, in the face of heaven, to ascribe to human literature, the accuracy and force of the gospel that Peter wrote by immediate. inspiration of the Holy Ghost? Does he not know that holy men wrote and spake as they were directed by the Holy Ghost? We are particularly informed by our Lord himself, where Peter received his knowledge of the Son of God. “Blessed art thou, Simon Barjonas, for flesh and blood hath not revealed this unto thee; but my Father which is in heaven.” Painful as it is, the conclusion is unavoidable, that all who embrace the theory of Mr. Sands and his brethren on this subject, are strangers to the teaching of the Holy Spirit, and are therefore left in the blindness of their minds, and in the gross darkness of human wisdom, to worship their drag and burn incense to their net. They are ever learning, but never able to come to the knowledge of the truth.

GRIEVE NOT THE HOLY SPIRIT

“AND grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption.” – Eph. iv. 30.

NEW VERNON, N. Y., June 1, 1840.

WE have been requested by a friend in Chester Co., Pa., to give our views on the above text, through the “Signs of the Times.” The popular sentiment of Arminians and work-mongers in general seems to be that the children of men, even in their fallen condition, have power to inflict upon the eternal and unchanging God, the Holy Ghost, disappointment, sorrow and grief; they have therefore supposed that the above text was designed as an exhortation to unregenerate sinners to beware of their liability to *grieve* the Holy Spirit of God, by obstinately refusing to be quickened by his divine operation. They hold that God, the Holy Ghost, operates to some extent on all hearts, and strives with all sinners to regenerate them; but some sinners are so hardened or careless that the Spirit becomes grieved with

them, and gives them over to hardness of heart and a reprobate mind, &c. If by any fair construction of the admonition of the text under consideration, we could arrive at any such conclusion, we would be compelled to yield the ground we occupy in regard to salvation being of the Lord alone, and in this surrender yield also the doctrine of the immutability of God, and of the depravity and consequent inability of men. The absurdity, however, of such notions will sufficiently appear, at least to such as are divinely enlightened, when we present the true meaning of the subject.

In the discussion of this subject, we take the position that neither the above text or any other part or portion of the epistle was addressed to unregenerate sinners. The whole epistle, by authority of the Holy Ghost, was addressed to the saints at Ephesus, and to the faithful in Christ Jesus; such as were blessed with all spiritual blessings, according as they were chosen in Christ before the foundation of the world; predestined to the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will. Eph. i. 1-5. Such as were quickened by the Holy Spirit, from a state of death in trespasses and sins; raised up together with Christ, and made to sit together with Christ, in heavenly places in Christ Jesus. Eph. ii. 1-6. Paul having fully identified the subjects of address, as the blessed, chosen, predestinated, redeemed, called and quickened people of God, organized into a gospel church, as one body, in one hope of their calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in them all; beseeches them to walk worthy of the vocation wherewith they are called. Had their calling, like many professors in modern days, been of men, then to walk according thereto would require them to follow the traditions, doctrines and inventions of men; but their vocation or calling was of God, and that according as he had chosen them in Christ before the foundation of the world; saved and called, not according to our works, but according to his own purpose and grace, which was given us in him before the world began, (2 Tim. i. 9;) therefore to walk worthy of such a heavenly calling would require that as they had received Christ Jesus the Lord they should walk in him. Suffer us here to remark, when men exhort unregenerate sinners, they have to present selfish motives, such as their eternal destiny at stake. The terrors of damnation on one hand, and the prospect of eternal happiness on the other, or their exhortations avail nothing; but to the living children of God the apostle could present no more powerful incentive than the nature of their vocation; the eternity of God's love toward them in Christ Jesus, their election, safety and identity with Jesus Christ as the Head over all things to his church, which is his body, and the fullness of him that filleth all in all. Eph. i. 23.

If by *the Holy Spirit of God, whereby ye are sealed*, &c., we are to understand God himself as a Spirit, infinite, eternal, independent and immutable, or the Holy Ghost as God, we would be compelled to consider him susceptible of grief, sorrow, disappointment, &c., which things are quite incompatible with what we have been taught of God; but our Lord told Nicodemus, "That which is born of the Spirit is spirit," as that which is born of the flesh is flesh. So in this text, *the Holy Spirit of God* appears to mean the *spirit of the renewed mind*, otherwise called the "New man, which after God is created in righteousness and true holiness." – verse 23, 24. This Spirit of God, whereby the saints are sealed, is called *the spirit of promise*, and is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory. Chap. i. 13, 14.

This spirit then we understand to be the spirit of life; the incorruptible seed by the word of the Lord that liveth and abideth forever; the seed that remaineth; the spirit of him that raised up Christ from the dead, and which dwells in all that are born of God. It is here called the spirit because it is born of the Holy Ghost; it is called the *Holy Spirit*, for that which emanates only from the Holy Ghost must necessarily be holy; it is called the holy spirit of God because it is of God. That spiritual life which was given to the saints in Christ before the world began is called, when received by us experimentally in the new

birth, “Christ in you the hope of glory,” for in him, the eternal word, was life, and that life is the light of men. When we receive it we receive Christ; for Christ is our life. “He is the Resurrection, and the Life; and when he who is our life shall appear, then shall we appear with him in glory.” That life which was given us in Adam, and which the apostle here distinguishes from the spiritual by the appellation, “the old man,” which is corrupt and carnal, standing connected with law, sin, condemnation and wrath; but this holy spirit or new man is spiritual, incorruptible, undefiled and cannot fade away; for it was and is reserved in heaven for you who by him do believe in God; an earnest of it is given us when quickened, or after that we believe. As the first operation of the Holy Ghost on our hearts brings us to believe, or in other words, convinces us of sin; of the spirituality of the law; of the impossibility of salvation by works of righteousness that we can do; so after this is effected by the exceeding greatness of his mighty power that brought again our Lord Jesus Christ from the dead, the struggle the labor, the travail of regeneration gives place to deliverance of the new man, which, not after Adam is created a natural, carnal or corruptible man, of the earth earthy; but is created after God (Christ) in righteousness (Christ) and true holiness (Christ.) By this renewing of the Holy Ghost a spiritual life is communicated to the child of God, which is the spirit of promise (in distinction from law) and whereby are given unto us exceeding great and precious promises, that by these we might be made partakers of the divine nature. 2 Peter i. 4. This spirit in our hearts exerts a transforming influence, by it the saints are sealed. This metaphor teaches two things; first, as the seal makes its full impression on the wax, and which cannot be counterfeited, so the indwelling life born from above makes an inimitable impression upon believers, conforming them to the image of Christ; and secondly, as the seal makes the instrument, covenant, will, testament or promise valid, so this incorruptible seed implanted in the saints is an earnest of their divine inheritance in glory.

This seal of God, instamped on his children, is to serve as an earnest or assurance to the saints, until the redemption of the purchased possession unto the praise of his glory; or as in our text, *until the day of redemption*. That is, as long as the saints are to live by faith upon the Son of God.

The day of redemption in this text means the same as in the first chapter and 14th verse, viz: the redemption of the purchased possession unto the praise of his glory. The possession which Christ purchased with his blood is the flock or church of God. “The Lord’s portion is his people, Jacob is the lot of his inheritance.” The purchase of this possession was a redemption purchase; not effected with such corruptible things as silver and gold, but with the precious blood of Christ, &c. The day of their redemption, in this case, means their final deliverance from corruption, depravity and death; but our apostle says, even we ourselves, who have received the first fruits of the Spirit, do groan within ourselves, waiting for the adoption, to wit: the redemption of our body. Rom. viii. 23. Until, therefore, these mortal bodies of the purchased flock of Christ are arrayed in spotless immortality, until these corruptibles shall put on incorruption, and the saying be fulfilled, “Death is swallowed up of victory,” and the saints prepared to sing the triumphant anthem, “O death! where is thy sting? O grave! where is thy victory” this holy spirit, as the signet of our God, shall be to us an earnest, evidence and assurance that when this earthly house shall be dissolved, and fall, we have a building of God; a house not made with hands, eternal in the heavens. Until that illustrious day shall dawn on us we shall need this earnest, but no longer; for

“When from the dust of earth we rise,
To take our mansion in the skies,”

we shall see as we are seen, and know as we are known. Until then may it be our inexpressible happiness, through grace abounding to the chief of sinners, to stand upon Mount Sion with the hundred

and forty and four thousand, and the innumerable multitude redeemed out of every nation, kindred and tongue; having the seal of our Father God deeply impressed upon us in heart, in life, and in practice.

But the solemn admonition of our subject demands our special attention. “Grieve not the holy spirit.” While the eternal God is infinitely above being moved by any such passions as grief, sorrow or disappointment, being of *one mind, and none can turn him*, that spirit begotten in his saints, which is an emanation from him, can be grieved. In Noah it strove with a world lying in wickedness, and devoted to awful destruction. In Lot, his righteous soul was vexed with the ungodly deeds of those among whom he dwelt in Sodom. This holy spirit, as it has existed in all the holy prophets since the world began, has been resisted by the generation of vipers, who do always resist the Holy Ghost; they fight against God, resist God, &c., but they cannot grieve nor change the immutable God, for he that sitteth in the heavens shall laugh, and God will hold them in derision; but the spirit begotten of God in his people can be grieved, burdened and sorrowful. For example, witness the case of our blessed Lord in incarnation; he rejoiced in spirit, he groaned in spirit, &c. In all the saints also may be found the same *spirit of God* which was in Christ; and that susceptibility to sorrow and grief implied in our subject. From the world the saints expect persecution, and in the world tribulation; it does not grieve them when they realize such opposition from that quarter; but they rejoice and give thanks to God that they are accounted worthy thus to suffer for the sake of Christ. The exhortation in our subject is not therefore to the men of the world; let them rage and waste the fury of their spite; but the spirit of God in the hearts of all his saints is grieved when they witness the departure of their brethren from the simplicity of the gospel of Christ; they are deeply afflicted when they see any in whom they have had confidence as christians giving heed to seducing spirits, and doctrines of devils; or when any who profess to know and love the truth depart from a gospel walk and correct deportment. Christians too frequently inflict deep wounds upon the hearts of their brethren by an unbecoming course in life and deportment. Indeed, examples have not been lacking within the last twenty years in the church of Christ. An awful disregard of the admonition before us has marked the course of very many who have now gone out from us, that they might be made manifest that they were not all of us. Christians are often grieved in spirit with the corruptions of their own natures, indwelling sin; and perhaps this is the most prolific source of all their grief.

To avoid grieving the holy spirit of God, in the sense of this admonition, requires that all the saints should walk worthy of the vocation wherewith they are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace. That we be no more children tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness whereby they lie in wait to deceive. That we walk no more as other Gentiles walk – in the vanity of their mind. That ye put off concerning the former conversation, the old man which is corrupt, according to the deceitful lusts. And putting away lying, speak every man truth with his neighbor, for we are members one of another. Let not the sun go down upon your wrath, neither give place to the devil. Let him that stole steal no more. Let no corrupt communication proceed out of your mouths. By indulging in any of those things discountenanced by the apostle, or by neglecting anything enjoined, will necessarily grieve the holy spirit of God, whereby they are sealed unto the day of redemption.

O that the Lord may enforce this important admonition on all his dear children! We feel our need of its special application to our heart, and we would, in the language of the apostle, beseech our brethren to attend to these things. Let all our arrows be hurled at Babylon, and our artillery thunder against the hidden things of dishonesty; let us fight the good fight, and never, under pretension of divine influence, cease to contend against principalities and powers, and spiritual wickedness in high places; but while

valiant for the truth, and ever hostile to the spirit of compromise with Zion's foes, let brotherly love continue among all those whose calling is by a vocation from God, to one hope of our calling. And as the apostle closed this chapter, so close we this article in his words; (not that we pretend to write by inspiration as he wrote, but because we wish to be guided and directed by apostolic precept and example;) "Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

A SHORT SERMON ON WINE

"DRINK no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." – *Paul to Timothy*

New Vernon, N. Y., June 1, 1840

UNPOPULAR as this text may appear in this day of religious reform, in which the scriptures have fallen so far behind the spirit of the age, we have nothing of popularity at stake, may venture a few remarks upon it without the fear of losing the favor of the reformers of the day.

Paul, the writer of the text, was an inspired apostle, and wrote as he was directed by the Holy Ghost. Timothy was a minister of the gospel, and a bishop or elder of the church of Christ at Ephesus. It was therefore proper that Paul, as one of the twelve judges of the twelve spiritual tribes, should instruct Timothy how he ought to behave himself in the house of God.

From the text we learn that Timothy was a man of frequent infirmity, and from the fact infer that although gospel ministers are required to be sound in the faith and practice of the gospel, they are men of bodily infirmity like all the rest of mankind.

Timothy could not be temperate in all things, unless he discontinued the use of water and used a little wine. We do not know that Paul required a tetotal abstinence from water; but he evidently believed that water was more injurious to the health of Timothy than wine would be; he therefore directed a discontinuance of the former and the use of a *little* of the latter.

Paul did not in this case, or in any other case, direct the use of *much wine*; but elsewhere forbids that the saints should be drunken with wine, wherein there is excess.

From the above considerations we infer that there is a very wide difference between the views of Paul and those of the modern false apostles of our age, as the latter hold that the use of intoxicating drinks, to any extent, is a moral sin; that they are not to be used in any case, to any extent whatever, without involving guilt and sin on the part of the person or persons using it. Paul, however, held with his Lord, that the use, **not abuse**, of all things was lawful and expedient, and all things were to be received and used by the saints with thanksgiving. Had our Lord regarded the use of intoxicating liquors as a sin, is it consistent to believe that he would have given Israel wine as a blessing, or directed the children of Israel to buy wine and strong drink; or would our Savior have changed the *pure element of water* into such wicked stuff as **wine**, and then, after the people had already well drunk, caused the better wine to

be served to the governor and the feast? Had our Lord approved of the doctrine of modern total abstinence, would he have been called a *wine-bibber* or *wine drinker*?

Again we infer, that the modern theory is not only without a divine warrant in the sacred pages, but is absolutely in opposition to the revealed laws of the kingdom of our Lord Jesus Christ. Any person, therefore, connected with the church of God, who shall violate the laws of Christ, by uniting in modern societies which are hostile to his laws, are guilty of disorder, and should be labored with as offenders; and if not reclaimed, excluded, as in all other cases of walking disorderly.

In rejecting the inventions of men on this subject, and adhering strictly to the bible, let no one suppose us to advocate an excessive, or even habitual use of wine, or other intoxicating drinks; such is not the fact, either in theory or in our practice. But we do believe, and maintain, that the bible is a full, perfect and infallible guide for the children of God. They were no countenance the excessive use of wine or strong drink, or of any thing else; but they direct that we should use all things bestowed upon us by a bountiful providence, as not abusing them. It is a reflection on the wisdom and goodness of God, for men to attempt an improvement of the divine rule. The church is required to withhold her fellowship from drunkards; and if any in our connection become intemperate in eating, or drinking, or otherwise, they are to be put away, if they cannot be reclaimed by gospel measures. It is disgraceful, and abominably wicked, for christians to indulge in an unbecoming use, or we would rather say, *abuse*, of what God has given us. Any person who cannot be reclaimed from intemperate habits, by gospel discipline, from a sense of their allegiance to their heavenly King, by the love of God dwelling in their hearts, by a sense of gospel order, by a desire to walk circumspectly, ought to be put away from the communion and fellowship of the church of Christ. To sustain them in the church by any other constraint than that found in the New Testament, is a perversion of the laws of Christ, and involves the sin of retaining in church connection, such as the laws of Zion have commanded us to put away. We care not for the slang of the enemy, in slanderously reporting us as wine-bibbers, gluttons, &c.; for so they accused our Lord; but when any of the household of faith give occasion to the enemy, to reproach them on this ground, it is trying indeed; therefore, suffer the word of exhortation.

Dear brethren, let us abstain from all appearance of evil; let us live soberly, righteously and godly in the present world. And although we are not at liberty to allow any man to judge us in meats, or in drinks, or in regard to a holy day, let us, as children of the light, as the followers of the Lamb, as the disciples of the Lord Jesus Christ, deny ourselves of all ungodliness and worldly lusts, and endeavor to show an ungodly generation that we, by the laws of Christ alone, are taught to walk worth of the high vocation wherewith we are called. If our infirmities (we don't mean depraved appetites) require strong drink, there is no more harm in using it moderately, than mil or bread; providing we use it lawfully; and it is as great a sin for us to refuse it when, like Timothy, our sickness, or natural infirmity requires it, as to refuse any other temporal blessing that God has given us. It is not in drinking a *little wine* that the evil lies; but in carnal indulgence, which inculcates an appetite for still greater indulgence, and so leads on to actual intemperance. In the use of wine and other strong drink, there is perhaps a much greater danger of cherishing an immoderate thirst, than in the use of many other things; we are therefore to be the more guarded – to use it with the greater caution; and if we cannot use it without exciting an inclination to use it excessively, it is our duty, as christians, to abandon the use of it altogether. By the same rule which required Timothy to discontinue the use of water, because it was detrimental to his health, we are required to abstain from wine and strong drink, when our infirmities require water instead of wine.

WHAT OUR FATHERS HAVE TOLD US

“In the reign of William and Mary, as early as 1699, the Baptist ministers of England signed a call for a convention to be held in London for the following objects: For aid to help feeble churches pay their ministers; to send preachers into destitute places; and to afford young men designed for the ministry, facilities for obtaining an education. What will the *anties*, the *sound-asleep* doctrine brethren say to this? Should they not at once, in memory of former favors, cry aloud, “We have heard with our ears, O God, our fathers have told us *what work* thou didst in their days, in the times of old; now “Thou makest us a by-word, a shaking of ‘the head among the people.” “Arise for our help, and redeem us, for thy mercie’s sake.” – *Baptist Record*.

REMARKS.

NEW VERNON, N. Y., July 15, 1840.

INURED as we are to the Ishmaelitish mockings of the leaders of New Schoolism, we are at no loss to determine who are by them intended by the *anties*, the *sound-asleep doctrine brethren*, *fr*. We know of no order of people – Turk, Jew, Christian, Pagan, Papal or Protestant, that they will speak of with so much bitterness as when they allude to the disciples of the Lamb of God, those who are known by way of distinction as Old School Baptists. With the exception of the last appellation (brethren) we can bear all the opprobrious epithets they can coin for our use; but we beg them to omit that of *brethren*; in it there is so much apparent hypocrisy. How often have the New School teachers exultingly referred us to some corruptions which had obtained among the Baptists in some parts of Europe, some one, two or three centuries ago; and in reply how often have we assured them that the year 1699 is not the age to which the Old School Baptists look for precedent; nor is the reign of William and Mary that to which we have sworn allegiance. If it will answer for the New School, it will not for us. We still insist upon apostolic purity in doctrine and practice; and we regard it preferable to be *sound asleep* in the arms of our Redeemer, in the love of his truth, in subjection to his government, than to be awake and as full of zeal as were those who turned the temple of the Lord into a den of thieves.

Truly, the Old School Baptists can and do say, “We have heard with our ears, O God; our fathers have told us *what work* thou didst in their days, in times of old.” We have heard of the popularity of the army of Midian, when encamped against Israel, and what work God did in giving them into the hand of Gideon and his little despised band. We have heard of *what work* God performed in the case of the new order of priests and service in the day of Korah, Dathan and Abiram, of what he did in regard to the prophets of Ahab and Jezebel – of Baal. We have also heard of one hundred and twenty-seven provinces unitedly prostrating themselves before the image that Nebuchadnezzar, the king, had set up, and of the small invincible fire-proof, lion-proof captive Hebrews, which were about that time a by-word and a shaking of the head among the worshipers of the popular deity of the plains of Dura. And if not mistaken, our fathers, the apostles and primitive saints, have told us that our divine Lord and Master, Jesus Christ, was made a by-word, and the popular religionists of that time shook or wagged their heads at him. Truly, the remembrance of what our fathers have told us of the sufferings of our

blessed Redeemer, the shame and scandal heaped on him, and the persecutions of all his dear disciples who lived godly, gives us great comfort, to find ourselves thrown into such illustrious company, accounted worthy to suffer for his name's sake, and to realize that those things done now in the dry tree are none other than such as were done in the green tree, and to have the point conceded to us by our enemies themselves, that we are the very characters.

UNION, FELLOWSHIP AND HARMONY

New Vernon, N. Y., August 15, 1840.

THERE is probably no subject of more vital importance to the children of the kingdom of Christ, than that to which we wish in these lines to call their attention. Much has been said upon the subject, by various characters, with as great a variety of designs. Knowing how much the saints desire a perfect union and fellowship among themselves, the enemy has sometimes effected to be very zealous for the promotion of the same object; and to deplore what he or they have denominated a schismatic spirit. Under this imposing pretext, the New School Baptists have generally denounced those who have, in obedience to the command of Zion's glorious King, conscientiously withdrawn their christian fellowship from disorderly walkers. Some honest hearted christians have become bewildered by the hypocritical whinings of ungodly persons, from failing to discern the true design of those who have exhorted them to a general union. There is at this present time, an uncommon zeal manifested by some in whom we have had, and some in whom we still have confidence as Old School Baptists, for union. Several articles have recently appeared in the *Primitive Baptist, the Correspondent, and the Advocate*, as also a letter recently prepared as a circular, for the W-Association, (which was not adopted) upon this subject; and among them, some very well written essays. But we have been led to examine this subject, with reference to the general want of sufficient discrimination manifested by some, and the evident bearing of *other some* to work a dissention and schism in the ranks of the Old School Baptists, under the imposing plea of union. We will not *charge* any with such intention; but when we see a series of numbers on the subject of union, prefaced by what we consider an unprovoked attack on this paper; and when we had sought for an explanation, and received none, we have found it rather difficult to suppress our misgivings as to the sort of union contended for. It is true, the attack appears to carry on its face, that which might make any farther explanation unnecessary. Inasmuch as the fact that we had dissented from some views of an esteemed writer in the *Primitive*, wherein we felt confident the brother had erred; and had opened our columns to the injured brethren of the Old School, in the Mississippi, Valley, to defend themselves against the slanderous charge of being Sabellians, heretics, apostates, &c.; that we had thus offended, was used as a signal for rallying the forces of Israel against us; and while the denouncing of more than one half of all the Old School Baptists in the United States, as base heretics, was winked at, our course is, with the same pen, and by the same *conciliatory* spirit, swelled into schism, sedition, &c.

Having just glanced at the views of some modern writers, on the subject of union, we will briefly state our opinion on the subject also.

They that gladly received the word, at the day of pentecost, and were baptized upon the reception thereof, continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer, &c. Here lies the foundation of all christian union. Where the word of the Lord is rejected, or is

not gladly received, there is no scriptural ground for christian fellowship; but where the word of life has been gladly received, as on that memorable day, and sinners, quickened by its almighty power, have bowed their necks to wear the yoke of Jesus, and in the holy ordinance of baptism have put it on, and do, like those primitive Baptists, continue in the apostles' doctrine, true gospel fellowship must, and will invariably follow. They not only continued steadfastly in the apostles' doctrine, but equally steadfast in the apostles' fellowship; and consequently in sweet union and fellowship among themselves. And while abiding in the doctrine and fellowship of the apostles of the Lamb, the saints are prepared to travel harmoniously in the breaking of bread, and in social worship. But under no circumstance are the saints at liberty to extend their fellowship where there is not a hearty reception of the word, in faith and practice, and a steadfast continuance in the apostles' doctrine. The moment our fellowship exceeds these New Testament limits, it ceases to be christian union, or gospel fellowship, and becomes a wicked perversion of the word—a mere giving of flattering titles one to another. Called with a heavenly vocation, by one spirit, and in one hope of their calling, having one Lord, one faith, and one baptism, one God and Father of all, &c., the saints are not only prepared to adhere strictly to the doctrine and practice of the gospel, as ordained by Christ and taught by his inspired apostles, but also to keep the unity of the spirit in the bond of peace; to bear one another's burdens, and so fulfill the law of Christ.. Under such circumstances, it is not only lawful, but expedient, that christians should exhort one another to cherish an unfeigned love and christian regard for the happiness and spiritual growth of the King's royal family. As we said in the commencement of this article, no subject is of more vital importance to the church of God; so we see the necessity of guarding against the influence of any thing in doctrine or practice, that is calculated to sever these blessed bonds; but we should never be unmindful that it is Satan's masterpiece to lead us, if possible, to incorporate within the embrace of our fellowship and union, something that is not found within the limits of the apostles' doctrine; and thereby to pervert our union, and subvert our hearts. Beware of him!

Let us now enquire, whether controversy, discussion, and explain dealings among professors of the gospel faith, is in reality prejudicial to a true christian union, or not. A late writer defines controversy, as meaning dispute, debate, quarrel, &c. The correctness of his definition we shall not dispute; but we know God had a controversy with Israel; although we do not understand that he quarreled with them, in conducting it. That he disputed the premises they assumed, and that his manner of displaying his disapprobation was by himself denominated a controversy, is certain. The apostles were so far from considering a controversy detrimental to christian union, that they exhorted the saints to *contend earnestly* for the faith once delivered to the saints; and this was found indispensable to the maintenance of a scriptural fellowship. Thus our Lord disputed with the doctors in the temple; and Paul disputed daily in the school of one Tyrannus; and yet the purity of the christian faith, and the spirit of the gospel, suffered nothing by this controversy.

But it may be objected, that the controversy for which we find precept and example in the scriptures, was a contention for the faith, against those who were enemies to the truth. All this we admit; but among those, opposers were found some at least in a nominal connection with the church of Christ. Christians, while continuing steadfastly in the apostles' doctrine, will find nothing to controvert in the faith or practice of each other; but when any one or more of the disciples depart from the RULE of faith and order, then such as are spiritual, are commanded to restore such a one, in the spirit of meekness. The idea that we, as Old School Baptists, are to contend against the errors of the New School, and at the same time wink at the errors of all who may please to call themselves Old School, will not answer. One wolf in the fold, will do more mischief to the flock, than a thousand in the forest.

We perfectly accord with brethren Bennett, Jewitt, Burritt, Battle, and many others, that a gentle, meek, patient, forbearing, humble demeanor, forms the christian character; and that without such a spirit as will lead us to love the truth, the order, the ordinances, and laws of Christ's kingdom, as well as all such as give evidence that they are born of God, by walking conformably to his precepts, all our pretensions are vain.

None can more sincerely deplore an alienation or coldness among the children of God, than we do; but we would not supply the want of christian union, by crying, Peace, where God has not spoken peace; nor by healing the hurt of the daughter of the Lord's people slightly. We cannot compromise the truth.

ABOLITION, A CHILD OF NEW SCHOOLISM

CHESTERFIELD Co., Va., July 14, 1840.

BROTHER BEEBE: – In the *Religious Herald* of May 28th, 1840, we discover some notice taken of a society formed in the city of New York, called the “American Baptist Anti-Slavery Society,” which society has adopted separate addresses to the churches north and south. Now, Brother Beebe, as this measure is by some amongst us charged to the Old School Baptists at the north, and by others to the New School; and supposing that you are informed how, and by whom such a society was formed, I have thought proper at the request of several brethren to ask you by whom the above-named society was formed, by Old, or New School Baptists? Please inform me, and oblige many brethren,

Your brother in trial and tribulation,

CYRUS GOODE.

REPLY.

NEW VERNON, N. Y., September 15, 1840.

OF the society concerning which our brother enquires, we have but very little knowledge; we have recently received the first number of a periodical published by a newly organized body, calling themselves the “American and Foreign Anti-Slavery Society,” and their paper now before us is christened *The American and Foreign Anti-Slavery Reporter*. This Society appears to have broken fellowship with the Old Society, and have set up an independent standard. A copy of their constitution is given in the paper before us, from which we discover their object is the immediate abolition of slavery, and, if we understand the preamble to their constitution, they also aim at a general amalgamation. A list of the names of the constituent members is also reported, among which we find Duncan Dunbar, Charles W. Denison and Z. Grenell; all New School Baptists. Among their resolutions we find the following, as offered by C. W. Denison, viz:

“*Resolved*, That we hail, with devout gratitude to God, the organization of the American Baptist Anti-Slavery Convention, which has been recently formed in New York representing hundreds of ministers, and thousands of members of that denomination, and which has already begun its labors by appointing an efficient Executive Committee of fifty, by addressing official letters to the churches at the North and South on the subject of Slavery, by furnishing credentials for an able Delegation to England, and by

other important movements, which bid fair, with the blessing of Heaven, to produce good results in that denomination, and among christians at large.”

From this resolution it appears the society of which brother Goode enquires, stands in the fellowship of the American and Foreign Society, and has no more connection with the Regular or Old School Baptists, than the latter have with the Mission, or any other modern religious societies. That some of our Old School Brethren in this state as well as in the Southern States, are in sentiment opposed to slavery, in the abstract; and would rejoice if in the providence of God the evil (for such some regard it,) might be dispensed with in a manner mutually satisfactory to all parties concerned; yet we do not believe there can one solitary Old School Baptist be found belonging to, or connected with any abolition or anti-slavery society whatever. The Old School Baptists as a body disclaim all connection with, and fellowship for religious societies of every name, object and pretense excepting the church of God. The subject of slavery and anti-slavery, abolition, &c., has never to our knowledge been discussed by the Old School Baptists as a body; they may entertain different views on this subject, for aught we know; but we have hitherto, and still shall object to a discussion of the merits of the subject through the “Signs of the Times,” as such discussions could not fail to do mischief, without promising to result in any good to either the free or the bound; besides it would be a perversion of the original and present design of our publication. Whatever merit or blame may belong to the “American Baptist Anti-Slavery Society,” recently organized in the city of New York, belongs to the New School party exclusively; and those who have represented it otherwise in Virginia, have done so, in all probability to raise a prejudice against a people who ever have, and still do feel ready to “Render unto Cesar, the things that tire Cesar’s, and unto God, the things that are God’s.”

ON MARRIAGE

NEW VERNON N. Y., Sept. 15, 1840

We are requested by a correspondent to give our views on Romans 7: 2, 3. *“For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.”* From this apostolic exposition of the law of God upon the subject of matrimony, we are fully sustained in asserting that nothing short of the death of the husband can so exonerate the wife from her marriage obligations as to leave her at liberty to marry another man. That cases may and do sometimes occur in which a wife may lawfully separate from her husband, or a husband may put away his wife, we believe the Scriptures are sufficiently clear and to the point. See Matt. 5:32; also 19:9; but in no case do we find authority for such persons to marry again. Cases may occur in which a separation may take place against the will of one of the parties, and not for the cause mentioned, Matt. 19:9; but in such cases the parties are forbidden to marry again. *“But unto the married I COMMAND, yet not I, BUT THE LORD, let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband.”* (I Cor. 7:10, 11) *“The wife is bound by the law as long as her husband Liveth.”* (I Cor. 7:39) From the plain testimony of the Scriptures as referred to above, we give it as our decided conviction that no married wife can, under any circumstances whatever, marry another man while her husband is living,

without involving herself in the crime of adultery. Nor can a man marry again while his wife lives, without involving the same sin. We do not say, first husband and first wife, for a second marriage does not constitute the parties husband and wife, where this legal impediment exists.

A bill of divorcement, legally obtained, may in the eye of our civil code disannul a former marriage contract, so that, as far as the civil law is concerned, the parties may contract to live in adultery with impunity, and their issue be legally their heirs; but the Bible gives them no such liberty. Nor has the God of heaven given *any authority* to any *earthly legislature* to divide asunder what God has joined together.

We could as soon extend our fellowship and approbation to the direct crime of adultery, where no separation has taken place between the husband and wife, as where such separation has taken place, a divorce obtained and the new connection legalized by the marriage of parties where one or both have a living wife or husband.

We know there is a difference of opinion among professors of religion on this subject; but we have ever refused to perform the marriage service, in any such case, as we should as soon connive directly at or countenance the sin of adultery. We hope NEVER TO HEAR OF AN INSTANCE AMONG OLD SCHOOL BAPTISTS; nor can we hold any as Old School Baptists who would thus live in adultery. The very use the apostles makes of this law, in the text at the head of this article, shows that the church of Christ could not be lawfully wedded to Him, in her visible Gospel order, until she became dead unto the law. Her being put away and cursed by her former husband, (the law) did not release her – *she must die*, and she did die to the law; Christ became the end of the law, for righteousness to every one that believes. We might extend this article; but we hope enough is said to satisfy the mind of our inquiring correspondent.

WHAT BAPTISM IS VALID

QUERY. – “I wish you to give me information through the “Signs of the Times” what course is proper for Old School Baptists to pursue when people come to our churches to join us that have joined the missionaries since we separated from them. Understand me, I wish your views.”

REPLY.

NEW VERNON, N.Y., November 1, 1840.

IF such persons have been baptized by New School administrators since the separation took place, we think they should renounce it, as it would not in our estimation be valid. If, after doing this, they give satisfactory evidence of repentance towards God and faith in our Lord Jesus Christ, bringing forth fruits meet for repentance, they should be received on the same principle as though they had never been connected with such anti-christian bodies; and when on profession of faith they are duly baptized in the fellowship of a gospel church, they should be considered entitled to all the privileges of Zion so long as they walk uprightly in faith and practice.

The custom of some churches that we have heard of is evidently wrong, viz: requiring a written or verbal acknowledgment of the good character of the applicant. This is wrong, as we thereby acknowledge the currency of their paper amongst us, and as the professed design is to avoid persecution. We as Christians should give no occasion to Jew or Greek to reproach us, but we are to make no treaty of peace with them to avoid the offense of the cross.

The reason we renounce, as Christian baptism, immersion from the hands of New School preachers, is, that such preachers are out of the fellowship of a gospel church at the time of administering. Many of our brethren now in good standing amongst us were baptized by unsound men – by men who are now in connection of the New School, but who at the time of administering the ordinance were standing in connection with the gospel church and acted as her servants: such we consider valid baptism.

But the question relates to cases since the connection was dissolved. We are to hold all New School Baptist churches as we hold all other anti-christian bodies, as having nothing to do with the affairs of Zion.

If we have withdrawn our fellowship from them because we could not walk with them, we must also renounce their ministrations and be entirely distinct from them, as we profess to be from the pagans; but if we can consistently walk with them as administrators of gospel ordinances, we ought not to separate ourselves from them.

VOLUME NINE. ABOLITION

NEW VERNON, N. Y., January 1, 1841.

DON'T be alarmed, we are not going to discuss the subject; but we have received some communications on the subject, and it is necessary that we should say that the abolition controversy, so far as our information extends, exists only among the New School or arminian order of Baptists, and as the Northern and Southern Old School Baptists have no disagreement on this subject, we feel disinclined to open a door for any bitterness on the subject. The New School Abolitionists of the north have issued their bull of excommunication against their slaveholding brethren of the south, and *vice versa*. Let them settle their own difficulties, or remain at war as may suit their inclination; the Old School Baptists being, on this subject, at peace, should remain so.

The committee of two of our churches, who forwarded their proceedings and resolutions concerning E. Galusia & Co's. Circular, to us, are informed that the pledge we have given to avoid political discussions, will not allow the insertion of their letter. And for the information of others we give this early notice that this volume will be devoted to other matters.

ANTI-EFFORT ASSOCIATIONS

NEW VERNON, N. Y., January 1, 1841.

THE New School papers for a few weeks past have been unusually prolific in heaping their reproaches, misrepresentations and slanders upon the Old School churches and brethren. Among the many examples we give the following:

From the Baptist Record.

“ANTI-EFFORTISM ASSOCIATION. – The following sensible remarks we take from the letter of a valuable brother in the South. Alluding to the Almanac of the American Baptist Publication and Sunday School Society, he says, ‘We are pleased to see that the list comprehends the anti-effort associations, as well as those favorable to benevolent effort. In the Kehukee association the mother of anti-effortism in North Carolina., there has been a considerable decline. A general view of this kind, should convince every unprejudiced mind that our brethren are in error, when we recollect that God has promised to bless his people in these latter days, and if we are not blessed it must be our fault.’”

By a careful and impartial comparison between the anti-benevolent associations, or those that are ill affected towards benevolent co-operation, and waiting with their arms folded for the accomplishment of God’s purposes, but who are not enjoying any of his promised blessings – by a careful comparison we say, between what they were in point of numbers and influence ten years ago, and what they are now, making every proper allowance for exclusions, deaths and removals, we shall find them to have rapidly diminished. Hence we must reach the conclusion that in a few years those organized bodies now violent in their opposition to the various objects of christian benevolence will become totally extinct. For as the light of truth reflected by education, sheds its influence upon the minds of the present generation of youth, brightening their adolescence and pouring its full blaze into the meridian of their ripened years, our entire and multitudinous denomination will have been entirely emerged from the gloom of sluggish indifference or sordid antonianism, by which she has been crippled, her energies, and her already powerful strength and resources, will be augmented; her churches and institutions, her intelligence and intellectual power will be extended, and she will take her place in influence and usefulness, in a position more than equal to where she now stands in numbers.”

Were we to reply to the *sensible remarks* of the southern writer as copied into the *Record*, we should admit it perfectly rational to suppose that every natural mind illuminated only by the light of education, or unenlightened by the holy Spirit, would form the same conclusion with himself, that the *anti-effort associations*, as he has been pleased to term them, will soon become extinct, While the “*effort*” associations are swelling their numbers by the accession of hundreds of thousands, these little anti-effort associations do not even hold their own in point of numbers – are rapidly declining. What can be more in harmony with human wisdom and carnal sense than to believe the days of the *anties* (as they modestly call us) are nearly numbered. Indeed the children of God themselves, when left to confer with flesh and blood on this subject, are but too apt to reason in the same way; and the inspired Psalmist would have fainted had he not believed that he would see the goodness of the Lord in the land of the living. There are moments of darkness when the saints are prone to say, “God’s mercies are clean gone forever!” God has forgotten to be gracious, and Zion has said, “The Lord has forgotten me,” &c. But all this despondency, this doubting and murmuring is with them, in the absence of the gracious presence of the Lord Jesus Christ. But when under the gracious influence of the blessed Comforter, how differently do they view the subject – when in the enjoyment of his gracious presence they see the meal nearly

exhausted from the barrel, and the oil from the cruise; the herds all perished from the stall, the vine and the olive withholding their wonted supplies – still, amidst all these discouragements they are heard to say, “*Yet will I trust in the Lord!*” Yea, I will trust in him though he should slay me. When blessed with that measure of faith that stands not in the wisdom of men but in the power of God, they hang upon his promises and plead the immutability of his truth; they can sweetly sing:

“Should frightened rivers change their course,
And backward hasten to their source;
Swift through the air should rocks be hurl’d,
And mountains like the chaff’ be whirl’d;
Should sun and stars forget to rise,
Or quit their stations in the skies;
Should heav’n and earth both pass away,
Eternal truth cannot decay!
True to his word, God sent his Son,
To die for crimes that we had done:
Bless’d pledge! He never will revoke
A single promise he has spoke!”

It was a matter of astonishment to Moses, until he was better taught of God, when he beheld the bush on fire, that it was not consumed. Human wisdom would have believed that the frail bush could endure the flame but a very short time, and this conclusion would have been just if God had not been there. That bush was typical of God’s people whom he chose in a furnace of affliction: they are constantly enveloped in the devouring element, and long ere this would have been utterly consumed if left to resist the fire with only human power; but such has not been the case: God will never leave nor forsake them, and while the God of the patriarchs is in the bush it cannot be consumed;

“When through fiery trials thy pathway shall lie,
My grace all-sufficient shall be thy supply;
The flame shall not hurt thee, I only design
Thy dross to consume and thy gold to refine.
The soul that on Jesus has lean’d for repose,
He will not, he will not desert to his foes:
That soul, though all hell should endeavor to shake,
He’ll never, no never, no-never forsake.”

The confidence of the saints is in the Lord; they walk by faith and not by sight. Those things of the Spirit that God has hidden from the wise and prudent of this world are revealed unto them. It is on this account they are led to view the subject in quite a different light from that which nature would suggest. That which would to the human reasoner presage the diminution and ultimate extinction of the church from the earth, cannot possibly diminish one soul from the heirs of salvation, nor drive from the militant kingdom one soldier of Jesus until that soldier receives an honorable discharge from the war under the direction of the Captain of salvation.

How easy it is for an enlightened child of God to see that the Lord is at this time *purging his floor!* In the progress of this work, many of our associations are greatly reduced in regard to numbers; but at this we are *not* half as much surprised as we are that any of us are supported and kept from deserting the standard of our crucified Redeemer, in this time of unusual trial. In former times, when there were no

two parties bearing the Baptist name, the church became lumbered with a grievous multitude of mocking Ishmaelites; those that could mimic the exercises of the sons of the free woman; but now that our Lord appears with his fan in his hand, these sons of the bond-woman are allured away from us by the new institutions of the day, by such as claim Andrew Fuller, Judson, and others as their founders, and who possess charms for them: and while all the charms of New Schoolism are spread out to admirable advantage before those whom the Lord has destined to be removed from among his people, so as to invite them out from among us, all the reproach and scandal, affliction and persecution, the Lord has been pleased to let loose upon his people, has had a tendency to push forward the glorious work of separation. As the magnet to the needle, so are the charms of the popular institutions of anti-christ to those in Zion whose hearts are not stayed on God. Can we wonder then that Zion is ploughed like a field – that our numbers are reduced in many churches and associations, and that the multitude of false professors is greatly augmented at this day? No – we are rather inclined to say, in the language of inspiration, “Except the Lord of Sabaoth had left us a very small remnant we should have been like Sodom and like unto Gomorrah, or, in other words, had not the Lord set us upon a rock, and established our goings, our inconstant feet had also departed from the statutes of the Lord, and we would have been as the New School Baptists, and like unto the Papists.

As to the epithets employed to stigmatize the Old Fashioned Baptists, such as, *anties*, *anti-effort*, *anti-mission*, *anti-benevolent*, and *anti-nomian*, they are wholly gratuitous and utterly unworthy of our notice. Our efforts, so far as we are informed by the Spirit and truth of our Lord, and will he directed by his word, to deny *self*, take our cross and follow Jesus through evil as well as through good report; to contend earnestly for the faith once delivered to the saints, and in the name and strength of our all-conquering Leader, to level the artillery of eternal truth at all the sons of Anak who dare defy the armies of the living God.

To that benevolence, which was manifested by him who was rich and for our sakes became poor, that we through his poverty might be made rich, and which leads those who are in possession of it to be kindly affectionate one towards another, and to bear one another’s burdens and so fulfil the law of Christ, we are not aliens; but with the benevolence of which Fuller, Judson, Rice and their colleagues are the authors, we are quite as familiar as we wish to be.

To the American Baptist Publication Society, to their editor and to their Southern brother to whom they are in this case indebted for a pretext for abusing us, we will say, as Job said to his self-righteous neighbors “Mock on.” We can afford to bear all your reproaches, your ridicule and your wrath, for we choose rather to suffer afflictions with the children of God, than to enjoy with you the pleasures of sin, for us to be identified with Christ’s little flock is far more desirable than all the treasures of Egypt.

THE MISSION SPIRIT EVOKED

From the Baptist Record.

‘HONOR TO WHOM HONOR’

“I MAY here remark, that the accounts of those dear Baptist brethren, Fuller, Hyland, Carey, and others, as to the destitution of the East, laid the foundation of missions in America. Influenced by love to souls, they (four young men, Judson, Rice, Newel, and G.

Hall,) were accustomed to pour out their hearts in prayer, at the back of a haystack, which was near to the college; and there called down a missionary spirit from heaven, which has proved the glory of our country.” – E. N. KIRK.

REMARKS.

New Vernon, N. V., January 1, 1841.

CERTAINLY nothing can be more just than to render honor to whom honor is due, and as Andrew Fuller and Co., have laid the foundation of missions in America, and as they instigated Judson, Rice, Newell and Hall to call down the missionary spirit, (or more properly to call it up) it is but justice that these gentlemen should have all the honor of the craft. We do think it most awfully presumptuous for men to insult the Divine Majesty, by ascribing to God, as being dictated by his spirit, that which, by their own showing, was founded by Fuller and his companions in iniquity, and is prosecuted by a spirit under the dictation and control of Judson and his fellows, which they called down *behind the hay stack*.

When Zion’s King sent forth his champions to preach the everlasting gospel, he gave them distinctly to understand that, they should be subject to the government of the Holy Spirit; but in that case honor belonged to God, and his glory will he not give to another, nor his praise to graven images. None were his counsellors, none his assistants in the grand work of calling, qualifying, sending forth or sustaining those whom he designated for the sacred work.

Is it not surprising that men who boast of their wisdom and erudition, should in one breath ascribe the missionary enterprise to Fuller, who denies the infallible efficacy of the blood of Christ to wash away all the sins of all for whom it was shed, and those of his sentiments, should in the next, as is not unfrequently the case, ascribe the whole work to God. If the writer of the above extract, or the Baptist Publication Society who have given currency to its sentiments, are so ignorant of the character, sovereignty and omnipotence of the Eternal Spirit as to suppose that Judson, and others were able to call him down, from heaven, we ask, can greater darkness brood over those heathen lands which they contemplate the conversion of, than those sable shades that so completely enfold the minds of every son of Adam who is capable of endorsing the sentiments expressed by them?

SERIOUS CHARGE, IF TRUE

“A WRITER in the *Utica Observer* over the signature of ‘A Baptist,’ charges both the students and professors of the Hamilton Institute with legal perjury at the recent election. For the character of this valuable seminary of learning and the cause of Christ, we ardently hope there may be no reality in this assertion. We are loth to believe that our brethren at Hamilton would engage in the political conflict with which our country has of late been agitated, and leave their higher and holier duties as ambassadors of Christ. It is impossible. Surely our Hamilton friends will not remain silent under so caluminous a report!” – *Baptist Record*.

REMARKS.

NEW VERNON, N. Y., January 1, 1841.

PERHAPS not; but why have the professors and students of that institution, and all their friends thus far let this matter rest? With the circumstances upon which this charge is based, we are uninformed; but of this one thing we feel quite confident, none can be more deeply interested in the selection of the rulers of our states and nation, nor from any do we look for more corruption in these matters than from those who are now courting, and are destined eventually to be married to the civil powers of the earth. With the editor of the *Record* we call on Dr. Kendrick and all his apprentices to come out and clear themselves from the charge, *if they can!*

RENOUNCING IDOLS

“*Predestinarian Baptist Convention, for the PURPOSE of a new association begun and held at Salem Meeting house, Boone County, Ky., on the 27th, 28th and 29th of November, 1840.*”

“A FRIEND has furnished us with a document with the above title; and we regret that we cannot say anything in commendation of the proceedings of this body, or of the Spirit by which it is actuated. It is composed of eight fractions of churches, which have rent themselves from the North Bend Association, on account of the missionary spirit prevailing in that Association. They claim to represent 295 members; but as the bible assures us that no man ever yet resisted God and prospered, we are sure that all who oppose the spread of the gospel will be defeated; and these with the rest. We cannot forbear an expression of our unfeigned sorrow, in view of the direful effects of that fell spirit of discord and anti-christianity, which is manifested on the part of those misguided brethren who set themselves in array against the spread of the word of life; and in all sincerity we say, ‘Lord forgive them, they know not what they.’” *Banner & Pioneer.*

New Vernon, N. Y., January 1, 1841.

THE editors of the *Banner & Pioneer* seem to regret that they cannot speak well of these *predestinarian* Baptists, of Boone County, Ky.; but we entreat them to spare their grief; for if they had studied to frame a eulogy for these brethren they could not have better succeeded than by the insertion of the article above copied. It is as natural for the popular Arminian Baptists to hate Sarah’s children as it is for war to exist between the seed of the serpent and the seed of the woman. Old Ahab could speak in terms of strong commendation to Jehosaphat, of all his prophets; but, in speaking of the Lord’s prophet, “There is” (said he) “one man Micaiah, by whom we may inquire of the Lord, but I hate him, for he doth not prophesy good concerning me, but evil.” 1 Kings xxii. 6, 8. Ahab’s commendation and partiality to his four hundred prophets, were strong presumptive evidences to Jehosaphat that they were false prophets, while his hatred to Micaiah was good evidence that he was a prophet of the Lord. In the same light we hold the testimony of the *Banner*.

In venting its spleen against this little band of Predestinarian Baptists, the *Banner* places anti-christ precisely where Paul said he should be revealed, viz: So that he as God sitteth in the temple of God, shewing himself that he is God: for Mr. W. charges their opposition to the New School party as

opposition to God; and says, These must be defeated with all that oppose the spread of the gospel and resist God! In what particular do they resist God, or are they opposed to the spread of the gospel? Is it in that they believe in the universal government of God over all events, as expressed in the doctrine of predestination? Does *this* constitute their *resistance of God*? If so, then to believe the opposite sentiment (Arminianism) with the New School, would be consonant with the Divine will. Or is their opposition to the abominable deception and vile trickery practised under the modern missionary cover at this day, justly called opposition to the spread of the gospel? So these men would have us believe; but such is not the truth. The very reason why the Predestinarian Baptists have withdrawn their fellowship from the modern New School order, is that the latter have departed widely from both the doctrine and practice of the gospel of Christ; and for that reason they are commanded of God to withdraw from them: their withdrawal therefore instead of resistance of God, is in obedience to his divine precepts.

The Predestinarian Baptists are the only people on the earth that love the gospel of Christ, and these are the only people under heaven that will publish the gospel from a sincere love of it. Take away the salary of your modern missionaries, and see how many will remain in your field! But we challenge the New School to point out an instance, where any Predestinarian Baptist preacher, who trusted in the Lord was ever driven from the field where the Lord had stationed him, for want of funds. But the spirit that will disclaim, and retire from their God-dishonoring craft, and that leads the servants of the Most ugh to repose all confidence in him, is by the *Banner* denounced as a *fell spirit!* (meaning a devil!) of anti-christianity, and those brethren who are led by the influence of the spirit of truth, are denominated *misguided brethren*; because they are not guided by the secret conclave of dignitaries, who work the wires of the New School machinery, are not guided by the Board of Foreign or Domestic Missions – therefore these profane wretches dare to take the name of the Lord in vain, assaying to inform the Lord that his preachers and people “Know not what they do!”

“BEHOLD THE LAMB OF GOD!”

“Behold the Lamb of God that taketh away the sins of the world.” – *John the Baptist*.

NEW VERNON, N. Y., January 15, 1841.

WHILE in the faithful discharge of that duty to which he had been divinely called, John Baptist preached in the wilderness of Judea, and buried in the bosom of Jordan all such as gave him satisfactory evidence that they were prepared for that sacred ordinance. Jerusalem and Judea and all the regions around about Jordan came out to his baptism; and while in the act of immersing the repenting Jews, John saw Jesus approaching, and gave testimony that he was the Christ. Identifying his very person, he pointed him out amongst the multitude, on which occasion he made use of the words at the head of this article.

These words are full of meaning: not only because John saw and bore record that this was the Son of God, and thus fulfilled another grand design of his heavenly vocation; but the words employed in this case, as indited by the Holy Ghost, uttered volumes in this short sentence, *Behold the Lamb of God that taketh away the sins of the world*. Throughout the entire ceremonial dispensation, and from the morning of time, from the early sacrifice of Abel, lambs were made use of for sacrificial purposes, as the most significant emblem nature could supply of him that was to come. Should we contrast the

offering of a lamb by Abel with the product of Cain's system by works, that he obtained from the bowels of the earth, which was at that time groaning under the curse of God for man's sake, we might in the understanding of this subject contemplate the riches of God's grace, richly displayed in striking contrast with every system of religion, the existence of which was of earthly origin. The paschal lamb that was slain in Egypt preparatory to the emancipation of God's chosen tribes, whose blood was sprinkled on the door-posts of the dwellings of the Israelites, as a peaceful sign that God's avenging wrath, that night to be poured forth upon the pride of Egypt, should pass them by, and the flesh of which was to be eaten with bitter herbs, was all designed to set forth Christ and him crucified. The thousands of unblemished lambs that by the special appointment of God himself constantly teemed upon the Hebrew altars, uttered the same sentence that we have written as the foundation of these remarks.

Another striking example we have in the case of Abraham and Isaac. "God will provide himself a lamb for a burnt offering." said the patriarch to the lad; and on the mountain which God showed Abraham, this prediction was more plainly illustrated in the offering of the ram that was caught in the thicket by his horns, and the release of the entire posterity of the free woman. What ample room we find for enlargement in the contemplation of the types and predictions going before and pointing, like John, to the Lamb of God that taketh away the sins of the world. But alas! –

"No blood of bird, nor blood of beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea,
Could take our dismal stain away.

Jesus the Lamb, his blood alone
Has power sufficient to atone;
His blood can make us white as snow;
No Jewish rite could cleanse us so."

All the vast multitude of slaughtered lambs that were ever offered, were sacrificed at the expense of those by whom they were offered; but these could not put away sin, except in a figurative or ceremonial way; but in the person of him to whom the Baptist pointed we see the Lamb of God. "God gave his only begotten Son," "God spared not his own Son," and hence, from this consideration, he was emphatically the Lamb of God, and that in distinction from all that had ever been offered as typical of him. In this brief sentence, "Behold the Lamb of God," those quickened Jews who heard John preach were called to turn away from all the previous expectations they had ever entertained of salvation by the deeds of the law; and by the same are all the redeemed of the Lord among the Gentiles now commanded away from every human device, from every earthly scheme and system ever invented by men, and look to God alone for salvation. But why behold or look to Jesus as the Lamb of God? Because he taketh away the sins of the world. The sacrifices under the law were never designed to extend to any of the Gentile nations – they were only offered for Israel; but in the Lamb we have not only a propitiation for the sins of such Jews as were ordained unto eternal life, but also for the sins of the whole world. But it may be inquired, In what sense did Christ take away the sins of the world? It is contended by Arminians and Universalists that Christ made an atonement for, or took away all the sins of all mankind. If this position be correct, then there is not at this time a sinner on earth; for if the sins of all men were taken away by the atonement of the Lamb of God, those sins which he took away could not remain as they were before he took them away, or where would be the triumph of his cross? The truth is, salvation must be as general and as universal as was the atonement; for the blood of Christ

cleanseth from all sin. The Lamb that John bore record of *taketh away* the sins of the world. He did not open up a way whereby we might, by certain exertions, means, &c., be released from the guilt and consequences of sin, or bring the human family into a salvable state; or merely to so satisfy the law and justice as to purchase to himself the right to offer salvation conditionally to all mankind, and leave them to accept and be saved, or reject and be damned. The Lamb of God has finished the work that the Father gave him to do. This was a definite work, and well understood by our Lord, when he said, "Lo! I come to do thy will, O God." What the Father gave him to do was fully comprehended in the execution of the Father's will. And it either was or was not the will of the Father that he should save all mankind from their sins; if it was, then they are safe, for as we before quoted his words, "I have finished the work thou gavest me to do;" but if it was not the will of God to save all mankind from sin, then Christ did not come to save all men; for he came to do the will of him that sent him, and to finish the work.

But we have dwelt thus far on the negative. The question returns, How, or in what sense, does he take away the sins of the world? We understand by the expression no more nor less than this: He had a people among the Jews, and other sheep he had also that were not of that fold; them, he said he also must bring; and where Jews and Gentiles were included they were generally called *the world*. We might give many examples from the scriptures where the terms *world* and *whole world*, &c., are used in a very limited sense; as "If we let these men (the apostles) go, the whole world will go after them, and the Romans will come and take away our place and nation." "And we know that we are of God, and the whole world lieth in wickedness." Such passages are so common in the New Testament as to leave no room for caviling upon the subject. We are unavoidably brought to the conclusion that Christ either died for all the sins of all mankind, for part of the sins of all mankind, or for all the sins of all his people, they being but a part of the whole family of man. Now if he died for all the sins of all mankind, then all mankind will be saved, or else the death of Christ has failed to secure salvation to those for whom he died, and in that case none can be saved. To believe that all are included in the atonement of Jesus, and consequently are saved, will directly contradict what the scriptures assert, viz: that "the wicked shall be turned into hell, with all the nations that forget God;" and to believe that none will be saved is to disbelieve the oath and promise of our God, as recorded in the same sacred volume; and if to sustain any position, we are driven to the necessity of making the bible a book of contradictions, then we can no longer consider its testimony valid on any subject. Hence the position that Christ died for all the sins of all mankind is untenable.

If we take the ground that Christ died for the original sin of man, or in other words, for a part of the sins of all mankind, we are still in a wretched condition; for he that transgresseth the law in one point is guilty in all, and there would be on this ground no rational hope for the salvation of a single soul.

But on the scriptural ground that he laid down his life for his sheep, that "He gave himself for us, that he might redeem us from *all iniquity*, and purify unto himself a peculiar people, zealous of good works;" on this ground we find a solid basis for the consolation of God's children, that he has saved them, and called them, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began. With this scriptural view all the types are in harmony. Abel's firstling of the flock was not offered for Cain. The passover lamb was not slain for, nor eaten by the Egyptians, nor did its blood prevent the destroying angel from executing the vengeance of God upon the first-born of the Egyptians. The ram that Abraham offered did not restore Ishmael to the family of Abraham. Not one of all the offerings that were made under the law were applicable to any other than the children of Israel. Now in all these types, an atonement exclusively for the elect of God is taught and demonstrated. Abel was a figure of God's acceptable people, and he with his offering was respected of God, while Cain and his offering were disrespected. When Isaac was bound and laid upon

the wood, and the command was given to slay him, and the dreadful knife was raised, Isaac described the state of the elect when under the sentence of God's holy law; and when he was released, and the lamb that God had provided was offered in his place, and actually bore that suffering and death to which Isaac had been doomed, Isaac was an emblem of the spiritual children of the free woman. Now we, says Paul, as Isaac was, are the children of the promise." Nothing is more clearly established than that ancient Israel was typical of the election of grace. "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." All the offerings therefore that were made for Israel under the ceremonial law, prefigured the offering of the Lamb of God, bearing the sins of his people in his own body, to expiate their guilt, and to bring in everlasting righteousness for them, and for them exclusively. The intercession of Christ is also founded on his atonement, and must agree in measurement therewith as exactly as did the mercy seat with the dimensions of the ark. And the intercession of Christ is on this wise. "I pray not for the world; I pray for those thou hast given me out of the world."

Another argument equally irresistible in defence of the scriptural doctrine of the definite and exclusive design, nature and application of the atonement, is founded on the pre-existing relationship of Christ and his people. The right of redemption was founded on relationship, as the husband is alone the legal representative of his wife, the father of his child, &c. The life of all the church of God was given them in Christ, (not in themselves) before the world began. That church, in all its fullness, he has ever represented, and that church he ever will represent. This union and relationship existed before all time, extends throughout all time, and extends eternally. On this part of our subject we might enlarge, but we should swell this article to too great a length.

Finally, to every poor, desponding, quickened soul we reiterate the text, Behold the Lamb of God! As all that were bitten in the wilderness, when they looked on the brazen serpent, were healed, even so shall Christ be lifted up, or rather now has been lifted up, that whosoever believeth on him may not perish, but have everlasting life. Behold the Lamb, and that in connection with his work. He taketh away the sins of the world. Poor Gentile sinner, Jesus died for his people among the Gentiles as well as among the Jews.

Again, christians, behold your Lord, your King, your Leader, the Captain of your salvation; behold him as a lamb that has been slain, has accomplished all that heaven decreed, all that the Father gave him to do; and therefore fear not the powers of hell and death; they are vanquished foes. Behold his lamb-like innocence, humility, submission and harmless deportment, and strive to imitate his divine example.

A RIDDLE

New Vernon, N. Y., March 1, 1811.

WE have for many years been partially acquainted with the inmates of a house, whose history, if we were able to do justice to the work, would be interesting, and perhaps profitable to some portion of our readers. The house itself is fearfully and wonderfully made, and has stood in its present form a little more than forty years. The materials of which the house is made were originally very good, but now appear to be in rather a dilapidated and decaying state. It has been thought by good judges that there is contagion in the building; and this conclusion has been confirmed, by the appearance of "spots of leprosy in the walls, like fretting sores. Now what we wish to relate, is in reference to the tenants of this house. And what think you of two families occupying one house? You know that unless they agree

pretty well, they must live very uncomfortably together. Well, we know this to be the case; for although the house is inhabited by but two individuals, it frequently seems to contain, as it were, “the company of two armies.” We have known them to be engaged in such deadly strife, that without foreign interference they would certainly have destroyed each other.

It will answer our present purpose, without calling names, to designate these fighting neighbors, the Old man and the New man; for the eldest tenant of the house has in reality had possession of the premises ever since the house was built; but the other took his residence in the same house, some years afterward; having the consent of the builder and owner of the house. On the occasion of the New man’s moving into the house, we shall never forget what a dreadful uproar took place. The Old man is not only old, but he is a strong man; and being armed, had kept his palace, and his goods were in safety, until that memorable struggle took place. No tongue can tell, nor pens describe, with what awful desperation that battle was fought. It was the most sanguine and dreadful conflict, between the most powerful disputants, and attended with the most thrilling and affecting circumstances that we ever witnessed. Incredible as our description of this scene may appear, we do assure our readers that the very heavens grew dark on that occasion! loud thunders shook the world, and vivid lightning’s played around! The voice of words were heard, until the reeling walls of the disputed house seemed ready to be dashed into a thousand pieces, like a potter’s vessel.

The old man contended for the exclusive possession of the house, and set up the plea, that he had held a peaceable possession so long, it was his lawful property. Moreover, he found certain passages of the law, which he interpreted to mean, that no such tenant should be allowed to occupy any part of the premises; from ancient records he also showed that the house had been mortgaged to his king, whose name was Death; and by his will, he claimed the exclusive right to the house; but he was foiled by the Wonderful Counselor for the other, who proved beyond dispute, that the bond was canceled, and the property redeemed from all encumbrance, excepting that he, the old man, might, by the suffrage of the proprietor, remain in the basement story for a short time. He also contended that he was able to defend his right, and that he would never go out alive. But, as the result of that struggle has abundantly proved, the old man was mistaken; for one, stronger than he, came, and the old man was bound, and his goods were spoiled. The victorious warrior, (for he was a man of war) who had made bare his arm in vanquishing this potent enemy, claimed the right to dispose of the premises as he pleased; and he assigned to the new man all the upper part of the house, to have and to hold from that date forth, during the pleasure of the landlord, or as long as the house should stand. When the new man entered his mansion, how different was the scene! The conflict was over, the old man was in chains; and it was whispered that he was dead; and the new man made great reckoning on having the house completely purged, purified, set in order, made pleasant, peaceable and beautiful; but scarcely had the work of reform and improvement commenced, when the new corner thought he could perceive signs of life in the carcass of the old vanquished foe; nor was he at all deceived in his apprehensions; for suddenly the old man revived, and in a most surly, insolent and quarrelsome manner, bid the new man leave the house. The new man trembled convulsively, at this unlooked for treatment- plead that he had been put in possession by the lawful owner of the Property; and that he had obtained liberty to hold possession of all the upper part of the house, as long as it should stand; and that when this earthly house should be dissolved, he had a building of God, a house not made with hands, eternal in the heavens. But the old man disputed his plea, and insinuated that he was laboring under a delusion, in regard to having been put into possession of the house, or any part of it; and declared that the new man had not been put into the possession, and that he could not in justice be. Finally the artful language of the old man was such that the new man began to fear exceedingly, that he was truly under some dreadful delusion. Under

these impressions, he wept and prayed, and fasted, and labored, and struggled, for many days; until his Lord again appeared for his deliverance, and gave him a renewed evidence of his goodness and mercy. After this conflict was over, things went smoothly on for some time; but after certain days, the old man brought home with him some old comrades, (among whom was a very celebrated, and ardently pious Mr. Charity, D. D., and a few of his neighbors, Good Works, Carnal Mind, Law Righteousness, and one very shrewd old fellow, called Human Reason, A. M.) and insisted on entertaining them in the upper part of the house, as they were all used to high living. At first the new man objected; but seeing that the company were all very pious, and being fond of religious company, and fearing that he would be thought uncharitable, if he should reject them, he consented; and they all came in, and seemed to enjoy a merry time; indeed, the old man himself began to be very religious; and he and his guests soon found occasion to chide the new man for backwardness, inertness, a want of zeal and activity, &c.; and he, poor fellow, began to feel something of his leanness and barrenness; he confessed the justness of their censure, and begged them to aid him in an attempt at reformation; to this, they being of the benevolent order, readily consented, and forthwith began a course of lectures, in which they told him that he was entirely too tight laced in his religious principles; that he was trusting too much to grace; and that he did not lay a sufficient stress upon good works; they read off to him a long chapter, upon duty religion, duty faith, duty prayer, &c.; and urged that he must be up and doing-that he must use the means of grace. They told him, moreover, that thousands, by tight lacing, had become sickly; had brought on consumption, and even death. It was the unanimous opinion of the gang, that New man *must make brick without straw*; and when he complained, they told him he was idle; and they applied the lash until his groans and sighs became indescribably dreadful; and it is our sincere opinion, that these thievish imps would have worked poor, distressed New man to death, if it had not been for an interposition of his Lord; for they had already got him to consent to change apartments with his fellow tenant, and he had moved down stairs, quite into the cellar. The new man had been persuaded to believe that for, and in consideration of his kindness in changing rooms with his neighbor, he would be exceedingly happy, and enjoy great peace of mind, &c. But to his mortification he found the room very dark, the light and warmth of the sun being shut out; and had only light enough to perceive that the room was dreadful filthy, and that it contained innumerable reptiles, serpents and scorpions. This exercise threw him into a cold sweat, and he was dreadfully tried in his mind, to account for his troubles; he made some vain attempts to man, these serpents with carnal weapons; such as good resolutions, large quantities of formal prayer, and many other weapons of the same kind, that he found among the lumber of the old man-all to no effect; for he found himself only beating the air. In this dreary condition he remained, until the next visit of his Lord and Master, who came to his relief, opened the prison door, took his feet out of the stocks, set him in a large place, thrust his old man down into the nether apartment, and raised him, (the new man) again to the enjoyment of former light, life and liberty.

We might continue our parable ad infinitum; for the old man and the new man cannot get along peaceably together; the new man having received an order from the court of the King's bench, to crucify the old man with his comrades; and in his attempting to execute this sentence, they have had some awful combats; and the old fox has often *played the possum*, and made his antagonist think he was dead; but as soon as a favorable opportunity presented, he would revive; and in many instances would bring the other into subjection to the law of sin, that was written on the walls of the, house. The new man, in some of his struggles, has been heard to – cry out, O wretched man that I am! Who shall deliver me from the body of this death? But we are credibly informed, that he has received an assurance from his Lord, that a few more struggles will end the strife-when the old crazy walls of the

disputed territory shall be thrown down, and he shall then inhabit an incorruptible building, far from the noise and rage of the old man.

Reader, do you understand the riddle?

QUALIFICATIONS OF A BISHOP

“BROTHER BEEBE: – As it is no trouble to you to sit down and write, I request you to give your views on the qualifications of a bishop; those named by Paul to Timothy. – 1 Tim. iii. 1-7. I wish you to treat particularly on hospitality, no striker, no novice. Your brother, – CYRUS GOODE.”

REPLY.

NEW VERNON, N. Y., March 15, 1841.

By the office of a bishop, we understand a pastor, or elder; one whom God has called by his Spirit, and qualified by special gifts, to feed the flock of God, over which the Holy Ghost has made him oversee. The notion that bishops are a superior grade of officers in the house of God, would imply an aristocracy in the kingdom of Christ; and such a notion is but a relic of popery.

Of the indispensable qualifications laid down by apostolic authority, the first is, He must be blameless; by which we understand, he must not be justly culpable, or subject to the censure of the church, while holding the office. We do not understand the apostle that a bishop is to be more holy in his nature than others; but as he is to administer the laws of Jesus to the saints, it is indispensably necessary that he should himself be subject to the same laws.

Second. He must be the husband of *one* wife. It is generally believed that the true sense of this requisition, only means that he shall have *but one wife*; we do not feel at liberty to give the text such a loose construction; we would prefer that every bishop should have a wife; and certainly *but one*.

Third. He must be vigilant. Not like those careless, lazy drones, that the prophet describes, as sleepy dogs, laying down, loving slumber, or, like many in our day, so lilly fingered and delicate that they cannot bear fatigue; they must be vigilant, active, not only in the affairs of Zion, doing what their hands find to do, with their might; but when occasion requires, they are not to be above laboring with their hands, as Paul and others have done.

Fourth. They must be sober. Not jocular, frolicsome, or playful, not liable to become intoxicated with false doctrines, vain philosophy, vainglory, or pride; such imperfections have destroyed the usefulness of thousands. The bishop, should be sober, not frantic, not enthusiastic, but with all gravity and soberness, contending earnestly for the faith once delivered to the saints.

Fifth. Of good behavior. This is to be regulated by apostolic instructions – See verse 15. The behavior of a bishop can only be good when he is governed by the laws of Christ, and when with diligence he is engaged in teaching the saints to observe all things whatsoever Christ has commanded.

Sixth. Given to hospitality. On this item of the qualification of a bishop, brother Goode desires us to dwell particularly. That which passes off currently at the present day for hospitality, and pure

benevolence, is not the kind which we understand the apostle to enjoin on gospel bishops. The most popular bishops of our day, although they would have been called greedy dogs in Isaiah's time, claim an exclusive right to the name, (benevolent) while that description that would lead them who obey the gospel of our Lord, to deal their bread to the hungry, to clothe the naked, minister of their own to the necessities of the afflicted, and to visit and relieve the widow and the fatherless, &c., is not with them a ruling passion, not a predominating propensity of their *kind* hearts. True, they make many flourishes and pretensions to hospitality; they send swarms of hungry missionaries to eat out the substance of the poor heathens, the Indians, and the Africans; and this to afford the greater facilities to their schemes of polished priestcraft by which they have their wealth at home. They do their alms when they have sounded their trumpet; but not by giving bread to the starving. To the hungry, the starving, the dying, who may be suffering the most severe want, they will give a tract, and then boast of their benevolence.

Many instances might be named; we will mention one or two. One of those bishops, of modern hospitality, in the city of brotherly love, invited a poor blind man to preach in his pulpit; the arrangement was made, the appointment made public, and an overflowing concourse of people came to hear the blind preacher hold forth. At the close of the service, the hospitable bishop arose, and in a most pathetic, whining and sobbing manner, told the assembly that this poor blind preacher was very poor, had a large and helpless family, was in debt, was about to lose a small piece of land, which was all his dependence for the support of his family, wept much and loud, and begged the wealthy to contribute largely. They did so, and the collection amounted, probably, to several hundred dollars; of which the Rev. Mr. K-d handed over to the poor blind man on the next day, (before witnesses) a five dollar bill! and that was all the blind man received of that collection. Was that bishop, who could plead for, weep over, and take up a collection for the poor blind man, given to hospitality? Yes, to modern clerical hospitality; but not to that kind that Paul enjoined.

Another instance in the same city. A certain church having plunged deeply in debt, to build a magnificent temple, in Sansom street, mortgaged the premises for much more than it would sell for; when tired of paying interest on their debt, which, if our memory serves, amounted to from fifty to eighty thousand dollars; dissolved the church, suffered the house to be sold under the Sheriff's hammer, and actually bought back the property for about eight or ten thousand dollars; for the *new church*, formed of the members of the old one. Thus by changing their name, they evaded the obligation to pay their just debts – and now stand rank and file, head and head, with the most extravagant patrons of New School benevolence.

Altogether unlike the above, is that hospitality of which the apostle speaks. The Bishop of a gospel church is necessarily called to mingle with the poor of his flock, to visit the afflicted, to weep with those that weep; and if he should be destitute of the principle of hospitality, he is disqualified for the important ground he is to occupy. The bishop's house, too, must be accessible to the poor, as well as others; and if he be penurious, inhospitable, and unkind in his disposition, the cause he stands in the defense of, will be reproached. We have known some instances which might serve to illustrate. One minister, who soars high among the New School order in the city of New York, who having visited and preached for a poor, little flock in the eastern part of this county, declared in the presence of a number of brethren, that he would visit that church no more, because they did not take up a collection for him. Some instances (nearer home) have come to our knowledge, of bishops' refusing to attend funerals, or render like services without pay; and in some of our city churches it is quite common to leave brethren to pay for their horse-keeping at the livery stables, even where wealth and luxury are. This is not gospel hospitality; nor is the hospitality of the bishop or the christian, to be confined to the pale of the church; they are exhorted to "Be careful to entertain strangers; for some have entertained angels unawares."

And it is also enjoined on them to “Do good unto all men, as much as in them lieth.” If thine enemy hunger, feed him; if he be thirsty, give him drink. And this ornament of the christian life, shines with still superior lustre in the servant of the church of God, who holds the sacred office of a bishop.

Seventh. The bishop must be apt to teach. This requisition depends not on any human preparation, or classical training; an aptness to edify the disciples of the school of Christ, is a special gift; and where it is not manifested, the church ought not to set apart to the work of the ministry. Men may be very flowery, fluent, and interesting in their pulpit performances, and yet not apt to teach. Their flocks, fed on *moonshine*, will be like the Egyptian lean kine; they may set under such preaching for an age, and not be able to guess what are the doctrinal sentiments of their bishop. While others, comparatively unlearned and rude, are divinely qualified to edify, comfort, instruct, and establish the saints.

Eighth. Not given to wine. By this negative description of what a bishop should be, we are not to understand what is now called *teetotalism*; for in chapter v. verse 23, of this epistle, he exhorts Timothy to use *a little* wine. We would rather understand the apostle, that a bishop should not be a man given to an immoderate or unbecoming use of wine; while *a little* may be used by the bishops, for medical or other purposes; yet, when a bishop shows a decided propensity for wine, cannot feel comfortable without his periodical drains, a development of such a propensity is very much against his usefulness. He is to be an ensample to the flock; and if he indulges in an improper use of wine, others are encouraged by his example to follow suit, and perhaps go far beyond the copy.

How unbecoming the character of a christian, and much more so the standing that a bishop should sustain, to manifest a perpetual thirst for intoxicating drinks; so much so, that having such propensities, they are by the divine rule disqualified for the pastoral office. What can be more disgusting to a company of christians, than to see men professing to be commissioned of God to preach the everlasting gospel, coming to them disguised with intoxication? As men of the like description are not to be admitted to the office of bishop, so we infer the duty of the church to withhold their countenance and fellowship from such as fall into such habits, until they can be reclaimed.

Ninth. No striker. A quarrelsome, peevish disposition, ready to break forth unbridled in rioting; or one that would lead its possessor to take it upon himself to avenge him of his adversaries, would destroy all the usefulness of a bishop, that might be in every other respect qualified to hold the office with profit to the house of God.

Tenth. Not greedy of filthy lucre. If a greedy, avaricious disposition to accumulate earthly treasure, disqualifies a man for the work of the christian ministry, how few indeed will be found standing on apostolic ground! What multitudes, when weighed in the balance, are found wanting! In writing to Titus, this apostle tells him of many unruly and vain talkers and deceivers, especially they of the circumcision, (or covenant of works) whose mouths must be stopped; who subvert whole houses; teaching things which they ought not, for filthy lucre’s sake. Nor are there less of this description of bishops at the present day, who teach things that have neither precept nor example in the New Testament, for the sake of gain. Who would teach the organization of Missionary Societies, Mite Societies, Cent Societies, and all the long catalogue of humanly devised tricks, if there was no money to be made by such departures from the simplicity of the gospel? As a greedy disposition to accumulate earthly substance will lead bishops to teach unwarrantable doctrines, to the subversion of whole houses, such a disposition is not to be tolerated by the church, in those who profess to be the ministers of Christ. That the ministers of Christ, whom he has called to leave their worldly employment’s and serve the church, have a right to expect that their brethren will contribute freely to their support, we are bound to admit; but to leave the peculiar work of their vocation, (the preaching of the word) to form

conventions to contrive ways and means to extort from the people all that by hook or by crook they can persuade them to give, betrays the disposition of Isaiah's greedy dogs.

Eleventh. But patient. It was a special charge of our Lord to those primitive heralds of his gospel to take no thought for the morrow, what they should eat or drink, or wherewith they should be clothed; but to leave all this with him who knows that his ministers have need of all these things; and he who clothes the grass with beauty, that paints the lilly with more glory than Solomon possessed, could and would assuredly provide for them. Patiently it becomes the ministers of Jesus to make it their first business to seek the kingdom (or church) of God, and his righteousness, and all these things shall be added unto them. Truly, many of God's dear ministers at this day need patience while toiling in the service of the church, while in perhaps too many instances their faithfulness is far from being reciprocated by the kind attention of those on whom that part of the responsibility rests.

Twelfth. Not a brawler. There is a wide difference between brawling and the appropriate work of the bishop; men may make a great noise about religion, raise a tumult, disturb the peace and fellowship of the saints, and yet know nothing of the savor of divine grace. Not such are the called to be bishops of the house of God.

Thirteenth. Not covetous. Covetousness is idolatry, and there is no agreement between the temple of the Lord and an idol. We knew a man sent from a church in New York City to preach to us poor, illiterate country people, of whom it has become proverbial that he always happens to be in great want of whatever he sees. Now such men are extremely troublesome to the churches – men that cannot look upon the property of their brethren without coveting it; and if such men could preach like the old apostle Paul, the churches would not be half so glad to see them come. We had one pass through these parts not many months since, exhorting the sisters to sell their carpets and give the assails to their preachers. Although this man's preaching is, as far as we know of, unexceptionable, his covetousness has kept him in difficulty with the churches, to our knowledge, for the last twenty years. How important then that the ministers of Jesus should look to it lest they indulge in a fretful and impatient covetous disposition.

Fourteenth. One that ruleth well his own house, having his children in subjection with all gravity. On this point perhaps all the ministers of Christ feel their deficiency, yet it is nevertheless incumbent on them, as far as ability is given, to rule well their own families. They are not required to make Christians of their carnal offspring, as that is exclusively the work of the Spirit; but by precept and example exert an influence that shall be felt and respected by their children; for the apostle adds, (in a parenthesis) "If a man know not how to rule his own house, how shall he take care of the church of God."

Fifteenth. Not a novice; lest, being lifted up with pride, he fall into the condemnation of the devil. This text has been used as a kind of hobby, by the New School, in support of Theological Schools, and an educated ministry; but no man ever so used this text but a *novice*; not the want of these human embellishments, but the possession of them, is what bloats with pride, self-importance and conceit, and brings the delinquent into the condemnation of the devil.

A novice is one that does not understand his business. The business of a bishop is to feed the flock of God, to preach unto them the preaching that the Lord bids him. No human aid or scholastic preparation can qualify a man to occupy the gifts of the Spirit; but to all that are truly qualified for the work, the words of Christ to Simon are applicable. "Blessed art thou; for flesh and blood hath not revealed these things to thee, but my Father which is in heaven." So far is human learning from subduing the pride of the human heart, we have known many young men of at least common modesty when they went to the seminary, came out as straight as an arrow, as stiff as a brick, and as foppish as any dandy we have ever

seen. Finally, whatever natural or acquired talents we may possess, every man that is not taught of God, in the old school of Christ, is, in regard to the things of the Spirit, a novice. Although he may be ever learning, he shall never be able to come to the knowledge of the truth.

The sixteenth and last qualification named is in these words: “Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil.” Those that are without are dogs, sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie. See Rev. xxii. 13. To have a good report of such characters certainly does not mean that they shall report us as being of their number, for our Lord says, “Blessed are ye when men shall revile you, and say all manner of evil against you falsely for my sake.” We conclude, then, the good report is that in which the enemy is constrained to admit the propriety of our outward deportment, while raging against the doctrine we hold and that holds us. For example, to be called “antinomians” by the Arminians, to be accused of “turning the world upside down,” of bringing “strange things to their ears,” &c., while they are unable to point out in our walk and deportment anything that does not comport with sound doctrine.

We submit these views, hastily thrown together as they are, to brother Goode, and to our brethren and readers at large. May the Lord bless his truth to us, and bless us with a knowledge and love of his truth for his name’s sake. Amen.

RELATIVE DUTIES OF PASTORS AND PEOPLE

HOPKINSVILLE, March 9, 1841.

DEAR SIR: – I should like to hear from you on an all-important subject to us in this country, which is, *The duty of the laity to the clergy*. We have gone as far upon one extreme as the New School have upon the other, and are letting our ministers starve temporally, whilst they are ministering to our spiritual wants. If they neglect their stated appointments, there is a great hue and cry to know what is the matter. We do not first inquire if we have done our duty; we seem to want them to have no natural affection for their dear families. I might say a great deal on this subject, but I shall leave it with you, hoping you will let us hear from you.

I subscribe myself your brother, in hope of eternal life,

H. C. CATLETT.

REPLY.

NEW VERNON, N. Y., March 15, 1841.

WE discard from our vocabulary the words *laity* and *clergy*, coined by Popish prelates, and adapted only to such as are more aristocratic than Old School Baptists. We should prefer the statement of the query thus: “What is the duty of the members of the church of Christ towards those whom God has called to labor in the ministry of his gospel?”

Some remarks on this truly important subject may be adapted to other meridians than that of our brother in Kentucky. There are many relative duties devolving upon the children of God, in their social connection with each other, and there are many obligations binding upon the saints in relation to their pastors, besides that of communicating to their pecuniary support; but as this latter is the particular duty to which brother C. has called our attention, we will show our opinion. As in every other matter, even so in this, we are bound by our allegiance to the King of Zion to take the New Testament as the rule of our faith and practice.

In several of his epistles, Paul quoted two passages of scripture upon this very point; the one Dent. xix. 15, and the other the words of Christ, Matt. x. 10. The former reads thus: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Upon this precept of the ceremonial law, the apostle in his official character, on one of the twelve thrones, judging the twelve tribes of Israel, (of the spiritual Israel,) has rendered the decisive judgment from which no disciple of Christ can appeal. His inspired illustration of the figure is thus recorded, (1 Cor. ix. 9 – 14) "Doth God take care for oxen? or saith he it altogether for our sakes I For our sakes, no doubt, this was written, that he that plougheth should plough in hope, and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Again, "Do ye not know that they which minister about holy things, live (*or feed*) of the temple . and they which wait at the altar are partakers with the altar?"

The other quotation made by Paul to Timothy, v. 18, (from Matt. x. 10.) is, "For the workman is worthy of of his meat." That all these instances are directly applicable to to the question before us, is demonstrated thus:

First. Christ addressed his words to a company of gospel pioneers, when in the act of sending them forth to preach his gospel among his and their enemies, as lambs in the midst of wolves; indicating to them, that as he sent them without purse or scrip, and where they could reasonably look for no favor, he would display those signs and wonders that should attend his gospel, by opening the hearts of those among whom they should minister, to supply them with what was needful.

Second. In connection with his argument, (1 Cor. ix) Paul glories in that he has not in preaching the gospel availed himself of these privileges, which he had a right to claim at the hands of his brethren; for he says, "Who goeth a warfare at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Who feedeth a flock and eateth not or the milk of the flock? Say I these things as a man or saith not the law the same things?" And then produces those passages of the law to which allusion has been made.

Finally. His words (Gal. vi. 6; also Rom. xv. 27) cannot be easily misconstrued: "Let him that is taught in the word communicate unto him that teacheth, in all good things." Not, as some narrow-minded, penurious professors have been wont to interpret this apostolic injunction, to communicate to those who teach them in the word, of their lean things, or, in other words, to simply communicate the bare necessities of life, to prevent their preacher from actually starving to death; but Paul commands that they communicate *in all good things*.

We cannot, without doing violence to the word, suppose that the churches are to make lords of their ministering servants; to rob themselves and families of the comforts of life, in order to pamper and enrich their preachers, to make merchandise of them, or of the gospel; nor that they are to withhold from them such things as they themselves enjoy. We understand the obligation to involve an imperative duty to make the ministering servants of Jesus as comfortable in the enjoyment of carnal things, as those are to whom they minister in spiritual things. The duties of minister and people are reciprocal; if

the minister does not labor to feed the flock of God on the sincere milk of the word, on the best and most glorious things of the Spirit, into which the Lord has instructed him, we would suppose him unworthy to participate in the enjoyment of the best carnal things his brethren could bestow.

Ministers and brethren in general, are all called stewards. Titus i. 7, 1 Cor. iv. 1, 2, 1 Peter iv. 10. In those cases referred to in Titus and Corinthians, ministers are intended; and in 1 Peter, all the household of faith are called stewards. All, therefore, that we possess, whether spiritual or temporal, is the Lord's; and we ourselves are his; hence when the servant of Jesus is divinely enabled to feed the sheep and lambs of his dear flock, he feeds them as the Lord's stewards, and deals out to them of the good things God has provided for them: so also the brethren, in supplying the ministers, and also the flock, with the comforts of this life, are only acting as God's chosen stewards, over those things which he has appointed them stewards of. We wish not to confine the stewardship of the saints to carnal things, for Peter extends it to the manifold grace of God.

There is, probably, too much occasion for the assertion of brother C., that we have gone to as great an extreme on one hand, as the New School have on the other; but this remark, we trust, can only apply to some sections of country; and the best apology we can frame for such of the Old School as have erred, is, that they have been so much disgusted with the greedy avarice of the anti-christian retailers of abomination, the life, and soul, and body of whose faith and practice is their love of filthy lucre, that, to avoid giving the least countenance to such, they have in some instances failed to come up to the plain requisitions of the New Testament. Nor is this fault to be laid altogether at the door of the churches; the ministers themselves have in many instances refused to receive that support which the brethren would willingly give from fear of being like the hirelings of anti-christ; and churches after having become accustomed to feeding their pastors on good wishes, are apt to adopt the sentiment, "If the Lord will keep their preachers humble, they will keep them poor."

We are no advocate for statted salaries. We do not believe in preaching by the day, by the month, or by virtue of any contract between the preacher and his people. To us, it appears more scriptural for the ministers to preach the preaching that the Lord bids them, as he bids them, when and where he bids them. This is incumbent on them; and this they will do, if they are called of God to the work; and if their brethren neglect to discharge their duties toward them, leave the case with the Lord. The Lord will either stir them up to faithfulness, or in his holy providence open some other door; perhaps they may be furnished with a job at *tent making*, or something else, by which they will ultimately be provided for. The Lord has commanded them, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." Their heavenly Father knoweth they have need of these things; and he that adorns the lilly, feeds the raven, and numbers the hairs of their heads, is able and willing to supply all they need.

Neither the churches nor individual brethren should wait for their ministers to call upon them for support; they ought to act from nobler principles; for while the emissaries of Satan are bold in their appeals for aid, the humble disciple of Jesus is more modest, more diffident on this subject, than on any other. At this peculiarly trying time in Zion, the children of God ought, as far as God has prospered them in the things of this world, to endeavor to loosen the hands of the ministers of Christ, to free them from the harrassing and perplexing cares of this life, that as far as possible, they may be engaged in visiting the destitute branches of Zion. We have known some instances where professors of religion that were rich in the things of this world, have lavished high encomiums upon their ministers, while they were by no means too forward in communicating to their comfort. We speak not in reference to any with whom we stand immediately connected; our lot has always been cast among generous and

kind brethren; but we have felt a deep sympathy for some of our contemporaries situated among a more penurious and niggardly people.

Finally, We hold these truths to be self evident – The ministers of the cross should go forth and feed the flock of Christ in all the faithfulness and patience they are in possession of, and leave the matter of support for themselves and dependent families entirely to God and their brethren; and on the other hand, we hold it as a binding duty on the church, to sustain the ministers, so far as God has In his providence made them stewards of the good things of this life, not grudgingly, but of a ready mind; and those who would not feel a real pleasure in doing this, we honestly believe, act in a manner unworthy of the sacred name of Old School Baptists.



REDUCTION OF KETOCTON, VA., ASSOCIATION

“The Ketocton Association is one of the oldest associations in Virginia, and formerly one of the most flourishing. In 1833 it contained nineteen churches and about two thousand members. But, says the editor of the *Religious Herald*, ‘The blighted influence of Antinonianism has reduced it to a withered, blasted, lifeless body.’ It now numbers six hundred and fifteen members, and it is yearly diminishing. When it began its opposition to the benevolent institutions, then began its downfall. We have a few similar instances of cause and effect in Ohio. All this, however, our anti-effort brethren consider only as a necessary purification of the church, and as a plain indication of the kind regards of their heavenly Father, since ‘Whomsoever the Lord loveth, he chasteneth. When will their eyes be open that they may see.’ – *Cross and Journal*.

REMARKS.

NEW VERNON, N. Y., April 1, 1841.

AND thus old Hagar vaunted when she became the mother of her illegitimate bantling, Ishmael; in the ecstasy of her vain glory, forgetting that she, being a bond woman, could not give birth to a free child, despised her mistress, and that too on account of her barrenness. When will the eyes of these New School mockers be opened to see the close resemblance they bear to their ancient prototype. The position they assume in relation to Ketocton Association, and to all the old fashioned Baptists of the present day, serves only to demonstrate that they are a true and exact copy of the bond woman and her brood of slaves. Hagar could speak as disdainfully of the superannuated body of her mistress, as the *Herald*, and the *Cross and Journal* can of the Ketocton Association; and with as much apparent plausibility. Sarah, and even Abraham seemed despondent at the appearances which, in all human calculation, stood against them and in favor of their bond woman’s being the mother of the promised seed. Nevertheless God had promised Abraham, and repeated his promise to Sarah, that Sarah should have a son. Thus stood the case with the despised, insulted, “*withered, blasted, lifeless body*” of the *free woman*, until the appointed hour of God’s pleasure had arrived, when, contrary to all human reasoning, triumphant over all the boastful insolence of her slave, Sarah embraced the free born boon that God had promised. Even so now stands the case with Ketocton Association, and with all the churches of the primitive faith and order of the gospel; they seem, in the eyes of their enemies, as Mr. Sands has

happily expressed, and Mr. Cole has reiterated in the above paragraph, “*Reduced to a withered, blasted, lifeless body,*” having only the promise and oath of God to assure her, that according to his appointed time, God will come, and his anti-typical Sarah *shall* embrace her heaven born seed.

But, to review the above article, how stands the case in point of truth? These New School mocking children of Hagar assert that “the blighting influence of antinomianism has reduced the Kettocton Association since 1833, from about two thousand members to six hundred and fifteen.” As we have not the minutes of 1833 at hand we cannot say what their number was at that date, but we know that about the year 1835 three churches under the ministry of Mr. Gilmore were dropped from this Association; and at the same session, at Broad Run, a resolution was adopted by the Association to withhold their countenance and fellowship from the New School doctrines and operations of the day; this was virtually refusing to leave the very ground they had uniformly occupied from the date of their constitution, sixty-nine years previously. To this resolution the Arminian churches, called Broad Run, Buck Marsh and Kettocton took exception; and greatly to the peace and purity of the Association, they were dropped at the next meeting, in 1836, at Winchester; and subsequently the Thumb Run, and if we mistake not, Goose Creek also were dropped. Thumb Run has since returned, making at least six or seven large churches that were dropped for their corruption, either in faith or practice. In addition to these churches dropped for corruption and disorder, some one or more, we believe, were set off in fellowship to constitute the Rappahannock Association.

Now if these facts will justify the round assertion of these Ishmaelitish editors, that *the blighting influence of antinomianism has reduced it from two thousand to six hundred and fifteen members*, then have they done the Kettocton Association no injustice; but if, as it evidently appears to us, this reduction has resulted from a close and truly commendable regard for gospel truth and gospel purity, on the part of the Association, then they are persecuted for righteousness’ sake, and have abundant reason to rejoice and be exceedingly glad.

To the special attention of Messrs. Sands and Cole we commend Paul’s allegory. – Gal. iv. 21-31, inclusive, but more especially the 30th verse: “Nevertheless, what saith the scriptures? 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.”

QUERIES OF BROTHER PARKS, AND REPLY

ON HIRELING SHEPHERDS, WASHING FEET, AND RE-BAPTISM.

“1st. We read, John x. 12, ‘But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and fleeth; and the wolf catcheth THEM, and scattereth the sheep.’ Which does the wolf catch; the hireling or the sheep?

“2d. Is the ‘*washing of feet,*’ (see John xiii. 4-18,) to be regarded as an ordinance or example, binding on the Christian church at this day? If so, When and where should it be performed?

“3d. Were the twelve disciples mentioned Acts xix. 1-7, re-baptised?”

REPLY.

THE plural pronoun *them*, in the first of the above queries, cannot refer to *an hireling*, which is in the singular number; which they stand, in number, &c.; therefore the plain English of the text shows that the sheep are caught by the wolf, in consequence of being deserted and left unprotected in the hour of danger, by the hireling shepherd, that careth not for the flock. This passage of divine instruction, comfort and admonition to the saints, to “Beware of false prophets that *should* come unto them in sheep’s clothing;” hireling shepherds, protectors, &c.; but more immediately in this case, to set forth in the strongest possible manner, the superior qualifications of our Lord, as the chief Shepherd and Bishop of his people; and these are the more strikingly illustrated by the contrast drawn between the selfish mercenary and treacherous motives of an hireling, and the very opposite motives of goodness and love most gloriously developed in the illustrious Shepherd of Israel.

An hireling fleeth, our Lord says, *because he is an hireling*. Yet how eagerly do thousands at this day labor to represent the blessed Savior as *an hireling*; as being induced to bestow his pastoral care upon his children in return for a consideration of works, merits, obedience, use of means, or from some cause infinitely short of free, sovereign, discriminating and invincible grace. If our Lord Jesus Christ could be induced to save sinners upon the principle of free will or creature merit, or even for the *generosity* of a poor hell-deserving sinner in giving his heart to the Lord, would not this doctrine present our Lord as a hireling? For if salvation be of works it is no more of grace, otherwise work is no more work. But how gracious the language of Jesus in this connection! He assures us that he does not bestow his care upon his flock in the hope of thereby becoming the proprietor, but because they are his own – not on account of profit he expects to derive from them; but because “He careth for them,” he knows them, he loves them and has laid down his life for them. This scriptural view of the subject gives divine assurance that he who has loved and given his life for them will not leave nor forsake them; he will not leave them to fall from grace and sink to hell at last – “He giveth unto them eternal life, and they shall never perish, neither shall any pluck them out of his hand.”

It is true that since the departure of Paul grievous wolves have found their way into the enclosure of the flock: men have crept in unawares, bringing in damnable heresy, &c. These are hirelings who, notwithstanding all their specious pretensions to benevolence, will prove the truth of our Lord’s words, by fleeing from the flock in the time of persecution and when they can no longer feed themselves of the flock.

In regard to the wolf’s catching them, the wolf has no occasion to catch the hirelings; for they themselves are wolves in sheep’s clothing; but the consequence of the sheeps’ being caught by the wolf is that he scattereth them: become alienated in their affections and fellowship from each other. How many examples have we at this day of the entrance of grievous wolves among the churches all around us, and in the Western States! We think brother Parks has himself known instances of the kind; for he informs us in his postscript that the missionaries continue their work of rending and tearing the vine in his vicinity. In every instance, as far as our information extends, where churches of our order had been supplied with *hireling* watchmen previously to the rage of modern missionism, their hirelings have left the ancient premises of the gospel and fled over to the New School side, and in consequence of their treachery their wolves. By *hireling watchmen* we mean such only as care not for the flock, and such as preach only so long as they can make the business more lucrative than any other to themselves.

In reply to the second query, in relation to the washing of the saints’ feet, we refer brother Parks to an article on that subject, written by brother Trott in reply to brother A. Moore of Tennessee, published in Vol. VII. No. 3, in which, to our mind, the negative is clearly shown, from the fact that the primitive

churches when in their official characters occupying the twelve thrones, judging the twelve tribes (or gospel church) and having the keys of the kingdom committed to them, with instructions to bind and to loose, and to teach the disciples of Christ to obey all things whatsoever he had enacted. We fully agree with brother T. that the washing of the saints' feet was not instituted to be observed in the church as a church ordinance. But we hold the circumstance referred to by brother P. (John xiii. 4-18) as an example of humility to be copied by all the disciples, at all times, in all places, and under all circumstances.

To the third and last query, "Were the twelve disciples mentioned in Acts xix. 1-7, re-baptized?" we answer, No. The twelve disciples whom Paul met at Ephesus had been baptized probably by Apollus, with or unto John's baptism: and Paul expounded to them the manner of John's baptism: that he (John) baptized with the baptism of repentance, saying unto the people that they should believe on him that was to come, namely, on Christ; and when the people heard this preaching of John they were baptized (by John of course) in the name of the Lord Jesus. This accounted for these disciples' ignorance of the name of the Holy Ghost, as that sacred name had not been mentioned in the administration of the ordinance by John. Had they been baptized by any of the apostles after the commission to preach the gospel to every creature, &c., baptizing in the name of the Father and of the Son and of the Holy Ghost; but, as they knew only John's baptism, they needed that the apostle should give them the instruction contained in the passage under consideration.

Some have mistaken the words, "When they heard this, they were baptized in the name of the Lord Jesus," to mean that when these twelve disciples had heard what Paul said about John's baptism, they were re-baptized by Paul: but this cannot be, for at least two good reasons. 1st. Paul's definition of John's preaching and baptism would have been vague and incomplete if separated from that clause which was especially designed to show wherein John's baptism differed from the manner of administration by the apostles, after the ascension of Christ. And 2d. If Paul had re-baptized them he would not have administered the ordinance in the name of the Lord Jesus, as this would have been but a repetition of John's baptism. As in the baptism by John the name of the Holy Ghost was not mentioned, so neither in the ordinance as administered by the apostles after the day of Pentecost, was the name, Lord Jesus, mentioned.

Again, to have re-baptized these because Apollus had baptized them after the manner of John, would have been to invalidate the baptism not only of these twelve but of all who lived in that day who had been baptized in the same manner; and what would be still more dreadful, it would have been virtually charging our Lord with setting an imperfect example when, being himself baptized of John in Jordan, he said, "Thus it becometh us to fulfill all righteousness."

THE GOSPEL RULE

"And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." – Gal. vi. 16.

NEW VERNON, N. V., April 15, 1841.

THE Galatian church had experienced a season of disorder and consequently of distress when the faithful apostle wrote to them the epistle from which the above passage is taken; and on examination of the circumstances connected with their disorder, it was found that all their calamity had. come upon them in consequence of a departure from the rule. The true history of this church should be regarded as an admonition to the christian church throughout all subsequent time. Once they stood upon purely apostolic ground, plumb by the rule: once had they known the joy of *running* well – but alas! in consequence of their departure from this rule, they had become so crippled as to be disabled for even *walking* in the King’s highway, until all their backslidings were healed by their Great Physician! Now, being restored to the order of the gospel, they are exhorted to stand fast in the liberty wherewith Christ has made them free, and not be again entangled with the yoke of bondage. The manner in which this church became disorderly should be a lasting admonition to the saints to beware of the same *rocks and quicksands*, and to abide by the divine *rule*. They were not decoyed by open profligacy, or avowed infidelity, but by those who pretended to more than ordinary sanctity and fear of the Lord; professing, like our modern Pharisees, unbounded love for. souls. By those who, having been prepared of men, not of God, for the work, came among them with enchantments and *bewitched* the church with their *sorceries* – *not* by recommending less religion than the rule required, but more; for it is much easier to tempt christians to abandon the divine rule, under the pretence of superior holiness to the Lord, or benevolence to man, than in another way. There is one error which, although presented by the tempter in a thousand forms, always proves more seductive to the saints than any other to which they are frequently subjected – that which involves a system of works in such a way as to be subversive of the doctrine of salvation by sovereign grace. With this bewitching bait the judaizing teachers of a law of righteousness as the ground of justification and acceptance with God, came into the churches of Galatia, and urged upon them the necessity of being circumcised, and of keeping the law of Moses, on pain of damnation; for they taught them that unless they were circumcised and kept the law of Moses, they could not be saved. From the day on which the churches of Galatia and Antioch were corrupted with this workmongrel heresy, there has existed in christendom a dispute with regard to the *rule* of the christian’s life and conversation. Even among Baptists the heresy that the law of Moses continues in full force over the subjects of the kingdom of Christ, and is to be regarded as their standard or rule, is still found; and, what is still worse, we know of a few of these judaizing *rabbies* who are assiduously laboring to impose upon our necks that very yoke of bondage from which Christ our iLord has made us free, and with which we are warned against being again entangled.

It truly seems hard for some, even of our brethren, to understand that the GOSPEL RULE is a sufficient standard for the faith and practice of the saints of God under the gospel dispensation: they seem easily beguiled with the notion that the thunder of Mount Sinai is indispensibly important in securing the heirs of immortality from licentiousness and ruin. But it is not of the law of Moses that our apostle speaks when he says, “And as many as walk according to this *rule*, peace be on them, and mercy,” &c., for there is neither peace nor mercy to be expected from the law. As the inflexible law of God could show no mercy even when its vials were poured out upon the person of our Lord, so neither can peace be upon us as the Israel of God, but by the blood of the cross. Tell me, says the inspired apostle, ye that desire to be under the law, do ye hear the law? But how preposterous the idea that a law that could not give life, nor make the comers thereto perfect, should possess a power to secure in us a conformity to the divine will, of which the gospel is deficient! The apostolic benediction placed at the head of this article is only pronounced by divine authority, on such as walk according to the gospel rule; and our present design is, if possible, to draw the attention of oar readers to this *rule*. What is a *rule*? Is it not a perfect standard – an exact measure? That such is the gospel to the saints, none will dare to deny. Then

let it be our constant care to walk according to this sacred rule. It is a rule to walk by; the pathway which it directs, is the path of peace, the way of righteousness and the high way of holiness. Abiding by *this* rule, we are safe – no lion shall be there, no ravenous beset shall go up thereon: the redeemed shall walk there, and it shall be for those; the wayfaring men, though fools, shall not err therein. Rejecting every other rule, let us square our lives and conversation by this most blessed standard; and then, while even the youths shall faint, and the young men utterly fall, we shall mount up with wings as eagles, shall run and not be weary, and we shall walk and not be faint.

But the apostle says, There are many unruly and vain talkers and deceivers; especially they of the circumcision. There are many also at this day unruly, because they walk not according to *this rule*: departing from this unerring rule, their communications are vain and deceptive; and they subvert whole houses, by teaching things which they ought not; things that are not according to *this rule*; such disorderly characters were in Paul's day, found principally among those which were of the circumcision; and in our day also they are generally advocates of law righteousness, and depend for salvation on a covenant of works.

A FAST

“Behold ye fast for strife and debate, and to smite with the fist of wickedness.” – Isa. lviii. 4.

NEW VERNON, N. Y., June 1, 1841.

WE find the new school of nearly every religious denomination very much elated with the idea of a popular national fast; and the New School Baptists among their brethren, the world and anti-christ in general, making preparations for a splendid time; their legions are to be rallied on the 14th inst., to mock the sovereign ruler of heaven and earth by precisely such a fast as he has positively forbidden. Their brethren, the ancient sect of Pharisees, were great sticklers for religious fasts, and some of them boasted of fasting twice a week; but our Lord forbade his disciples uniting with them in their religious farces. “When ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward. But when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly” – Matt. vi. 16-18. Public fasts are therefore forbidden, and the disciples of Jesus, who hear his voice and follow him, will pay no regard to days set apart by men for public, much less national fasts. Hypocrites it seems have always been accustomed to such fasts as the one now recommended; and such, and such exclusively, will be expected to unite on the 14th inst., in putting at defiance the authority of our Lord Jesus Christ. Well did the inspired prophet of the Lord charge such characters in the language at the head of this article; for, says the Lord, “Is it such a fast as I have chosen, a day for a man to afflict his soul? Is it to bow down his head like a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen: to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh?” – Isa. lviii. 3-7.

Again hear the prophet Zechariah, vii. 6, 7. “When ye fasted, &c., did ye at all fast unto me, even to me? And when ye did eat and when ye did drink, did not ye eat for yourselves and drink for yourselves? Should ye not hear the words which the Lord hath cried out by the former prophets?”

That there are no national sins to lament, or national calamities to deplore, we shall not presume to say; nor shall we attempt to dictate to the world what course to pursue in politics or religion; our business is with the household of faith, and we reiterate to them the admonition of the apostle, “Let no man judge you in meats, nor in drinks, nor in regard to a holy day, or of the new moon, or of Sabbath days, which are a shadow of good things to come, of which the substance or body was of Christ.” We exhort the saints only to fast as the word and spirit of the Lord dictates, and then let it be done in such manner as shall not make them appear unto men to fast, but let it be a matter between God and their souls.

RANTISM OF POCAHONTAS

NEW VERNON N. Y., June 1, 1841.

DURING our visit to the District of Columbia, we called at the Capitol to see the new painting. It is a splendid piece of work, but by far better suited to decorate some Popish monastery or cathedral than to be exhibited in the capitol of a nation disclaiming, as ours does, all interference in matters of a religious nature. Alas how empty and vain are the solemn protestations and pledges of human legislatures when interest or fame requires their interference with those sacred rights guaranteed to the citizens of this republic by the Constitution.

While standing in the rotunda of the Capitol, and viewing the splendid and elegant libel on the New Testament of our Lord Jesus Christ, and reflecting that this piece of mockery cost the people of the United States \$8000, and, what was still worse, that the insult on heaven was palmed upon us, without our consent, by legislative enactment; and that too, as we conceive, in open violation of those sacred rights for which rivers of patriotic blood once flowed, we were led to fear exceedingly that the time is not far distant when the “image of the beast” will arrive at the climax of its power, and pass the decree that none shall buy or sell who have not the mark of the beast in their forehead and right hand. If any demand the cause of our foreboding, we reply to such, the prospect looks dark when the public servants of the people, the guardians of our rights as citizens, so far forget the duties of their station, the spirit and letter of our Constitution, and the inalienable rights of the people, as to leave their appointed sphere and apply themselves to religious legislation.

For many years past our Capitol has presented the appearance of an idol’s temple. On the eastern porch we are greeted with the statutes of two heathen deities, made of marble; the one is called the god of war, the other is hailed as the goddess of peace. Within the two Houses, when in session, we find hireling priests who are amply qualified to officiate in their sacrilegious mummeries, in a temple consecrated to such gods. To these popular idols and idolatrous customs we have hitherto submitted without speaking out in the manner such crying abominations have called for; and now, the consequence is, as might have been anticipated, we have to be instructed when and for what to fast; to be judged by men in meats, in drinks, and in regard to holy days. The funds of our States and Federal Government, distributed with a lavish hand upon theological seminaries, political chaplains, and costly misrepresentations of the ordinance of baptism.

Such, we say, were our reflections while gazing sorrowfully on this last assault upon christianity, this specimen of profanity and perversion of divine things. The painting itself describes a group, composed of white soldiers and citizens, in company with about an equal number of Indians, squaws, papposes, &c.; in their centre a well-fed looking man, wrapped in a white sheet or surplice, with solemn air and up. sifted eyes, in the act of baptizing – not Pochahontas, but the fingers of his right hand – while the young Indian girl is represented as kneeling before his reverence, as though waiting for a few rantizing drops, if he should ever raise his hand from the urn.

This piece of gaudy mockery is indirectly established by an act of the Congress of the United States as christian baptism; and the sum of \$8000 is appropriated by law to pay for this insult on God and man. If the present signs of the times do not indicate the near approach of persecution and oppression of the primitive saints, we have failed to understand them. Such impressions as we have we humbly submit to the clearer judgment of our brethren. Our confidence is in God, unshaken and firm; but we feel disposed to cease from man, whose breath is in his nostrils.

BANNERS

NEW VERNON, N. Y., June 1, 1841.

WE live at an eventful epoch in the history of what is called Christendom. All orders, religious and profane, are on the alert; some fearfully important event is at our threshold – “the time is at hand.” The grand procession of the Sunday School pupils, with their clerical commissioned and non-commissioned officers, of all orders of the various professedly religious denominations, were paraded through the streets of Philadelphia about ten days ago, amounting to an immense number, each company with its adopted banner, in truly martial order and military appearance, to be assembled, we believe, in front of the old state house, and addressed by several of the black-coated gentry. Every class of our countrymen, when organized and wishing to appear formidable and determined, whether military, mechanical, political or religious, have recently adopted the same policy, and in their respective public ostentatious parades, open to the breeze their floating standards of witty devices, and thus avow their enthusiastic determination to prosecute their enterprises, whether good or bad; but that which strikes our mind with fearful apprehensions for the safety of our civil and religious liberties, is the remarkable coincidence of operation displayed by the world and the reputed church. While we could show by numerous public proclamations that the world is becoming abominably religious, we can with equal clearness prove that the professed church are with as rapid pace becoming worldly. Both the civil and ecclesiastical powers are verging to the same central point, and, to all human appearance, will be soon merged in the same anti. christian interests.

To the sons of Sion, we would add, God has also given us a banner, that it may be displayed because of the truth. Psa. lx. 4. And although the sons of wickedness may set up their ensigns for signs, and marshal all their troops in terrible array against the truth, yet will we rejoice in the salvation of our God, and in his name we will set up our banners. Psa. xx. 5. Not a standard of human device, but that banner which God has given to us.

THE FINAL JUDGMENT

New Vernon, N. Y., July 15, 1841.

WHILE preaching at the Delaware Association last May, we expressed our dissent from the popular view, that the glorified spirits which now surround the radiant throne of God, would, after the resurrection of the bodies of the saints and the dissolution of this material world, be called from their lofty mansions in the heavens, to undergo a fearful examination, in order to ascertain whether they were destined for heaven or hell; or that such as are now suffering the vengeance of eternal fire, will require to be put on trial, either to dissipate doubts on their own minds, or to convince their sovereign Judge in regard to where they belong. Unable as we were at that time to express our mind fully upon the subject, we were not surprised that some of our brethren desired a more full explanation of our views. Regarding this as their right, we felt a pleasure in promising to explain what were our views, through the "*Signs of the Times*," especially as what we said on that occasion was not fully understood. Our frequent absence from home since we returned from Delaware, has prevented our giving earlier attention to the subject; nor shall we do much more even now, than to open the way for a friendly discussion of this subject.

Upon all subjects involving the contemplation of time and eternity, such is the weakness of human capacity, that we are apt to confound the one with the other in inexplicable jargon, and then leave the subject as a profound mystery. By some means, either by divine revelation, (as many believe) or by tradition, (as we are rather inclined to suspect) the notion is prevalent that the final destiny of mankind will not be known until after the end of time; that prior to such knowledge, these etherial heavens and this terrestrial globe shall be wrapt in annihilating conflagration, and cease to be. At that time, it is supposed, the assembled race of Adam shall be summoned to attend the grand assize in one promiscuous mass; when Christ, the Judge of quick and dead, shall robe himself in garments of dreadful majesty, ascend the throne of final decision, and then proceed to the examination of mankind; each in his turn to be examined, and then, as his case may be, take his place at the right hand or left. If these views are correct, are we not from necessity driven to the conclusion that Abraham, Isaac and Jacob, all the patriarchs and prophets, the thief that went with his Redeemer to paradise, the apostles, and all the primitive saints, must at that dread day vacate the sphere of their divine, employment, and stand with trembling and dire anxiety before the dread tribunal? How many of the dear lambs of the flock of Jesus have trembled at the thought of being finally unable to make a good and sufficient apology for every deed done in their bodies. That there are passages of scripture which, in the manner we have generally, heard them expounded, would go far to establish such conclusions, we are not about to deny; but whether these scriptures have been rightly understood, and their testimony properly brought to bear upon this subject, we wish with due caution to examine.

As this article is only designed to present the outline of the investigation before us, we will notice a few things for the consideration of our brethren, and leave them to reflect until a further opportunity shall be afforded to pursue the investigation.

Subject to the correction of brethren who have clearer views on this subject than we, we shall for the present assume the position, that on the part of God, all his works were known unto him from the foundation of the world; that the disclosures of time or eternity can add nothing to his certain knowledge of beings or things; that in his all wise and gracious purpose, every provision of grace was made that can possibly be requisite infallibly to secure the perfect safety of all the saints; and that he having predestinated them to the adoption of children by Jesus Christ unto himself, and having made

them accepted in the Beloved, has as perfect knowledge of who they are, where they are, and to what they are destined, as he will have when all his saints shall sing the eternal anthem in the highest heavens. If this position can be established by the unerring word of truth, then the notion that arminian preachers, meeting-house walls, graveyards, &c., will be called on at some future judgment day to witness in the case of each individual of mankind, is a fallacious delusion.

We apprehend no difficulty in proving to the satisfaction of all consistent Old School Baptists, that God has chosen, predestinated, and effectually secured the salvation of all that will be eventually saved; so that no possible contingency can ever add to, or diminish from the number; and that their names were enrolled in the Lamb's book of life from the foundation of the world. And it is certainly worthy of remark, that two important events have demonstrated the utter impossibility of overturning the counsel of God upon this subject. The events to which we allude are, one, the introduction of sin into the world; the other, the powers of earth and hell combined in the tragedy of Mt. Calvary; but in both, the Lord has triumphed most gloriously. Of the first, the poet has justly said:

“Here Satan was non-pluss'd in what he had done;
The fall wrought the channel where mercy should run;
In streams of salvation that never run dry,
And all for the lifting of Jesus on high.”

That mighty blow aimed to prostrate all our hopes, to blast forever all well grounded expectation of immortality, was overruled by the omnipotent arm of God, to further, instead of hinder the accomplishment of Jehovah's immutable designs. In the crucifixion of our immaculate Redeemer, although it was emphatically their hour and the power of darkness, yet they could do only what God's hand and counsel had before determined should be done. We might also consider the violence and deadly opposition that has always been manifested towards the people of God in all ages of the world; yet not one of the stakes of Zion has ever been removed, nor has any of her cords been broken. Still Zion stands, like the pillars of Jehovah's throne, unshaken; and from age to age defying the storms of human wrath, the rage of men and devils. The election of grace is this day precisely what it always was, and what it shall ever continue to be. Upon the other hand, thousands of men and millions of money are annually employed to swell the number of those who shall be saved; yet, although they may make many proselytes, by land and by sea, they will find it much easier at last to wash out the color of the Ethiopian, and change the Spots of the fierce leopard, than to enlarge the society of the world of glory.

If it be admitted that the number of the redeemed of the Lord is immutably fixed and unalterably decreed, how can we consistently suppose that there remains any uncertainty requiring a final decision. when time shall be no more?

That the elect of God, in their connection with Adam, became involved in his transgression, and were by the law doomed to wrath and condemnation, is a truth that appears on the pages of holy writ; but so far as the law of God is concerned, they have been brought to judgment; all the accumulated guilt of all the family of God, from the creation of the world till the great burning day, has been weighed in the balance, and the exact amount required at the hand of our adorable Head and legal representative; by him the debt was canceled, and Sinai has ceased to thunder. This was a judgment day indeed, when Jesus bore our griefs, carried our sorrow, and the chastisement of our peace was laid upon him. But glory to God in the highest, by his stripes we are healed.

But it is contended, that Jesus himself is appointed the Judge of quick and dead; and that the destiny of all beings and all worlds hangs on his sovereign decision. To this divine truth we most cheerfully subscribe; and we do rejoice that all power in earth and heaven is vested in his hand; that his judgment

is final, decisive, and from it there is no appeal; but does it necessarily follow that his judgment must be delayed until the heavens shall be no more? By no means. When he had satisfied all the requisitions of the law, had done and suffered all that was written of him in the prophets and in the psalms, when he came triumphantly forth from the tomb, having led our captivity captive, he was proclaimed the blessed and only potentate, the King of kings and the Lord of lords; and having thence ascended to his Father to receive a kingdom, he was divinely recognized in that office; and he who had but so recently stood to be judged at Pilate's bar, was now proclaimed the sovereign Judge of quick and dead. For unto the Son, God said: Thy throne, O God, is forever and ever. "I have set my King upon my holy hill of Zion." He went up with a shout, even with the sound of a trumpet. He went to receive a kingdom, leaving with the saints the kind assurance that he would come to them again; that he would associate his little flock with him in that kingdom; for he had redeemed them, and made them kings and priests unto God, and they should reign with him forever. Nor did he leave them comfortless; he told them it was needful for them that he should go away; but he would return before some of them should see death; and also what should be the sign of his coming; nor was that coming, nor those signs to be deferred until the end of time, as many have vainly imagined; but it should take place when he should descend with a shout, as he went up, and come to be admired by all who waited for his appearing; but to take vengeance on the Jews, to break up and forever abolish the temple worship, destroy his enemies by the spirit of his mouth, and consume them by the brightness of his appearing. On that great and terrible day of the Lord, should appear the sign of the Son of man in the clouds of heaven; and then would he send his angels (or ministers) with the great sound of a trumpet, (the gospel) to gather together his elect; and then, having effectually abolished the middle wall of partition between Jews and Gentiles, he should sit upon his throne, and the twelve apostles that had followed him in the regeneration, should sit with him on twelve thrones, judging the twelve tribes of Israel. Then, at that very time, should all the nations of the earth be gathered before him; and he would separate them the one (nation) from the other, (nation) as a shepherd divideth his sheep from the goats, and set the sheep on his right hand, and the goats on his left, and say to the former, Come ye blessed; .and to the latter, Depart ye cursed.

This judgment day was ushered in about eighteen hundred years ago; and the division of the sheep of Christ from the goats has been progressing from time to time to the present, and will still progress, until every ransomed soul is effectually brought to occupy his place at the right hand of Jesus, and all the goats are placed with the accursed at his left hand. The very ministration of Jesus is in every expression carrying forward this work of judgment; his gospel echoes forth the sound, Come ye blessed; and is drawing the line between ;the precious and the vile, bidding every goat depart.

If Jesus our Lord did not assume his judgment seat when he came in the execution of these long predicted judgments on Jerusalem, in what capacity did he pour out the vials of divine wrath on that important occasion? His judgment in this case was rendered, viz: that all the blood of his servants that had been shed from the days of Abel, should be required of that generation, and that their judgment day should be more fearful than was that of Sodom and Gomorrah.

But it was foretold by prophets, that he should judge his people. In relation to them, he judges between them and all the other kindreds of the earth. "He calleth his own sheep by name, and leadeth them out." He putteth them forth and goeth before them, &c. In the execution of this judgment, the experience of all the saints shall witness, When God speaks life to them, they rise from the state of death in trespasses and sins, and forthwith are brought into judgment. The awful throne appears, and they are arraigned; the mountains of their guilt are set in order before them; the law of God in flaming precepts, which they have violated, bears startling testimony against them; its sentence of death and damnation is thundered forth, and they confess the judgment, and sink in deep despair. In this their experience they are brought

to see the law fulfilled, justice amply satisfied, and their souls redeemed by Jesus Christ their Lord. They see that he who bore their sins in his body on the tree, sank down beneath their weight in death, has risen indeed, and has ascended the throne of state, received his kingdom presides as judge supreme on his holy hill Zion, and from his mouth they hear the joyful decision: “Thy sins are forgiven.” Far as the east is from the west, they are removed: the new covenant is presented; the law of Christ is written in their hearts, engraved on their minds; he will be their God and they shall be his people; he will be merciful to their unrighteousness, and their sins and their iniquities he will remember no more. Now we conclude this judgment is conclusive and final, and the truth of God is pledged that their sins shall be remembered no more. Is it not inconsistent then for us to suppose we shall have to account for them all after the general resurrection of the dead.

That there is a day appointed when God will raise the bodies of all his saints, we fully believe; but not to try them, whether they be his or not: for they shall rise first; and their very appearing before the resurrection of the ungodly, will fully determine that they are his; they shall meet him in the air, and so shall be forever with the Lord. When they arise from their graves they shall come forth arrayed in immortality and incorruption, with bodies made like the body of their glorious Lord – not to be judged, but to shine in the radiant glory of Christ eternally. After the resurrection of the saints the wicked shall also be raised to a resurrection of damnation; for this is the decision of their righteous Judge, pronounced on them more than eighteen hundred years ago; and their resurrection and damnation will be but the execution of their sentence, as already passed upon them; for they are condemned already, and the wrath of God abideth on them, and their judgment now of a long time lingereth not, and their damnation slumbereth not.

From what we have written, the reader will understand us to believe that when Jesus calls a sinner from death to life, and gives him the assurance that his sins are forgiven, those sins shall be no more remembered; that the soul thus delivered shall no more be brought into condemnation; he is freely justified by grace through the redemption that is in Christ Jesus; and this judgment is final and eternal; and in his resurrection he will only receive what is awarded in the judgment already rendered; that the wicked, dying in his sins, is already judged, and his sentence irrevocably pronounced by the sovereign Judge, so that when he ariseth at the last day he shall receive precisely according to the decision already made. We have not to wait until the heavens be no more, to learn our final destiny. If washed in the blood of Christ, arrayed in his righteousness, we are saved; if otherwise, we are lost, irretrievably lost, eternally lost!

We have extended this article beyond what we designed; but still there are several things connected with this subject that will require attention hereafter, among which several passages of scripture which have been supposed to establish the popular doctrine of judgment deferred &c. We wish not to impose our views on any brother, but having been called on, we frankly present them, and shall gladly hear from brethren on this subject.

REGENERATION, NEW BIRTH, &C.

REPLY TO AMOS FOX.

New Vernon, N. Y., August 2, 1841.

THE first subject in order may be stated thus: What is the difference, if any, between regeneration, the new birth, and conversion? By regeneration, we understand that work of the spirit of God, by which the subjects of divine grace are quickened from a state of death in trespasses and sins into spiritual life. In this work that life which was given them in Jesus Christ before the world began, is communicated to

them by the instantaneous operation of the Holy Ghost. This work is as independently and emphatically the sovereign work of God, as was the creation of the world, and consequently admits of no instrumentality or secondary causes of any kind, quantity or quality whatever. "When it pleased God, who separated me from my mother's womb, to reveal his Son in me, straightway I conferred not with flesh and blood." Regeneration brings its subjects into that state wherein the subject is alive to spiritual sensations; being quickened, he can realize something of the holiness of the law, of his sinful state, of the mountain of his guilt, the justice of his condemnation; of his utter inability to appease the wrath or cancel the demands of the law of God. Though ushered, by regeneration, into a new condition, so that he feels, sees, hears and understands things very differently from what he ever did before, yet he cannot see how God, can sustain his justice short of executing on him the sentence of the law. The opening to the understanding of the poor, distressed, quickened soul, the joys of his salvation, to bring him to the experience of the forgiveness of sins, to remove the load of his guilt, to hush the thunders of Mount Sinai, and to open to him the blissful portals of light, life, joy and immortality, is what we mean by the new birth.

In the new birth the laboring soul is set at liberty; is born into light, love and peace; into a new element, new joys, new desires and new exercises; "old things are passed away, and all things are become new;" the terrors have subsided, the thunders have ceased; joy succeeds the smart, and the whole soul is absorbed in the love of God – love to God, to his word, to his people, his ordinances, and to all things lovely in the divine estimation. This gracious work qualifies a man to see, the kingdom of God; but this alone does not bring him into that kingdom; he was a member of the spiritual kingdom before, but of the visible he is not a member until he takes on him the yoke of Jesus in the ordinance of baptism.

Conversion is a term which may be applied to any change either in men or things. Regeneration and the new birth are certainly a conversion, because a change is effected; but many conversions may take place where there is no saving change wrought. Thus we have in a brief way expresses our views on the first items of the inquiry.

THE GOSPEL COMMISSION

"Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." – Matt. Xxviii. 19

New Vernon, N. Y., August2, 1841

UPON the work of the gospel ministry our views have been repeatedly given; but more particularly in the Circular Letter of Ketocton Association of 1839, published in Vol. VII., page 130; copied by Warwick Association in 1840, and republished in Vol. VIII., page 108; also adopted by the Chemung Association last June, and again published in their minutes of this year.

We refer brother Fox to that circular, as expressing our views on the subject of preaching the Gospel, as that letter was written by us on the very subject to which this part of his inquiry refers. For the accommodation of such of our readers as cannot lay their hands on that circular, we will briefly say that this passage has become a sort of stereotyped authority with all the new-fangled Arminain tribes of our day for their new inventions. If we demand of them divine authority for infant (religious) schools, Sabbath or theological schools, mission societies, tract peddling, or anything of the kind, we may safely

anticipate a reference to the commission, “Go ye,” &c. It is stated by a writer in the *Religious Herald*, as a reason why a new translation of the scriptures is needed, that the style, language, &c., of the present English version is so bad that much of the will of God cannot be learned from it. We would suggest, for the consideration of that learned and benevolent writer, to have this passage so rendered as to cover the whole new school ground. It is too awkward to read, “Go ye,” when the thing to be established is, “Send we.” But if the New School must have a new bible, to suit their improved systems of religious legerdemain, the old bible is good enough for Old School Baptists. The language of the commission given to the apostles by our Lord Jesus Christ is perfectly plain and intelligible to the household of faith; every word is full of meaning, and set by the Holy Ghost “as apples of gold in pictures of silver.” Mark the force, beauty and consistency of every word and syllable. Go. This word was spoken by one who saith unto one, Go, and he goeth; to another, Come, and he cometh. He speaks the word and it stands fast; he commands and it is done. Nothing short of modern scholastic divinity could fail to observe a wide difference between the words *Go* and *Send*. But lest there should appear to be room for caviling, the pronoun *ye* is added. Go ye. Not send somebody else, but *Go ye, i.e., ye* to whom the order is given by the King of Sion.

It does not require a new translation of the scriptures to satisfy the Old School Baptists that this commission was addressed to the eleven apostles of the Lamb by our Lord Jesus Christ personally, after his resurrection from the dead, and a little while before a cloud received him out of their sight. Although the eleven were illiterate men, fishermen, &c., it does not appear that they had the least difficulty in understanding these words of their Lord, for they went forth, as we are informed by Mark, and preached everywhere, the Lord working with them, in signs and wonders, &c., and that was precisely where their Lord told them to go. But we will read still further. “Go ye *therefore*,” – wherefore? not because they had all power in earth and heaven, and not because they were on that account duly authorized to transmit the keys of the kingdom, to appoint their successors, or to qualify pious young men to preach, and send them out, by any means. No honest hearted disciple of Christ can possibly so understand this scripture. The term *therefore* refers them to his exclusive right to call and send forth his ministers. “All power is given unto me in heaven and in earth, *go ye therefore*,” &c. Go, because I send you, because I have a right to send whom I please, and I send you; you are duly authorized and commanded to go. Was there anything in these words of our Lord so very intricate as to require a different version? The very fact that all to whom it was addressed did both understand and obey forbids the thought. But where were they to go, and what were they to do? This was all fully understood; they were to go to all nations, and teach them to observe all things whatsoever Christ had commanded, baptizing such as believed, in the name he had directed to administer that ordinance in.

It would have required the stupidity of modern Gamalielites to have mistaken him to mean that they must go to school and learn to preach; or, being learned, to go lounging about the cities and market places, waiting for a monied call; or go and form mission societies, contract with mission boards, or anything of the kind. *Go teach*. Teach what? That it is more blessed to give than to receive, and that the salvation of the world and the exaltation of Christ depends on the liberality of the people, teach the nations that what Christ had commanded was but an outline of christian duty – a mere blank to be filled up by the ingenuity of priests and people, by inserting, to suit the times, Education, Bible, Mission, Tract, Temperance and Sunday School Societies, or anything else that in their judgment would suit the sate of the times or taste of the people? Not one word of all this. They had nothing more nor less to teach than the observance of *all things that Jesus Christ had commanded them*.

Perhaps our brother Fox will inquire whether we suppose that this commission was restricted to the apostles. Most certainly we do; nor is there one particle of authority in that commission for any but the

apostles to whome it was given. But as all the power of both worlds was and still is retained in the hands of Jesus, as the Head over all things to his church, and as he has instructed his children to pray the Lord of the harvest to send forth laborers into his harvest, we are persuaded that from time to time he has, does and will continue to call whom he pleases, and give them the same imperative order, *Go ye*, or *Go thou*. The commission to the apostles directed them to the field of their labor: “Teach all nations.” Not, as formerly, were their labors limited to cities of Judea, or the men of Israel; but they were to preach among the Gentiles the unsearchable riches of Christ. And in an extraordinary manner were they to preach to all nations, so that their sound went into all the earth, and their words unto the end of the world. Rom. x. 18. We are not to suppose, because the sound and the words of the apostle went into all the earth, that every minister of Jesus is required to go to all nations; very few, if any, of them have the liberty, in providence, to go to any other nations than that in which they are raised up. But if any are called of the Lord, in this day, to go into foreign lands to preach the gospel, and will prove that their calling is of God by showing a readiness to obey, relying alone on God to be with them, to sustain and keep them, without leaning upon mission societies, or any human invention, we are ready and willing to divide our last loaf with any such servant of Jesus, and to bid him God speed.

WASHING OF REGENERATION

New Vernon, N. Y., August 2, 1841.

“Not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration and renewing of the Holy Ghost.” – Titus iii. 5.

THE salvation of Paul and Titus is the same salvation that embraces the whole election of grace; for there is but one method of salvation brought to light in the gospel. “Neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved.” Acts iv. 12. We therefore understand the salvation spoken of in this text in its application to all the redeemed of the Lord. The declarations of this scripture are as follows: first, God hath saved us – his people; second, that salvation is not according to or in consequence of any works of righteousness by us performed; but thirdly, by the washing of regeneration and renewing of the Holy Ghost, and all in accordance with the sovereign mercy of God.

Could we, with old Jonah, take a voyage to the secret channels of the mighty deep, and like him feel ourselves pursued by the sovereign hand of the omniscient God, on account of our rebellion against him, and, with that disobedient, peevish prophet be locked up in the *belly of hell* for three days and three nights, until we were perfectly convinced, as he was, of our helplessness, our total inability to deliver ourselves from our deplorable condition, we incline to the opinion that we would say, as he said, “Salvation is of the Lord;” and with Peter, as above cited, “Neither is there salvation in any other.” By this sweeping declaration, however, the fallacy of all the popular institutions of the day, and of all other days, as having in view the salvation of the world, is laid bare. All such pretensions are therefore deceptive, hypocritical and vain; as

“None but Jesus, none but Jesus,
Can do helpless sinners good.”

“He saved us.” In the past tense. The work is done; the salvation of God’s people is complete. “He hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” – 2 Tim. i. 9. Many there are in these days of delusion and anti-christian rant, who say, “Truly the Lord saves us; there is salvation nowhere else; but” – but what? “God works by the use of means. We are not machines; we must use the means of grace; we must give up our hearts to God; we must sit on an anxious bench; or we must do something else, and then we must say that God has done it all.” That must be, at best, but a lying system which requires that we should tell lies even in what is called *getting religion*, and it must certainly be a lie, if we have done anything in the work of salvation, to say that God has done it all.

But while we are upon this point, let us inquire a moment into New School consistency. They tell us there is something for the sinner to do; if we wait for God to work we shall die in our sins; they ridicule the doctrine of man’s entire impotency and helpless condition, and command him to be up and doing; they tell him that the provisions of the gospel are such that if any sinner chooses he can secure an interest in the salvation of the Lord. With this theory for their platform, they hold protracted meetings, erect anxious benches, and perform many wonderful feats, and declare to the unregenerate that God is now offering them salvation, is knocking at the door of their hearts, wooing and beseeching them to comply with the terms of the gospel. They tell sinners, in so many words, if they will do these things they shall be saved; but if they refuse they shall be damned. Suppose the sinner should be kind enough to consent to be saved, and to perform the pre-requisites as instructed by these teachers, if by these means they obtain salvation, they are saved according to their works. These works are either works of righteousness or works of unrighteousness; if of righteousness, they cannot contribute towards the salvation of those by whom they are performed; and if of unrighteousness, they are sinful, and can only expose their performers to the curses of the law. Not by works of righteousness which we have done; and as in the parallel, “Not according to our works,” and again “Not of works, lest any man should boast; not of yourselves, it is the gift of God.” – Eph. ii. 8, 9. If by grace, it is no more of works, otherwise grace is no more grace. The man who, in opposition to this array of scriptural testimony, would dare proclaim salvation as depending in part or entirely on works, whether good or bad, is an enemy to God and a base deceiver. Of all such men it is written, “Their judgment now of a long time lingereth not, and their damnation slumbereth not.”

Having shown, negatively, that salvation is not according to our works, and consequently that the doctrine of all Arminian workmongers is false, we pass to notice how this salvation is brought home experimentally to the heirs of promise. “By the washing of regeneration and renewing of the Holy Ghost; and according to his mercy.” By the *washing of regeneration* we understand the cleansing operation of the Holy Spirit in the work of regeneration. We have attempted to show, when dwelling on the subject of regeneration, that as the effect of being quickened into life we are brought to realize ourselves vile and polluted, and, as no unclean thing can enter the kingdom of God, we require to be washed; and as no blood of goats, or other Jewish sacrifices, can cleanse from sin, we require a washing of far superior efficacy. Connected with regeneration there is a fountain opened for the house of David and for the inhabitants of Jerusalem, for sin and uncleanness; and when the sinner is brought, by the Spirit, to the fountain of that blood, that speaketh better things than the blood of Abel, he finds that the blood of Christ cleanseth from all sin; his heart is sprinkled from an evil conscience, and his body is prepared to be washed in pure water. The *renewing of the Holy Ghost* is that work by which a new principle is implanted, and incorruptible seed by which old things are passed away, and all things become new. All this work of the Spirit is wrought in the saints accordance with a fixed and immutable standard. “According to his mercy, not according to our works.” But brother Fox may inquire

concerning the character of this standard. His mercy it is sovereign. “For he will have mercy on whom he will have mercy, and whom he will he hardeneth.” Such is the mercy of God, sovereign, discriminating, immutable, and his own. It is according to his own purpose and grace which was given us in Christ Jesus before the world began.

DEATH IN ADAM, LIFE IN CHRIST

“For as in Adam all die, even so in Christ shall all be made alive.” – 1 Cor. xv. 22.

NEW VERNON, N. Y., August 16, 1841.

AT the close of his letter, published in our last number, brother Culp, of Tennessee, requested our views on the above written text.

In establishing the doctrine of the resurrection, the apostle comes in this text to speak of the two distinct headships to which the people of God stand connected, viz: *Adam* and *CHRIST*: the former is the figure of the latter; the first was natural, the second is spiritual; the one was made a living soul, the other a Quickening Spirit; the first was of the earth earthy, the second Adam is the Lord from heaven. As natural beings we were created in the natural Adam, and were in him when he transgressed the law of his Creator, so that the sentence of death that fell on Adam as a consequence of his transgression, involved his posterity: “Death has passed on all men because all have sinned.” Adam being the legitimate head and representative of all the human family, all the human family die in him. As transgression, guilt and death attach to us in our relation to the first Adam, from Adam and from all his posterity, we are cut off from all hope of life or happiness, all we possess of the Adamic nature is death: and in the absence of the provisions of grace treasured up for the heirs of salvation in Jesus Christ, we are excluded from the last ray of life or mercy. The transgression and death of Adam did not effect the angels of glory, for they were not in him, nor could they be represented by him, but in Adam *all* die; that is, all that had an existence in him, of course all that should ever proceed from him by generation.

Even so in Christ shall all be made alive. Christ is not an earthly or natural head; his headship therefore does not relate to the human family as such; but he is a spiritual head, and represents a spiritual people, a people whose spiritual life was given them in him before the world began. In this Christ is evidently the antitype of the natural Adam: all the spiritual race were created in him, chosen in him, loved in him, secured and complete in him, before they had an earthly existence in the natural Adam. Therefore it is just as certain that all the spiritual seed of Christ shall be quickened and brought into the inheritance of the Son of God as it is that all the decendants of Adam are subjects of death. In Christ all shall be made alive – first, in the work of regeneration they shall be made alive from their natural state of death in trespasses and sins; and secondly, in the resurrection of their bodies: on which subject the inspired apostle is treating in the chapter from which the text is taken.

As we are all subject to death and ruin by virtue of our relationship to Adam as our natural head, even so we, the redeemed of the Lord, are the heirs of life and immortality by virtue of our relationship to Christ our spiritual Head. As by relation to Adam his transgression fixed guilt and death on us, so by virtue of pre-existing relationship and union to Christ his perfect work and righteousness is imputed to us, and he having in that relationship come under the law to redeem his people from under the law, having canceled the demands of the law, and brought in everlasting righteousness for his people, they

shall all be made alive in him; but no where else. In him they have life; their life is hid with him in God, and because he lives they shall live also.

We do not believe, with some, that the ungodly are finally raised from the dead by virtue of Christ's resurrection; for they are not to be raised with the saints, nor to life and immortal glory; but they shall finally be raised when death and hell shall be challenged to deliver up their dead; they shall arise then to a resurrection of damnation – a resurrection of shame and everlasting contempt. The resurrection of the bodies of all that are Christ's shall take place at the sound of the trumpet of God, and at the voice of the archangel; they shall meet their Lord in the air and so shall be forever with him. After the resurrection of the dead in Christ, the dead that are not in Christ shall be raised in the manner before stated.

OUR MOTTO

NEW VERNON, N. Y., September 1, 1841.

WHEN the hosts of the alien were encamped around about the little trembling band of Israel like grasshoppers for multitude, and all human prospect of escape from captivity had fled – the despairing tribes were reduced to the necessity of looking alone to God for deliverance. The manner in which it pleased the Lord to give deliverance and victory to Israel, was the very opposite to what human wisdom would have suggested. The Lord would neither suffer Gideon to go with his thirty-two thousand, nor with his ten thousand men: “Lest Israel should vaunt themselves against the Lord, saying mine own hand hath saved me.” The first work of preparation for the onset was the reduction of the strength of their numbers, and to convince them that the work would be accomplished by the mighty arm of the Lord. How effectually did the Lord stain the pride of men in removing from them all on which they would be inclined to rely! and when they were brought down sufficiently, Gideon was instructed to advance with his three hundred men, divided into three companies, with directions to take their positions round about the enemy, without a single implement of war, excepting a trumpet in every man's right hand – with no weapons, offensive or defensive – no sword, nor shield, nor bow; but relying on the Lord as their Shield and Buckler, their High Tower and their Defence. Every man was to carry his empty pitcher covering, a lighted lamp in his left hand, and to await the signal from their leader, at which every pitcher was broken, the united light of three hundred lamps at once flashed forth upon the surprised enemy, attended with the simultaneous shout of three hundred voices, crying, as in one breath, “The sword of the Lord and of Gideon!” How dreadful was the consternation of the Midianites at this display of the arm of the Lord! More dreadful to their ears was the sound of the name of the Lord than all the thunder of the battle clash; and more terrific to their eyes the radiant flame than the glitter of a million spears! The dreadful majesty of the God of Israel shining around them; and the terror of his name, echoing from the trumpets on every side, filled their hearts with dismay and their ranks with confusion.

We are inclined to believe there is something in this figure analogous to the manner in which the Lord is conducting the conflict of his people, at this day, with the host of their opposers. The numerical strength of those who contend for the primitive order of the house of God, is greatly reduced; and they are taught by very many important admonitions, that they are not to rely upon human wisdom nor human might; their pitchers (mere earthen vessels) are empty of themselves, and only to be broken in

the contest, while the light of that treasure which our God has committed to earthen vessels, is to shine forth with the united declaration of our sole reliance upon the sword of the Lord and of our glorious leader Jesus Christ, from every one whom God has honored with a place and rank among the very few by himself designated to follow their illustrious Leader into the field. Not the sword of human power, of human wisdom, literature, science or fame; but the sword of the Spirit, which is the word of God. While the *motto* of our enemies is, “*Attempt great things, expect great things,*” which motto truly expresses their confidence in their own skill and perseverance; the confidence of the people whom God has chosen shall be expressed by the *shout* of Gideon’s little army, whose reliance was restricted to “The sword of the Lord and of Gideon.” And although the sword of the Lord and of our Leader is at this day invisible to the enemies of Zion, as was that sword in the days of Midian; yet its glittering blade shall flash upon them in as unexpected a moment as in the case of their prototype, and shall be as effectual as on that memorable occasion.

A few words, then, of admonition to those who can lap water like dogs, may be seasonable. Brethren, remember the charge that was given to the three hundred men: “And he (their leader, who, in this particular at least, was a figure of the Captain of our salvation,) said unto them, Look on me, and do likewise; and behold when I come to the outside of the camp, it shall be, that as I do, so shall ye do; when I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of the camp, and say, The sword of the Lord and of Gideon!”

It is of the utmost importance that the little company whom God has preserved from bowing to Baal, should keep their eye fixed upon the Author of their faith, and imitate his divine example. We are to cry, The sword of the Lord! and rest assured that God will use it effectually, in defence of his Israel and the discomfiture of his enemies.

REPLY TO BROTHER G. W. BEAL

NEW VERNON, N. Y., September 15, 1841.

WE cannot suffer his letter to pass without a remark or two in reference to what brother Beal considers as a fault in’ some of our correspondents. We are not informed exactly to what extent ourself or correspondents are to temporize in order to make our answers to the enemies of the cross of Christ *mellow* enough to induce a good elder to read our paper, the doctrine of which he believes. Brother Beal says a more mild, yet faithful exposure of error, might win some to the truth. Will brother B., or the good man of whom he speaks, inform us how much more mild our answers can be and yet be faithful? We have been in the habit of regarding the examples of Christ and his apostles sufficiently mild and soft, and yet we suppose they were acquainted with Solomon’s words. There are cases when soft words are necessary to turn away wrath; but that enmity which God has put between the serpent and the woman, and between his seed and her seed, is not to be subdued by soft words. If we are to reclaim an offended brother, soft words are requisite: but we cannot think of storming Babylon with feathers. We meet them with the words of our God, which are like a fire and a hammer; we will cry aloud and spare not, and be in nothing terrified by the menacing of the enemy: we cannot nor do we wish to win them until God shall give them the love of the truth.

If we have succeeded in bringing to light the hidden things of anti-christ, why should brother Beal think that spirit *harsh* which led the King of Sion, his apostles and all his primitive saints, to call them such

names as serpents, vipers, evil beasts, slow bellies, false prophets, heretics, hypocrites, dogs, sorcerers, whoremongers, murderers, liars and devils? Or do we make use of epithets more harsh than those employed in the scriptures? We do not know any good reasons why men and things should not be called by their right names. If they have names that they are ashamed of, the fault is not ours. We do not intend to allow ourselves to use spiteful epithets, or to make use of uncalled for severity – but if the good elder read none of the “Signs of the Times” until we shall learn to call *serpents* doves, and *dogs* lambs, he will, in all rational probability, understand the face of the sky much sooner than he will know the “Signs of the Times.”

In conclusion we would say, Don’t be alarmed, brother Deal, if the battle waxes hot. There are some bones scattered over the plains of your county, (Saratoga) that should remind you that every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with burning and fuel of fire. See Isaiah ix. 8. Our patriot sires on Saratoga’s gory plains did not return the thunder of the enemy with puff-balls. If it were commendable for them to defend our human rights with their heart’s richest blood, let not the sons of Zion, being armed and carrying bows, turn back in the day of battle. The commission of our glorious Leader is, Put yourselves in array against Babylon, round about, all ye that bend the bow; shoot at her; spare no arrows, for she has sinned against the Lord.

THE SIN, NOT UNTO DEATH

“THERE is a sin unto death: I do not say that he shall pray for it.” – 1 John v. 16.

NEW VERNON, N. Y., September 15, 1841.

BROTHER JAMES MURRAY, whose letter will be found in this number, has requested our views upon the above text. Such views as we have we hold as a kind of common stock to be handed out whenever called for. It is not to be presumed that any one man on earth has a correct understanding of all the scriptures of truth. They are only made known to the people of God in such measure as the Lord sees it. The exposition given by us, or any other man, ought to be received with due caution, and only considered satisfactory so far as sustained by the general tenure of the scriptures.

The passage before us is one on which we have long desired a satisfactory exposition. This apostle defines sin to be a transgression of the law, in its general sense; and that law says that the soul that sinneth it shall die: therefore there can be no sin by him that is under the law that is not unto death. For what the law saith it saith to him that is under the law. Here, then, seems to be the difficulty in understanding the apostle. He says there is a sin that is not unto death; and, again, there is a sin unto death: and in this connection he says that all unrighteousness is sin, or all that is not right is sin. The apostle has been very particular in drawing the line between those who are born of God, and consequently are delivered from the law of sin and death, who cannot sin (unto death) because they are born of God, because they have an Advocate with the Father, or, in other words, because they are not under a law that condemns to death and consigns to hell those that transgress – and such as deny that Jesus Christ is come in the flesh, and who are, notwithstanding their christian profession and their connection with the church, anti-christ: these stand connected with a law that condemns them, as sinners, to death; and these our Lord in his intercession with the Father (John xvii. 9) prayed not for; neither as Advocate with the Father does he advocate their cause: hence the apostle does not say that *he*, the saints, shall pray for such. But there is a sin not unto death, (as all that is not right is sin.

Christians, who are delivered from the curse and dominion of the law of sin and death, may transgress the law of the kingdom and subject themselves to many stripes, yet their sin is not unto death, and all christians are to pray for their erring brethren, “Brethren, if any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death and hide a multitude of sins.” See James v. 19, 20.

Again, if we take the Sinai code, as a figure of the government of the spiritual kingdom of the Redeemer, we shall find that some offences subjected the offender to immediate death, the eye should not pity, nor the hand spare; while other offences required chastisement, or the offering of sacrifices, that the offender might live, and be retained in the congregation of the people. So in the church, the common infirmities of christians must be borne with, and those whose errors are like those referred to by James, should be prayed for; for they are not unto death; if the offending, erring brother can be converted from them he may remain in his place in the church of God; but those who bring in damnable heresies, denying the Lord that bought them, shall bring upon themselves swift destruction. If they deny that Christ is come in the flesh, they are anti-christ; they must die; (that is, be put away from the fellowship of the church.) They must go out from us, that they may be made manifest that they are not of us. “I do not say that he shall pray for it.”

TRUST IN THE LORD

NEW VERNON, N. Y., September 15, 1841.

THE present is peculiarly a time in which the children of God are called on to “Watch and pray, lest they enter into temptation.” The gathering clouds which darken our sky, portend the near approach of tribulation and distress. The spirit of persecution that would storm the citadel of Sion, and pour forth the blood of the saints, now stalks through our country, glides through the air, and sounds in deceptive, mellow and honied tones, from pulpit and from press; while all that is gaudy, popular and attracting to the carnal heart and the uncircumcised ear or the adulterous eye, is brought into requisition, to facinate, bewilder and captivate the children of God, to draw them from their steadfastness in the faith and practice of the gospel, into the ranks of the enemy. An unsuccessful experiment of open hostility against the people of the living God, for almost six thousand years, has scarcely convinced the enemy that Sion’s battlements are invincible. Preparations are evidently now making for one more desperate onset. The floodgates of error and delusion are now being unbarred, the impetuous torrent seems impatient to leap forth and inundate the whole land; the ambitious *clergy*, and their ever restless *laity*, are bringing all their projects to one central point, and looking out the most advantageous position to be by them occupied during the sanguinary struggle that now makes haste to overtake us. It is all in vain for us to think of safety from our national republican institutions, or the light and patriotism of the citizens of this great republic. The siren song is only calculated to hasten the preparation for the dreadful catastrophe. As well might we “go down to Egypt for help,” as to look for it in anything short of that *hand* by which the Egyptian yoke was broken, and that almighty arm by which the chosen people of our God were made free.

“Dangers stand thick through all the ground.” And it becomes us, who have renounced the world, the flesh and the devil, to enter into the Rock – turn to our strong hold; and at the same time to fight manfully the good fight of faith, trusting *alone* for victory in the name of the Lord our God.

REPLY TO BROTHER TROTT ON FINAL JUDGMENT

New Vernon, N. Y., October 1, 1841.

THE sentiment has prevailed to almost an unlimited extent that the human family are, while in this life, if not in the full sense of the world, *probationers*, at least forming characters for the eternal world; and that no decision can with accuracy be formed as to the final issue of things, until that period arrives in which it is supposed a general judgment of all the human family will take place. Very many of the saints who profess to believe the doctrine of salvation by grace, election, predestination, effectual calling, complete justification of all for whom Jesus died, and that they are made perfect and without blame before him in love, &c., yet have experienced much slavish fear on the subject of a judgment to come, at which all their prospects for heaven and happiness may be forever blasted. Nor has it been very uncommon for us to hear some of our ministering brethren from the pulpit declaring that they expected to be called on at the day of judgment to answer for the manner in which they have improved the opportunity, &c. Having examined the scriptures upon this point, we are convinced in our mind that such sentiments are not only unwarranted in the scriptures, but entirely repugnant to what God has been graciously pleased to reveal to us upon the subject.

Our object in our former article upon this subject was not, as brother Trott seems to suppose, to deny the application of the term *judgment* to the manner in which Christ the Judge shall conduct the execution of the sentence of the law, when he shall turn the wicked into hell, with the nations that forget God; or whether he will or will not call up to their remembrance all the enormity of their wickedness, in order to discover to them the justice of his fiery indignation, then to be displayed in their perdition. What we had more especially in view was to show from divine authority that the wicked *are condemned already* – the wrath of God abideth on them; that their being suffered to live and die in their sins is positive evidence that they are not of the sheep of Christ, as he said unto them; that they are uninterested in his blood and righteousness, which forms the only ground of a sinner's justification and acceptance with God. If brother Trott, and other brethren, believe that several scriptures, speaking of a judgment to come, have reference to a judgment to take place after the resurrection of the ungodly, in which the justice of God in the damnation of his enemies shall be made manifest, and the secrets of all hearts shall be exposed, we have no objection to their view, provided they do not attach to this view those or any of those extravagant notions, by which brother Trott thinks *we have done great injustice to the views of our brethren*. But we cannot admit that the state or destiny of any part of the human family will remain undecided by the judge of quick and dead until such a day of judgment shall come. This explanation of our views of the subject may obviate the objections of brother Trott, so far as relates to a judgment to come.

As brother Trott does not dissent from us in regard to the judgment of the saints, we shall not be required to enlarge upon that part of the subject. Whatever may be done at a future judgment day, in exposing the wickedness of them that perish, we have the oath and iniquities of his saints shall be remembered no more.

Brother Trott admits that there will be no new light called for at that day by the Judge, and, if we understand him, that the decision of the Judge is already made up in his own mind, from which decision he will not deviate – that he has declared that “He that believeth not shall be damned.” Now this is what we have called *final and conclusive judgment*; and it is that from which we do not believe there can be any possible appeal; and it is that in which all the saints of God, as the members of the mystical body of Christ the Judge, will most cordially acquiesce at that day. Does brother Trott believe that *every act of the dispensation of God’s justice is so ordered as to manifest his righteousness*? So do we. To us his righteousness in the judgment of the ungodly, as already settled and recorded in the scriptures, is quite apparent. How clearly he may make it known to the vessels of his wrath, either before or after their resurrection, is not for us to say. We have admitted, or rather contended, that the saints are brought experimentally to judgment, and the mountains of their guilt set in order before them, &c.; but it does not necessarily follow that God will make the same display to such as go down to perdition. The redeemed could never so well appreciate the value of the atoning blood and justifying righteousness of Christ without this thorough conviction; but we do not know that the ungodly are ever to know anything of the value of an atonement in which they are not interested. If we have blended legal enactments, investigation of charges, and judgment given therein, together in the idea of judgment, it has been because the term is thus variously applied both in the scriptures and in its common use, and not because we would willingly produce confusion in the idea. We have contended, whatever may be hereafter, that the present is a day of judgment, that Christ is now seated upon his judgment throne, that he is now dividing his people from the world, as a shepherd divideth his sheep from the goats. If we are wrong, will brother Trott, or any other brother, tell us how the ungodly who die in their sins are consigned to hell immediately after death, and before the resurrection of their bodies? Are they punished first and then judged afterwards? We were unapprized of the inference which the Universalists drew, *with so much propriety*, from our preaching at Welch Tract last May, but if we are to be held accountable for all the inferences men may draw from our preaching, we deserve pity; and if one so discriminating and eagle-eyed as our esteemed brother Trott was so alarmed as to indulge serious apprehensions that we were about to renounce the doctrine of the resurrection from the dead, what had we a right to expect from the Universalists? We will try hereafter, in preaching and in writing, if the Lord will vouchsafe to enable us, to be more explicit, and have it understood as definitely as possible, that we believe the hour is coming when all that are in the graves shall hear the voice of Christ, and shall come forth, some to the resurrection of life eternal, and some to the resurrection of damnation; that we believe the happiness of the saints and punishment of the wicked will be alike interminable. We cannot imagine how brother Trott makes out that Christ assumed his judgment-seat while he was himself under the law, as was the case thirty-six years before the destruction of Jerusalem, especially as he agrees with our general views on Matt. xxv. 31-46? That he did call out many of his people from among the Jews is admitted, and that he taught them as never man taught, that he, as their Leader, set them patterns to imitate, and that he assured them that his kingdom was at hand, and instructed them to pray that it might come, &c., is well understood; but it is also known that he told his disciples that the Pharisees occupied Moses’ seat at that time, and that he directed them to do whatsoever they commanded them to do, is also as well known. And we had understood that when he was raised from the dead he was declared to be the Son of God, *with power*, and that when he should sit in the throne of his glory he would sit in judgment. We have understood that the nations were presented before him for judgment, in a peculiar manner, at the discontinuance of the temple worship, and the abolition of Jewish rites, when Jerusalem was destroyed. But if we are wrong we will gladly be taught the way of the Lord more perfectly.

In our remarks on Matt. xxv. 31-46, we did not intend to represent that the nations, as such, were sheep and goats to be separated, but rather that the Lord had in every nation some that were to be set on his right hand, and others that were denominated goats, which he would place upon his left, and that he would say to the former, Come, and to the latter, Depart; that these two classes, called sheep and goats, are *two nations*; the one a chosen generation, a royal priesthood, a holy nation; the other is called the kingdom of Satan. The holy nation should, under the ministration of Christ, during this judgment day, be completely distinguished, and effectually divided from the kingdom of Satan; so brother Trott will discover we do not differ quite so widely from Peter as he had supposed.

In reference to those scriptures brought forward by brother Trott to sustain the doctrine of final judgment *to come*, as far as relates to the wicked, we had prepared a reply; but upon more mature consideration our reply seems to be uncalled for, inasmuch as we do not deny the premises which by the array of scriptures he designed to establish. We see nothing in these scriptures to condemn our conclusion that the judgment of the world, of mankind, both saints and sinners, is as irrevokably fixed in the unchanging mind of God now as it will ever be; nor do we understand brother Trott to object to this view. We will therefore withhold, at least for the present, what we have written upon those passages.

In reference to our having restricted the application of those passages which we brought forward in relation to the destruction of Jerusalem, brother Trott has altogether mistaken us. We believe the passages primarily applied to that event, and in the execution of divine wrath upon that devoted city is shown the impending storm that is eventually to sink Mystery Babylon like the mill-stone; and, for aught we know, this subject may even look forward to the breaking up of the elements of nature, when time shall be no more. That Christ did come without sin unto salvation, after he had ascended up on high, after he had received his kingdom, and that he descended with a shout, or a display of power and glory that evidently demonstrated his perfect triumph and the decided defeat of the Jews, when he came in the execution of his wrath upon them, we do assuredly believe; but that we would confine the application of all those scriptures which we referred to, or any of them, to that event exclusively, we disclaim.

As this article is sufficiently lengthy, as brother Klipstine is now engaged in his further prosecution of the subject, through the exposition of the Epistle to the Hebrews, and as we may probably have occasion to write again upon this subject hereafter, for the present we shall dismiss it, with our thanks to brother Trott for his faithfulness in pointing out wherein he conceived us to be in error. We feel the necessity more and more of examining the scriptures closely, prayerfully, and with a view to bow ourselves to what they dictate. May the Lord lead us all by his holy spirit in truth and holiness, for his name's sake.

WALDO AND TROTT ON ABOLITION

NEW VERNON, N. Y., October 1, 1841.

WALDO, upon religious innovations and impositions, has in this number touched upon a subject, the discussion of which we have on all previous occasions declined to admit into our columns. As a subject involving political considerations, we still leave it to be discussed and disposed of by those whose business it is to guard the civil affairs of our country; but as a religious subject, involving

considerations of a most frightful character, we feel it incumbent upon us to give an expression of our sentiments in regard to it.

As our correspondent, *Waldo*, is an Old School Baptist, living in the northern part of this State, and brother Trott is well known as an Old School Baptist residing in Virginia, the interchange of a few communications, tempered with that meekness and deep anxiety for the supremacy of the laws of Jesus Christ our Lord, as the only rule of our faith and practice as Old School Baptists, can have no bad effect, so long as these brethren shall confine their discussions to the religious bearing of the subject.

It is now well known that the subject of abolition, and in some recent cases, coupled with what is called *tetotalism*, has come to be a test of christian fellowship, and this institution has taken a place and rank amongst the popular religious institutions of modern invention, which are self-styled *benevolent*. We, in waging war with the mother Arminianism and her entire brood of institutions, cannot consistently refuse to give a record for the use of posterity, of what ground is occupied by the Old School Baptists on this, as well as all other subjects of a decidedly religious cast.

REMARKS ON MATTHEW XXIII. 37

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.” – Matt. xxiii. 37.

NEW VERNON, N. Y., November 1, 1841.

THERE has been much controversy among professors of religion, on the text which we place at the head of these remarks. At the request of several correspondents, we will also show our opinion.

It is contended by the arminians, that what our Lord has said in this case, to Jerusalem, is applicable to all the unregenerated part of mankind; that our Lord Jesus Christ is now, and has often been willing to save sinners, yea, all sinners, but they will not consent; that he was willing to save Jerusalem, and had frequently been willing, but he had been prevented by their stubbornness – they would not. In harmony with such an exposition of the text, it is urged that salvation depends not on the sovereign will of God, but solely on the will and decision of the creature; that it is the will of God to save all mankind; but the will of God saves no one; that his will is inefficient, and it is not done in heaven nor among the sons of men. The creature is held forth as a sovereign indeed; and it is left for man to decide to what extent the will of God may be executed in the economy of salvation.

However extravagant such blasphemy must sound in the ears of regenerate persons, It is a prominent doctrine of the arminians; and the text before us is tortured to yield an unnatural consent to the damnable heresy. All the essays we can write on this text, or upon any other portion of divine revelation, will never undeceive those unto whom strong delusions are sent, that they may believe a lie. None but God can open the blind eyes, or unstop the deaf ears of such as are capable of believing that the will of man is more omnipotent, more sovereign and irresistible than the will of God.

But in the minds of even some of the saints, doubts have found place, as to the meaning of this text; for the edification of such we write.

The words of this text were uttered by our Lord Jesus Christ, while in the days of his flesh he sojourned upon the earth; and they were spoken in reference to the calamity that was about to be experienced by the Jews, in the execution of divine wrath upon the city of Jerusalem, which was soon to take place. In the preceding connection of this passage, we find our Lord upbraiding the inhabitants of Jerusalem, the scribes pharisees, lawyers, &c., whom he denounced as hypocrites, blind guides, &c. He charged that very *pious and devout* people, who were so exceedingly zealous for God, that they were shocked with the irreligion of Christ and his disciples, with the murder, not only of all the messengers that he had sent among them, from the day of Abel, but of the murder also of all them that he was then about to send among them, as the immediate precursors of their overthrow. He assures them that all the accumulated guilt of those who had murdered his servants should be required of that generation; and then in the same connection says, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee;” thus distinguishing the Jerusalem unto whom his language was addressed, from that Jerusalem which is above, is free, and which is the mother of all the sons and daughters of Zion; the very Jerusalem. against which all the threatening predictions of the Old Testament were leveled; the city stained with blood, laden with iniquity, and verging upon her temporal ruin. “How often would I have gathered thy *children* together, even as a hen gathereth her chickens under her wings.” Our Lord does not say, How often would I have gathered you, but, “*thy children.*” There is in this text an evident distinction marked between this city devoted to destruction, and those within the city, which our Lord would succor and defend. But it may be asked, How, and to what end does a hen gather: her chickens under her wings? When the watchful eye of the hen descrys the distant hawk, or any other impending danger which the unthinking chickens are heedless of, by a well known signal she gives the alarm, and they, by instinct taught, run to her for protection; so also when the shades of evening gather, and the chilling damps of night would chill the unfledged brood, she carefully gathers them under her protecting wings; not to make chickens of them, but for their security and comfort. So, in like manner, when he who sees the end from the beginning, foreseeing these dreadful judgments which were gathering thick, and hastening fast to overtake the city of these murderous Jews, would have collected, called out from among them, those who stood in the same relation to him as the chickens do to the hen; and in collecting them, he would have shielded them from those calamities which they must suffer by remaining in Jerusalem until the destruction of the city should take place. It is supposed by many, from the manner of our Lord’s expression, “and ye would not,” that although he often had been willing to shelter and protect the children of Jerusalem, that he had been prevented from it, by their want of inclination; such a construction of his words would conflict with matters of fact; for he had not only been often willing, but equally as often he had accomplished his will, had equally as often gathered and hovered over them for their protection and comfort; the indisposition of the carnal to the contrary, notwithstanding. This was most strikingly exemplified in the actual extinction of that city. As the hen gives the signal of danger to her chickens, so our Lord gave repeated warnings to his disciples, of what troubles were at hand; the signs also which should indicate the near approach of the great and terrible day of the Lord, were minutely detailed; and they were charged to flee from the city, and hasten to the mountain, when they should receive the peculiar signal, of which he had duly instructed them. Hence we see that the “will not” of the ungodly Jews could not hinder the accomplishment of the absolute will of God.

In prospect of the deliverance of his saints, and the utter overthrow of Jerusalem, he adds: “Behold your house is left *unto you* (not unto your children, whom he would have often succored, but unto *you*, who kill the prophets, &c.) desolate.” The children or inhabitants withdrawn, moved out, and the empty walls of the carnal building only remaining. As they had been hitherto preserved like a vine having a

blessing in it, and as a tree, of which one said, “Destroy it not, for a blessing is in it;” but now that that blessing is withdrawn, God’s spiritual people called out, nothing but the carnal or fleshly relationship to Abraham remaining, the house of Israel is left desolate; and they shall see Christ no more in delivering them from evil, until they shall say, Blessed is he that cometh in the name of the Lord. It is confidently expected that the day will yet dawn upon the scattered Israelites, when they shall be released from that blindness which in part has happened unto them, until the fullness of the Gentiles are brought in. There seems to be a very strong intimation given in the closing verse of this chapter, that the day shall yet come when the Jews as a people shall bless the name of Christ the Messiah.

BEST WAY TO INDUCE LIBERALITY TO THE PASTORS

NEW VERNON, N. Y., November 1, 1841.

BROTHER PAYTON of Indiana requested our opinion on the above subject, as will be seen by reference to his letter in our last number, page 158. Our reply was necessarily deferred until now, for want of room in the last number.

We conclude the scriptural way to discharge this, and every religious duty, is the *best way*. All our religious duties are pointed out in the New Testament, with the rule to be observed in the performance of the same, with as many of the whys and wherefores as are necessary for us to know. In that blessed volume the man of God is thoroughly furnished to all good works. – 2 Tim. iii. 16, 17. If we are unable to determine the connection of the rule laid down with the duty before us, we are instructed to ask counsel of God, who giveth freely unto all men, and upbraideth not. We are not at liberty to tax our wits with the invention of ways and means, for upon that rock all the New School have split. It has been thought by some of them, that a direct tax upon the members, of ten dollars on every thousand they may possess, is the *best way* to bring them into the traces. Others have formed their congregations into societies, for the express object of making them contribute to the support of their preachers; and as an inducement, allow them the privilege of voting at the election of a pastor. This they consider the *best way*. While others think it still preferable to sell or rent the pews in their meeting-houses; each thinking their respective way the best, without the least reference to any rule that God has given.

As our individual opinion is required on this subject, we freely give it. From all the light we have, either from the word or from personal observation, we judge the *best way* for a preacher to manage with his brethren, when he finds them disposed to neglect his temporal wants, is to feed them well; for when they are well fed, they will feel better able to be liberal. If the preacher frets, scolds, and finds fault, they will in return feel unwilling to pay him for growling and snarling; as all the time he spends in dunning and urging the flock to pay him for his services, the sheep will be on short allowance of gospel food; but let them be well fed on the sincere milk of the word, and they will grow and thrive; and instead of feeling so lean, and poor, and parsimonious., they will feel their hearts expanding with gratitude, to God, for all his benefits; and as they bask upon the marrow and fatness of the gospel, they will remember the wants of their pastor, and of their poor brethren, for whom God has made it their duty and privilege (so far as he has blessed them with the means) to provide.

If the brother or brethren are aggrieved with the backwardness of others in the church, who having the ability, do not come cheerfully up to the work, they should labor with them in the same manner they would if aggrieved on account of any other offenses.

REPLY TO A RULING ELDER

NEW VERNON, N. Y., December 1, 1841.

WHEN the celebrated A. Toplady said, in reference to a controversy with John Wesley, that “To shoot at crows, was powder thrown away,” we thought it rather an ill-natured remark; for we are of the opinion that a becoming courtesy is due to all our religious opponents.

As the challenge of this dignified *rabbi* of methodism is universal, our readers, as well as ourself, are interested in the issue. The confidence that he expresses in his ability to meet and put to silence all such as differ from his notion of things, at once develops his zeal and his modesty. Unused as we are to combat with giants, it may seem presumptuous in us to, with only our “shepherd’s bag, our sling and a few smooth stones from the brook,” to look him in the face; but since we heard of the “Dialogue between the Methodist preacher and a Barber’s Block,” we have thought there may be some possibility of surviving an encounter with this uncircumcised Philistine.

Our opponent infers from the 7th page of our current volume, that we hold all who are not Predestinarian Baptists, as haters of the truth, and wonders if we think that God’s elect, in our day, is limited to the Predestinarian Baptists, &c. His inference, to say the least of it, is far fetched, and is neither said nor implied in any article on the page referred to; but as the *ruling* gentleman expresses a desire to know our thoughts in relation to the extent of the election of grace, we will inform him that we believe that God has absolutely chosen or elected in Christ Jesus, a portion of mankind, embracing an innumerable people, to be, in the fullness of time, called by grace, out of every nation, language, kindred and tongue under heaven, effectually and savingly, to a knowledge and supreme love of the truth, as it is in Jesus; of which truth Predestination is one very prominent branch, and so important, so radical and fundamental, that in its absence every other principle of the doctrine of God our Savior would be rendered precarious and uncertain. Its extent in our day is precisely what has been its extent from the ancients of eternity. In its height and depth, its length and breadth, it is bounded in every particular by the good pleasure of the sovereign, eternal and immutable will of God. If we believed that the Predestinarian Baptist church, at this day, embraced all the elect, or in other words, that all the chosen of God were already gathered into the fold of Christ, we should henceforth look for no more ingathering of the redeemed; but so far from Such a belief are we, that we confidently believe there are many of God’s elect yet to be brought to know and love the truth, who are yet in nature’s darkness, alienated from God, and strangers to the spirit of his grace. And, for the special edification of our *very reverend querist*, we will add that, for aught we know to the contrary, there may be some among the poor benighted and deluded Methodists, over whom he has the dignity to preside, who are included in the purpose of grace; and who will ultimately, by virtue of the election of grace, (which doctrine now they hate) be brought to know, love and rejoice in the predestination of God. But while we cheerfully admit the possibility of some of the elect of God, in their depravity being sunken down even to the corruption and abomination of methodism; we as confidently deny the possibility of a single soul

among them being saved *in* their methodism. They may be saved from it, but as the testimony of the Bible is true, they cannot be saved in it.

Now, if what is asserted in the “Signs of the Times” is true, we are called on to answer the following interrogatives of the *ruling Elder* of methodism, viz:

First. “By what law or rule will those be judged at the last day, for whom Christ did not die?”

To this question we reply, those for whom there is no redemption are judged already by the law of God, and by that law they are condemned already and the wrath of God abideth on them. This judgment is passed upon them, and their sentence is already pronounced by the sovereign Judge of the quick and the dead, and this decision is absolute, and from it there is no appeal. This sentence of the Judge, based upon the holy law which they have transgressed, consigns them in all their guilt and *methodism* to the withering curse of God, and their judgment now, of a long time hungereth not, and their damnation slumbereth not. The judgment of the last day, to which we suppose our querist alludes, is but the day when the fullness of that almighty wrath to which they are already adjudged, shall be meted out to them. Anticipating our answer, our combatant objects, and asserts that the law of works was given to man before the fall; that by it all mankind are already condemned to die, and concludes from that death there can be no resurrection, only by the death of Christ. This objection thus stated to our views, arises from the blindness of the mind of its author, who being ignorant of the spirituality of the law of God, understands it only in reference to a natural death, or dissolution of our mortal bodies; but should he ever experience the quickening work of the Holy Ghost, and learn the spirituality of the law, he will be heard to exclaim with Paul, “When the *commandment* came, sin revived, and I died.” Then would his old legal notion of his personal holiness be shaken to its base, his filthy, ragged suit of human righteousness explode; his methodism ignite and be reduced to ashes, and all his fancied claim on God for acceptance would give up the ghost.

Mr. Ackers supposes that the atonement of Christ was as necessary to open the way of. damnation by a resurrection of the body, as to carry out the provisions of grace in the salvation of the elect of God; for he contends that they could not be raised from the dead, unless the law by which they were condemned was satisfied by the death of Christ. But, suppose for the sake of illustration, the law was satisfied in behalf of all mankind by the vicarious sacrifice of Christ, so that the messy doors of death could no longer hold his prisoners; and the ungodly were raised from that death, what would become of them? If Christ died for them all, he died to redeem them from all iniquity, and to purify unto himself a peculiar people; this supposition therefore involves a universal salvation of all mankind; and if so what becomes of methodism? What becomes of gospel condemnations If the demands of the flaming law of God are satisfied, Christ and the gospel came not to condemn men, and the blood of Christ cleanseth from *all sin*: it must then of necessity follow that all mankind, or at least as many of them as are finally raised from the dead, are saved, and in that case what becomes of Mr. A.’s judgment of the last day, which he admitted in the former part of his letter?

But why waste our time in debating this point. If the resurrection of the ungodly, to a resurrection of damnation, implied a release from that death in which the ungodly are involved as transgressors of the divine law, then there would be some kind of plausibility in the quibbling of our antagonist; but such is not the case. The sovereign Judge has himself declared that they shall never see life; and yet he has affirmed that the hour is coming when all they that are in the graves shall hear his voice and shall come forth, and that portion of them of whom we are now writing, shall rise to a resurrection of damnation.

Second. The second question of our opposing champion, is but little more than a transposed repetition of the first; but as he has appended to it some startling declarations, by way of limiting the omnipotent

God, and letting us know what he vainly supposes divine omnipotence itself cannot do, we will briefly notice his presumption, and leave him to urge his unequal war against that God whom he so audaciously blasphemes.

Who has authorized this pampered worm of the dust, this creature of yesterday, this ruling Elder of methodism, to connect the power of Christ to raise the dead, and to turn the wicked into hell, with his vicarious death and sufferings, so as to make his power and right to trample his enemies in his fury, and dash them to pieces like a potter's vessel, to depend upon the mediatorial sacrifice made for his people? Yet he has so asserted. Presumptuous man! Though he were the pope of Rome, instead of a *ruling Elder*, his assertions are arrogant and blasphemous. Know then, infatuated man, that the resurrection and eternal perdition of the ungodly, is but the execution of the law by which you have already admitted they were condemned, and from the penalty of which they cannot be released, until every jot and tittle of the law is fulfilled. That Christ has received all judgment; that he doth now preside over the destiny of all beings, and that too in his mediatorial character, we believe; but that which we understand involved in his mediatorial work, was to bear the sins of many, save his people from their sins, redeem them from the curse and dominion of the law by the sacrifice of himself bringing in for them everlasting righteousness, and to bring home to ultimate glory all that the Father gave him; and in reference to the ungodly, God has given to him the neck of his enemies, that he may rule them with a rod of iron, and break them to pieces, &c. He stood engaged to honor the law, by which the sons of Adam stood condemned: this pledge he has redeemed by the complete deliverance of his people or elect from their guilt; and on the part of his enemies he is still holden responsible to honor, the *law* by carrying its decisions into execution! According to the eternal counsel he has redeemed his people, and is now gathering them from the ends of the earth, and causing them to experience the joy of his salvation. He is also, as the Mediator, now presiding as Head over all things to his church, and in that character, and in that union and connection with his church as the members of his mystical body, will he thunder upon his adversaries. He will continue in his official character to preside, and hold all the power in heaven and on earth in his hand, over all flesh, until he has given eternal life (experimentally) to as many as the Father has given him; and until all his enemies are made his foot-stool, until every soul for whom he died shall receive the consummation of glory, and all enemies shall sink down to their eternal perdition.

Third. The third question of our opponent carries a false-hood on the face of it; for the scriptures, so far from every where teaching that the resurrection of the unjust is through Christ, as the Mediator, has given no intimation of that kind *anywhere*. The unjust shall be raised by him, but not through him; for he is appointed Judge of the quick and the dead, as well as Mediator of the New Testament. Another palpable error is expressed in the statement of the question, viz: That the resurrection of the unjust is a reversion of the sentence of the law of God, and implies a satisfaction rendered to that law. Not even in the resurrection of the saints, and their deliverance from the curse and dominion of the law, is the sentence of the law reversed, or in any jot or tittle annulled; Christ came not to destroy the law, nor the prophets; but he declared that heaven and earth should pass away, but not one jot or tittle of the law should fail, until all was fulfilled. He came not to destroy the law, but to fulfill it.

By virtue of union and relationship existing previously between Christ, the Head, and his church, the body, he appeared in the flesh, was made under the law, to do and suffer all that the law could, or did require or inflict, as the Head and identity (in law and justice) against whom the sins of his church were charged; and he did endure the sentence of the law, without the least abatement, so far as it related to him as the Head, or his members as his body.

Fourth. This fourth question is a transmigration of its predecessors, into a new shape; and as with the authority of a ruling Elder, he demands, on what principle, made known in revelation, will the sentence of the law unto death be reversed in the resurrection of the unjust, if Christ never tasted death for them; and with an air of triumph becoming one of his superior dignity, after dashing to pieces the man of straw he has so ingeniously put together, he demands, Who, of all the predestinarians that ever lived, or that now live, can answer the question? What a puzzle! Predestinarians of all ages, give place! Here comes the master spirit, a real Goliath, to defy the whole army of the Living God! Nor does his ambition suffer him to stop at challenging the armies of the Lord; but the Commander also. For God is the Predestinator of all things; and having confidence in his own decrees, is what this assailant of his power and truth denominates a Predestinarian. Let the potsherds of the earth strive with the potsherds of the earth; but who art thou, O ruling Elder, that repliest against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus?

Aside from the foolish, ridiculous way of triumph, assumed by his reverence, this question has already been answered in the foregoing remarks. As in the prophecy of scripture, A child shall put his hand on the hole of the asp, so have we, in this instance been permitted to do; for as there is no reversion of the law, nor of its sentence of death, so no principle is either required or given in the scriptures to that effect.

Fifth. Does not the resurrection of the just, &c., depend for its truth, upon the fact that Christ died for them, and purchased their deliverance from that curse, of the law? We answer, No. Christ has bought his people with a price; but of any other purchase that Christ has ever made, the bible saith not. He has purchased his people – they are called the flock of God which he purchased with his own blood; but all the blessings of the New Testament, including the resurrection of the just, are unbought, unincumbered, incorruptible, undefiled, and can never fade away. they are all the gift of God, freely bestowed, not of debt, but by grace.

Sixth. The sixth is another version of the same old question, and demands, How the unjust, for whom there is no Mediator's death, satisfying the law, shall nevertheless arise from under that sentence?

As he has stated his one question in half a dozen different shapes, perhaps he may expect as many answers; but we shall dismiss this part of the subject when we have once more told him, that the resurrection of the ungodly to damnation, is no reversion of the law, nor release from its sentence.

The balance of Mr. A.'s letter is devoted to the benevolent work of informing us of what he considers the Predestinarians ignorant; and for one, professing to believe the doctrine of Predestination, we most cheerfully confess that in this part of his letter he has judged us rightly; for we do not know how the whole human family are redeemed from the law of works, and yet a large portion of them left finally to perish on account of their works. We never expect to be let into this secret short of some arminian school; for the bible holds forth no such nonsense. The old Wesleyan cavils, In regard to the atonement, we have been somewhat familiar with from our youth up; but to understand or discover any affinity his sentiment bears to the scriptures, is infinitely beyond us; excepting that the scriptures have taught us that such evil men and seducers shall come, and that they should wax worse and worse, deceiving and being deceived.

In turn, as it is but fair, we will state a few questions to Mr. A. and his brotherhood.

1. By what divine warrant do you denominate the restrictions placed upon Adam prior to his transgression, the law of works, in distinction from the Sinai law?

2. You say that salvation by the death of Christ, from the curse of the law, both as to the works it requires for justification and from death, as its penalty, is a universal salvation. Can you tell us for what manner of works those shall be damned, who are saved from the law of works, and from the penalty of the law, and yet have failed to be interested in that salvation which is connected with eternal glory?

3. How much, if any, are those benefited by the salvation from the works, curse and penalty of the law, by the death of Christ, who finally perish?

4. If Christ died alike for all men, and some men, as you state, shall finally perish, did Christ, or did he not die in vain for those who perish?

5. Does that salvation which you admit is connected with eternal glory, result from the death of Christ, and that redemption which he has accomplished by his death? or,

6. May not a large portion of the human family be interested in the death of Christ and his salvation, and yet be damned at last? and if so,

7. Is there any connection between the atonement of Christ and the salvation which is with eternal glory?

8. Do you with your deluded thousands believe that the salvation which is with eternal glory, is of grace, or of works? If of grace, what grace? seeing the death of Christ is in the case of so many of no effect: And may not those for whom Christ died be the recipients of his grace, and after all be damned? If of works, pray tell us how men can be either saved or damned by works, when all men, as you tell us, are redeemed from the law of works; since the scriptures declare that where there is no law, there is no transgression, and that sin is the transgression of the law. And, don't forget it – tell us:

9. What is the ground of your hope for acceptance with God, seeing that you find no eternal glory connected with that salvation which is through the atonement of Christ, and that deliverance from the curse and penalty of that law?

10. Finally. Do you not believe that after Christ has made a full atonement, and by it satisfied the demands of the law, removed the curse, and borne the penalty, to the full and complete satisfaction of the law, that God, the Spirit, strives woos, entreats, beseeches, and exerts his utmost power to save many, who, notwithstanding all this exertion of Omnipotence, continue obstinate, and at last perish in their sins? And do you not believe that very many sinners of that sort, on whom the blood of Christ, his groans on Calvary, his intercession in heaven, and all the striving of the Spirit has failed to convert, have been converted, and many others may yet be converted by their own works, by the exertions of arminian preachers, camp-meetings, anxious-benches, *straw-pens*,* Sabbath Schools, Mission Societies, &c., with their kindred institutions?

Last. If the Lord has provided for, and labored to effect the salvation of any who, by their obstinate resistance of his power and grace, are not finally saved, what assurance have you arminians that these obstinate sinners will consent to be damned at last; and if the Lord has not power to control them now, what evidence have you that he will be more mighty, or they less obstinate then?

*We do not know that we use precisely the technical term to designate the little enclosure where the converts prostrate themselves, near the *rostrum*, at camp-meetings.

CONCLUSION OF VOLUME IX

NEW VERNON, N. Y., December 15, 1841.

WITH the rapidity of time our days, and weeks, and months, in quick succession have glided away, and we are brought to the conclusion of the ninth year of our editorial labors. In a retrospect of the past, we find abundant cause for humiliation and thanksgiving to God who has graciously vouchsafed to us his preserving mercies and his protecting providence. Personally, and in our connection with our brethren, we have abundant reason to repeat the language of the royal songster of Israel: "If it had not been for the Lord, who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our soul. Blessed be the Lord, who hath not given us a prey to their teeth. Our soul is escaped, as a bird out of the snare of the fowler: the snare is broken and we are escaped. Our help is in the name of the Lord, who made heaven and earth." Psalms cxxiv. With the Psalmist we ascribe our preservation and success to the Lord. His goodness, his power, and his providence have been very evidently displayed on our side, else we too, had been swallowed up by the enemy, into the vortex of New Schoolism, when men rose up against us, like the swelling tide; but, bless his holy name, he has broken the snare of the fowler, so far as the primitive Baptists are concerned, and we are escaped; while to such as remain in the Babylonish ranks, he has made their table a snare, and a recompense unto them, and bowed down their backs continually. No less are we impressed with a sense of our frailty, weakness and utter incapacity to defend ourselves, or the precious truth of heaven, than with the demonstration given us, from time to time, of God's ability to make perfect his strength through our weakness. Most gladly, therefore, do we glory in our infirmity, that the power and grace of God may be magnified.

To spend, and be spent, in the cause of our divine Lord, in serving his dear ransomed flock, and suffering afflictions with them is an honor, beyond which our souls cannot aspire.

It is true, we have failed to please all our subscribers, and some of our brethren have indulged in unkind censures against us; but it is equally true, that we have been greatly encouraged by the kind sympathies of our companions in tribulation, for the numerous demonstrations of which we would here present our grateful acknowledgments. We shall still require to draw largely upon the kind forbearance of our friends, in our future labors; we are too well acquainted with the weakness of human nature to promise ever to publish a volume that shall be, in all respects, as we could wish. By this time, however, we are extensively known to the patrons of the "Signs of the Times," our proposals to publish another volume are before them. If a close application of our best ability to serve them, with a desire at heart for the edification, comfort, and upbuilding of the people of God, with us uncompromising determination, so far as the Lord may give ability, to expose and contend earnestly against all the hidden things of dishonesty, be a sufficient guarantee to induce our brethren and friends to continue their patronage, we shall be sustained in the publication of our next volume. We are fully convinced that the hearts of all men are subject to the overruling government of God, to him, therefore, we desire to commit ourselves, with all our concerns for time and eternity, praying he may "Lead us not into temptation, but deliver us from evil, for his is the kingdom, and the power, and the glory, forever. AMEN."

VOLUME TEN

LETTER OF MR. GARD, AND REPLY

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

These are my humble convictions.

Yours respectfully,

W.V. H. GARD.

REPLY.

Lebanon, Ohio, Dec. 2, 1841.

WE notice the preceding, not for the mere gratification of our ambition for such flattering expressions of benevolent sentiment and gracious feeling towards, as it so *feelingly* breathes forth; but more particularly with a view to commend the candor of the writer in so frankly avowing his decided preference for Judaism, *alias* Arminianism, to the doctrine of the gospel; and his readiness to expose his ignorance of the difference between the two covenants – the law of the spirit of life, written and engraved by the Holy Spirit upon the fleshly tables of the hearts of the children of God, and that which was written on tables of stone, addressed to the carnal Israelites, which was a shadow of good things to come, and destined to wax old and vanish away when the true tabernacle should be revealed. While others of the same Arininian fraternity may accord in feelings and sentiment with Mr. Gard, few of them have been so open in exposing their real preference for the bondage of Ishmael over the liberty of the sons of God. While we commend so much of the letter, and the generosity of its author, in attempting to convert us from what he seems to consider the error of our way, there are some little inaccuracies in some of his remarks which, although liable to occur in the productions of the wisest and best of writers, require some correction. As Mr. G. has the honor, (if honor it be,) to be the first to charge us with opposing the doctrine of salvation by grace, “as taught and exemplified by the inspired apostles,” he will confer a lasting obligation on us by pointing out very clearly and distinctly every particular in which he finds us hostile to that doctrine, and every point of discrepance between us and the inspired apostles. And if the very first principle of the doctrine which “they” (the editor of the “Signs of the Times”) advocate, is *evidently* wrong, and substitutes feelings for faith, we conclude that

none can be more competent to demonstrate the fact than the man who made the discovery. We call on Mr. G., therefore, to come forward immediately to the work. If *no stretch of thought* it requires to discover that the very first promise of the new covenant, which their author pretends to venerate so much, is at utter and eternal variance with the rejection of the law as a rule of life,” we repeat it, Mr. Gard is eminently qualified for the undertaking. And when he shall succeed in proving that the law of Moses to the Jews, the Sinai covenant, or the ceremonial economy is by divine authority, to be observed as the rule of the christian’s life and practice, and that the law which God has promised to write in the hearts of his children, under the new covenant dispensation, is only a transcript of the law of sin and death, we shall have no further use for the New Testament.

The fact that God will write his law in the mind, and in the hearts of his children, Mr G. says “is fatal to all such unholy applications of the doctrines of grace.” We are not sufficiently learned to understand the meaning of this last sentence, especially as he has represented us as discarding instead of applying the doctrine of grace. Who can he mean? “In a word,” says our sapient writer, “their” (meaning the editor of the ‘Signs of the Times,’) “doctrine is the hope of a salvation from that holy salvation which is the end of election, redemption and regeneration.

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

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

What charming harmony this with the doctrine of salvation by grace, as taught by inspired apostles; and especially where the inspired apostles declare, “By the deeds of the law no flesh shall be justified” – Gal. ii. 16. “This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish, having begun In the spirit, are ye now made perfect by the flesh?” – Gal. iii. 2, 3. “I testify again to every man that is circumcised, that he is a debtor to do the whole law, Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace.” – Gal. v.3, 4. “Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith; but after that faith is come, we are no more under the schoolmaster.” – Gal. iii. 23, 25. “But if ye are led by the spirit, ye are not under the law.”

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

THE TWO HORNS, &C.

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

WE are highly gratified with the favorable notice brother J. Clark has taken, in his communication, page 12, of brother Trott's proposals to re-publish Elder Parker's "Third Dose," with structures on the objectionable parts of the same, and we sincerely hope brother Trott may be sustained in the undertaking by a liberal patronage. We feel disposed to offer a remark or two on that part of brother Clark's letter is which he speaks of the *horns*.

Whether Elder Parker has, or has not denied the apostacy of the devil, we are not informed, excepting by what may be implied in brother Clark's remark; but if Elder Parker or others have denied that the devil was ever an inhabitant of that heaven which is the throne of God and the ultimate destiny of all the election of grace, we cannot perceive that such a denial would involve him or them in any such dilemma as brother Clark seems to suppose. We can perceive no necessity for horns or dilemmas, in sustaining the position we have hitherto maintained upon this subject; yet, lest our views should be misunderstood we will state as explicitly as possible that while we deny a heavenly origin to satan, and consider the views of Milton in his "Paradise Lost," unscriptural, absurd and ridiculous, we do believe that the devil is a creature of God, *more subtle than any of the beast that the Lord God made*; yet we believe that he came a sinless creature from the hand of his Creator; that he has apostatized from his native sinless state, and since God put enmity between him and the woman, and his seed and her seed, he goeth about as a roaring lion, seeking whom he may devour. If the fact that the devil is what he is, is thought by brother C., or any other brother, to involve the monstrous doctrine that the devil is either self-existent and independent, or that he originated in the throne of God, (according to Milton) and has apostatized to what he now is, is not the same difficulty involved in reference to the human family? Does any brother conclude because man has apostatized from his original innocence, and become degenerate and devilish in his nature and actions, that therefore he was once a member of the angelic host of the world of eternal and unfading glory, or that he is in his existence independent of God? Some have expressed a difficulty in conceiving how God could produce a creature unlike himself; but do they dispute that God has created innumerable creatures opposite to each other? "I form the light, and I create darkness, I make peace and create evil, I, the Lod, do all these things," such are the words of the Creator himself. Light and darkness, peace and evil, heat and cold, are opposites, yet God has made them all; he has formed the smith that bloweth the coals, and he has created the waster to destroy. But

does all this imply that God is like every thing that he has made, or that every thing he has made is like him? We believe not. Serpents, no less than doves, were essential parts of the general creation of God, and all were pronounced very good in the day of their creation; not because they were like God in wisdom, power and majesty; but because the workmanship was perfect, and the vast variety of creatures produced by the all creative voice were precisely such as God designed to make. The subsequent history of the creation of God, whether of men, devils or beasts, does not effect our argument; but if either men or devils have failed to fill that sphere for which they were designed by their Maker, it would involve an awful thought indeed. Whether it is, in the estimation of brethren, more compatible with the attributes and eternal perfections of God, to suppose that the alwise Creator, has been disappointed in regard tot he place or station of any part of his workmanship, so that those intended by him to bask in the uninterrupted enjoyment of ineffable glory, in the cloudless realms of interminable day, have now to bear the fury of his wrath, in storms of ceaseless vengeance so long as he is God, than to believe the simple history of the creation and government of the heavens and earth just as God has been graciously pleased to reveal them in the scriptures we leave others to decide. We wold not strive for the mastery, and certainly, our views on this point are not sufficiently popular to make us ambitious; but we honestly think the traditional notion of the apostacy of Satan, and especially the whimsical and lidicrous flights of Milton’s dramatically written “Paradise Lost,” derogatory to the character of God, as challenging the wisdom and immutability of the Holy One. Whether any of the brethren named in this article will agree with us we know not; but we feel confident that the position we have assumed is perfectly tenable, and fully warranted by the scriptures of truth.

ABOLITION, AND OTHER SOCIETIES

Freeport, Ill., Dec. 28, 1841.

BROTHER BEEBE: – Please give your views in full, through the “Signs of the Times,” about the “benevolent institutions” of the day, as they are so called, and on abolitionism.

“The reason I wish to know your views is, there was an association organized last fall, in Jo Daviess Co., of this state, denominated, the First North Western Baptist Association,” who believe in all the above named; and some of them are the rankest abolitionists I have ever seen.

Very respectfully,

JOHN B. KAUFMAN.

REPLY.

NEW VERNON, N. Y., February 1, 1842.

ALMOST ten years have we been laboring to give our views *in full*, through the “Signs of the Times,” and, through other mediums, for a much greater length of time, on what are denominated the benevolent institutions of the day; but which with more propriety might be called the covetous institutions of the night, or of the hidden things of dishonesty, and of darkness. Ten years’ incessant labor has not been sufficient to give utterance to all we have to say, expressive of our views upon the subject. If by *the day*, we are to understand what the scriptures mean by the use of the same term, we should apply it to the gospel dispensation, which is emphatically an institution of pure benevolence

founded in grace, breathing good will to man, and having its consummation in eternal glory. When the all-creating fiat was issued from the mouth of God, "Let there be light," its power was known, and light appeared. God divided the light from the darkness; and the light he called day, and the darkness he called night. Moreover, God created two great lights, and gave them their stations in the heavens; the greater to rule the day, and the lesser to rule the night; and he made the stars also. From the handiwork of God in the creation of the natural world, figures are borrowed by the Holy Spirit, with which to illustrate the things of the Spirit. In the application of the figure of light, of day, &c., Christ is brought to view as the fountain, fullness and origin of light to the new heavens and the new earth, wherein dwelleth righteousness. Unto you that fear his name, said the prophet, shall the Sun of Righteousness arise. In bearing record of his advent, the inspired evangelist says, "In him was life, and the life was the light of men." – John i. And this is the true light that lighteth every man that cometh into the world. On the rising of this Sun of Righteousness, the people that sat in darkness saw a great light. As the refulgent flood of light, life and glory broke forth upon the heavenly kingdom, the Spirit applied the words of prophecy, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." To which Sion responded, "This is the day the Lord has made; we will rejoice and be glad in it."

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

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

Most flagrant outrage, perversion and insult, has been done to human language, in the selection of names by which to designate the above list of humanly contrived institutions; whereas, some of the same list of names might, in their legitimate use, signify things not only far less objectionable, but things fully warranted in the scriptures of truth; for example, the term Bible Society, if used in reference to the church of God, which is founded on bible principles, and governed by the precepts and examples laid down in that blessed book, would lose all its nightly garb, and all its earthly, sensual, devilish properties. It is only from our attachment to the doctrine of the bible, the supremacy of the law of our Lord Jesus Christ, that we set, ourselves in array against these mongrel organizations, falsely called Bible Societies. Those national, popular institutions, so far from being authorized or required by bible authority, are in direct hostility to both the spirit and the letter of the scriptures. That book which

expressly commands a separation of the disciples of Christ from the world, cannot countenance the amalgamation of both, under the fallacious pretence of doing God service. It has been asserted that our hostility to missionary speculations is only founded in a virulent antipathy against the word *mission*, &c. This is also a gross slander upon Old School Baptists. If the term were restricted in its application to that mission which God has established, none could be found more heartily delighted with it than those who are, at this degenerate hour of the night, called Anti-missionary Baptists. But in the application of the term to false apostles, and to humanly instituted societies, composed of professors and profane, based upon a moneyed foundation, and requiring a moneyed qualification for membership, and assuming the right to call, employ, direct or pay off men to whom they profanely apply the name, gospel ministers. They pervert the proper meaning of a word, which in itself would otherwise be perfectly harmless. Tracts, if published by individuals or companies, without any amalgamation of church and world, when they contain nothing objectionable, would meet with no opposition from us; but when, as at the present, vast mongrel societies are organized, assuming a national character, under a religious pretence, professing to have authority from God to beg money in his name to be expended 'as Christ expended his heart's blood, for the salvation of sinners, we view them as palpably idolatrous as was the calf that Aaron set up, or any idols at whose shrine the Philistines were wont to bow. Education is a most inestimable temporal blessing; and when kept in its legitimate place, marks the distinction between the heathen and the civilized parts of the world. Too much pains can hardly be expended by parents or guardians, in securing for those intrusted to their care a goodly share of it. As an individual, we should rather limit our children in bread and apparel, than to withhold from them the necessary means of acquiring a good education. But the very name, *religious education*, is an insult to Divine Majesty, in whose kingdom no man shall say to his neighbor, or to his brother, Know the Lord; for they all shall know him, from the least of them even to the greatest. The idea of teaching religion as a human science, is founded in the midnight darkness of the wisdom of this world, which God has made foolish; and such as have never learned the impossibility of finding out God by searching, are also ignorant of the soul refreshing declaration of our Lord, that, This is life eternal: that they should know thee, and Jesus Christ whom thou hast sent. Abolition, if applied in a scriptural sense, instead of sowing discord and – discontent into those relations which God in his holy providence has established among mankind, would treat on the blotting out of the handwriting of ordinances pertaining to the Old Testament, by him who abolished death, and brought life and immortality to light. Against the present perverted use of the term, we have, we do, and we probably shall continue to lift up our voice. Temperance, too, is one of those christian virtues that should adorn the character of every disciple of the blessed Jesus. Every christian is required to add this jewel to that of knowledge. See 2 Peter i. 6. Intemperance is inadmissible in the christian's deportment. Intemperance in eating, or drinking, in zeal, or in regard to any thing else, is a violation of the laws of the kingdom of Jesus Christ. The precepts of that code require the subjects of grace to be temperate in *all things*. Any exertion to snatch from the ruin of drunkenness, those poor creatures who have yielded to their depraved appetite their judgment, and are sinking down in wickedness, is charitable and praiseworthy, so far as it is made in a lawful manner; and we trust we shall ever be found very far from opposing such exertions; but when men set themselves up to be wise above what is written, and take upon themselves to call that a curse which God has called a blessing, and that a sin which the scriptures sanction, and to implicate the Lord Jesus Christ for non-conformity to their rules, we enter our unreserved protest. The Temperance Society, as it is now commonly called, has become so beastly drunk with the wine of the mother of abominations, as to attempt to effect a change in the most sacred ordinance of the church of God. We recently received a large quarto number of a periodical, published under the immediate patronage of the Temperance Society, the principal part of which was filled up

with a course of letters, urging the christian church to discontinue the use of wine at the communion of the Lord's supper, and to prepare a sort of drink to be used in its stead, to be prepared according to the recipe obtained from M. M. Noah, a Jew, an unbeliever in the divinity of Jesus Christ! On the subject of this periodical, we intend to call up the attention of our readers again, when Opportunity may serve. The church of God is emphatically a *temperate* society. Her allegiance to Jesus Christ is her pledge, the grace of God is her security, and the New Testament is her constitution and her rule. The list of names belonging to her organization are in the Lamb's book of life; and such as require any farther Pledges, securities or provisions, to restrain them from intemperance, are totally unfit for her society. Such, therefore, as cannot be restrained from intemperate habits by the wholesome laws of the kingdom of Christ, ought to be expelled from the fellowship of the church. It is a painful truth, that the church has, in every age of her existence on earth, been afflicted with some professors of her faith who have walked disorderly; and among them, some who have discovered a greater regard for their cups, than for a correct and circumspect walk; and if in the present period of her history such persons are found disgracing the christian profession, let them be put away as the gospel commands, and let us, as a city set upon a hill, that cannot be hid, show to a gainsaying world that the grace of God and the laws of our Lord Jesus Christ, are far more effectual barriers against intemperance, than any that have been, or may hereafter be devised by poor, frail, conceited man, whose breath is in his nostrils.

In the foregoing, we have given only some of our views on the subject of brother Kaufman's inquiry; we should like very much to enlarge, to speak of the *national* character assumed by the combination of these modern institutions, as being indicative of the signs of the times; but we are admonished of the necessity of closing our remarks, at least for the present, by the already extended space which this article must occupy.

PENNIES! PENNIES!! PENNIES!!!

NEW VERNON, N. Y., February 15, 1842.

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

“PART I.

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

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

PART II.

A penny is a little thing,
Which e'en a poor man's child may fling
Into the treasury of heaven,
And make it worth as much as seven.
As seven! nay, worth its weight in gold,
And that increased a million fold;
For lo! a penny tract if well
Applied, may save a soul from hell.
That soul can scarce be saved alone,
It must, it will, its bliss make known;
'Come,' it will cry, 'and you shall see
What great things God has done for me.'
Hundreds that joyful sound may hear:
Hear with their hearts as well as ear;
And these to thousands more proclaim,
Salvation in 'the only name.'*
That 'Only Name' above, below,
Let Jews, and Turks, and Pagans know;
Till every tongue and tribe shall call
On 'Jesus'*** as the Lord of all!"

* Of pennies.

** Should read "pennies" to make sense.

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

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

COMMENTS ON I PETER I

NEW VERNON, N. Y., March 1, 1842.

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

In the first verse of this letter he announces himself an apostle of Jesus Christ to the strangers scattered abroad. In the second he encircles them all in that election of. grace, which is in accordance with the foreknowledge of God the Father, and through the sanctification of the Spirit unto obedience, and to the atonement or sprinkling of the blood of Jesus, and pronounces on them the apostolic benediction.

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

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

In the fifth verse he shows that not only the inheritance, but also the heirs, are reserved, and preserved by the power of God unto the consummation of the glory of the latter, to be revealed at the last time. How very striking the contrast between this doctrine and that of the popular divines of this degenerate age. It is at this time falsely declared and finally believed by a vast majority of professors of christianity that the saints are kept only, if kept at all, by the power of n; by the persevering efforts, resolutions, prayers, virtues, works and sacrifices of men. Such men may have a hope, but alas! their hope shall perish; it has no origin in the resurrection of the Lord Jesus, but with the volition of their own will; is not begotten of God, but founded upon a false conception of the character and attributes of God, and sustained by a delusive notion that they have made themselves by their own works, too holy to remain in danger of his wrath. The saints are begotten of God, and by the power of God they are preserved to their inheritance, and by that same power the inheritance is reserved in heaven for them. Immutable certainty animates and cheers the faith of all the heirs of salvation, while the strong decrees of God, the two immutable things in which it is impossible for God to lie, the oath, the promise, the pledge, the earnest already received, link the heirs of promise and their ultimate inheritance in such

indissoluble bond that neither life nor death, nor angels, nor principalities, nor power, nor height, nor depth, nor any other creature, can disconnect them.

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

In the seventh verse he shows that all their trials, temptations and consequent heaviness are, in quantity, quality, duration and result, regulated by the *needs be* mentioned in the preceding verse. They cannot be dispensed with, for they are precious – very valuable for the trial of their faith be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

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

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

Inasmuch, therefore, as God had blessed the eyes and ears of these New Testament saints, that they should see and hear things that kings and prophets were not permitted to see nor hear; the apostle presents this distinguishing goodness of God to them, not as an opiate to lull them to sleep, but as a strong incentive to gird up the loins of their mind, to be sober, to hope to the end, for the grace that was to be brought to them at the revelation of Jesus Christ. Whether the apostle here alluded to the revelation of Jesus, when he should be revealed on the throne of his glory, and those who had followed him in the regeneration sitting on twelve thrones, judging the twelve tribes, or the glory that should be developed, when he should call them to behold his glory in the consummation of their happiness in the eternal heavens, will not effect the general doctrine in its bearing on us at the present day; and as all our brethren are not agreed upon this point, we wish not in these remarks to agitate the subject. That to which we desire more particularly at this time to call the attention of our readers is, that the doctrine of sovereign, invincible, electing, preserving and infallible grace, sparkling with inexpressible beauty in every verse of this chapter, has a certain and infallible tendency to produce in the saints holiness of life and deportment. On the consideration of this, the inspired writer finds his exhortations to the saints, to be sober, not fanatic; to hope unto the end; to be obedient children; not fashioning themselves according to former lusts; to holiness; to call upon the Father, in their devotions at his throne of mercy and grace, and to pass the time of their sojourning in the fear of the Lord.

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

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

“The blood of Christ and that alone
Hath power sufficient to atone.”

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

But the subjects of this address knew better; they had not been nor could be redeemed with such corruptible things. The sacrifices required by the Jewish ritual could be obtained in any quantity for gold and silver; but they could not purge the conscience of those who presented: them from sin or from dead works, hence the superior virtues of the flowing blood of our Lord Jesus is an incentive to holiness of life and deportment to every soul unto whom that blood has been experimentally applied.

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

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

How distinguishing and how abundant was that grace that made known to the primitive saints that neither the scrutiny of the law nor of justice could find any spot or blemish in him who laid down his life for his people. Nor could one fortuitous circumstance be found in connection with this redemption; nothing premature or unlooked for in regard to the character or qualifications of the Redeemer, the amount or manner of his sufferings, the virtue or efficacy of his blood, the time or place of his crucifixion, the number or the identity of those for whom he endured the cross and despised the shame. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you who by him do believe in God that raised him up from the dead, &c. Of the decrees of God we have no knowledge beyond what is his divine pleasure to reveal unto us. The developments of *these last times* establish the sublime truth that he was ordained, for those who by him do believe in God,

before the foundation of the world. Hence, Paul speaks of him as “The Lamb slain from the foundation of the world.” – Rev. xiii. 8. There is a wide difference between being ordained for his people, before the foundation of the world, and his being a Lamb slain from the foundation. The provision of grace and mercy, the counsel, and decrees of God were prior to the work of creation, and the foundation of the world was laid for the ultimate accomplishment of those previous designs; but the manifestation of this foreordination was figuratively from the foundation of the world; from the firstling of the flock which Abel offered, and all the rivers of blood flowing from the altars of the patriarchs and of the family of Israel, until he was personally, anti-typically and really offered, when he cried with a loud voice and yielded up the Ghost on Calvary.

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

The ordination before the foundation of the world, is that which has unchangeably fixed the destiny of all the heirs of salvation, and the manifestation of the immutable decrees are intended to establish their faith and hope in God. Those happy souls to whom this grace is given obey the truth: for it not only has a tendency to lead them to holiness, but the truth shall make them free. They have purified their souls, not by substituting something of their own in place of the blood of Jesus, but by obeying the truth, forsaking error, and thus throwing off all the pollution of unbelief. The happy consequence of believing and walking in the truth, besides releasing from error, is that it directs the faith and hope of such purified believers to God, while all such as participate not in this truth through the spirit, continue in error, and their faith is still in human agency, and their hope is based upon their delusions. This purification of the soul, by obedience to the truth, is connected with unfeigned love of the brethren. There is no deception in their love who obey the truth; they have renounced the hidden things of dishonesty; no longer do they walk in craftiness, nor do they handle the word of God deceitfully. All pretensions to a love of the brethren by those who obey not the truth, are as heartless as the kiss of Judas Iscariot, and as mercenary as those of modern missionary fund-gatherers.

(TO BE CONTINUED.)