



A COMPILATION
OF
EDITORIAL ARTICLES

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

REVISED BY ELD. GILBERT BEEBE, EDITORIAL
RE-PUBLISHED BY BENTON D. BEEBE,

MIDDLETOWN, ORANGE COUNTY, NEW YORK.

VOLUME II.

1874

Table of Contents

INTRODUCTORY.....	8
COMMENTS ON 1 PETER I.....	9
REMARKS ON ISAIAH XI. 2.....	11
ANECDOTE.....	13
REPLY TO BROTHER J. CLARK.....	14
LIGHT.....	16
MAGIC LANTERNS, HEATHEN GODS &c.....	18
REPLY TO BROTHER FUNSTON’S LETTER.....	19
CONTRADICTION OF UNFOUNDED CHARGES.....	21
HISTORY OF MODERN RELIGIOUS INSTITUTIONS FALSELY CALLED BENEVOLENT.....	22
DISCIPLINE.....	27
SUICIDES.....	28
IGNORANCE OF OLD SCHOOL BAPTISTS.....	30
LET BROTHERLY LOVE CONTINUE.....	37
STRAINING AT A GNAT AND SWALLOWING A CAMEL.....	39
1 COR. VI. 13; HEB. XII. 1; 1 JOHN III. 9.....	42
EXTRACT FROM H. GEAR’S SERMON.....	45
COLOSSIANS I. 19.....	53
STABILITY.....	55
EVANGELIZING THE WORLD.....	56
MISSIONARY BENEVOLENCE.....	57
THE LEADERSHIP SYSTEM IN JAMAICA.....	59
THE ANTI-MISSION SPIRIT.....	62
VOLUME ELEVEN INTRODUCTORY.....	69
ROMANS VI. 17.....	71
OLD LAWS OF VIRGINIA.....	74
MORAL SUASION OR NATURAL CONVICTION, VS. THE FAITH OF THE GOSPEL.....	75
LIVING FAITH CONTRASTED WITH THAT WHICH IS DEAD.....	79
DEBATE AT MIDDLETOWN.....	81
THE DEBATE.....	131
LIVING FAITH CONTRASTED WITH THAT WHICH IS DEAD (Concluded.).....	132
MARK IX. 50.....	135
I CORINTHIANS II. 13.....	138
PREACHING AND BAPTISM BY THE APOSTLES.....	143
MISSIONARY BENEVOLENCE.....	145
“WHAT CAN I DO FOR THE HEATHEN?”.....	147
“PRECIOUS SEED.”.....	148
RELIGIOUS JUGGLING VS. YANKEE TRICKERY.....	149
ADVICE TO THE BOYS.....	152
JOHN X. 2, 3.....	153
WHOSE CENT WAS THAT?.....	157
DISCUSSION OF “W.” AND “IOTA.”.....	158

ETERNAL PROMISES OF IMMORTAL GLORY OFFERED BY THE VIRGINIA TRACT SOCIETY AS SECURITY FOR MONEY.....	159
OLD HERESY IN A NEW DRESS.....	161
CIRCULAR LETTER OF CENTRAL NEW JERSEY ASSOCIATION.....	161
THE CELESTIAL RAILROAD.....	167
CRIME INCREASING IN A RATIO WITH THE RAILROAD IMPROVEMENTS IN RELIGION.....	177
SALARY PREACHING.....	177
PHILIPPIANS I. 27.....	178
MATTHEW V. 16.....	179
DECREASE OF OLD SCHOOL BAPTISTS IN MISSOURI.....	184
EXTRACT FROM “W. C. C’s.” COMMUNICATION.....	185
REGULAR BAPTISTS.....	187
LUKE XVI. 2.....	188
THE NEW CREATION.....	191
END OF VOLUME ELEVEN.....	194
VOLUME TWELVE INTRODUCTORY.....	194
CHRISTIAN EXPERIENCE.....	197
FREE AGENCY.....	198
DISTRICT SCHOOL SYSTEM IN NEW YORK.....	199
MINISTERIAL EDUCATION.....	203
1 CORINTHIANS I. 30.....	212
“BAPTIST CONFESSION OF FAITH.”.....	213
GALATIANS V. 15.....	220
THE BIBLE AND THE PUBLIC SCHOOLS.....	222
LUKE X. 31.....	223
THE BIBLE IN THE PUBLIC SCHOOLS.....	224
STRANGE EVOLUTION OF THINGS.....	232
A PEEP THROUGH THE SCREEN.....	233
CONGREGATIONAL SINGING.....	235
SCENE OF THE LATE RIOTS.....	236
CREEDS AND CONFESSIONS.....	236
REVELATION XII. 4.....	240
THE BIBLE IN THE PUBLIC SCHOOLS.....	243
THE RIOTERS.....	246
BEWARE OF DOGS!.....	248
WHAT IS TRUTH?.....	249
THE SABBATH DAYS.....	256
END OF VOLUME TWELVE.....	261
VOLUME THIRTEEN INTRODUCTORY.....	261
INTOLERANCE OF PROTESTANTS WHEN IN POWER.....	263
JONAH III. 9, 10.....	271
POLITICS AND RELIGION.....	273
LETTERS OF DISMISSION.....	275
THE SABBATH.....	276
SABBATH BREAKERS.....	278
MATTHEW XIII. 15-17.....	280

JOB XV. 15.....	283
CAUSES OF CRIME.....	283
A NEW DISCOVERY.....	284
WHERE IS THE CHURCH?.....	285
REPLENISH THE TREASURY.....	288
SACRED RELICS.....	289
THE CHRISTIAN SABBATH.....	290
PERSECUTIONS IN MASSACHUSETTS.....	297
FREE AGENCY.....	301
MINISTERIAL SUPPORT.....	302
MICAH II. 10.....	302
EXPERIMENTAL RELIGION.....	304
“MY KINGDOM IS NOT OF THIS WORLD.”.....	307
2 PETER I. 9.....	309
VOLUME FOURTEEN INTRODUCTORY.....	310
PATRICK HENRY.....	312
MATTHEW XXII. 1-14.....	313
GOSPEL AID.....	315
EXODUS XX. 25.....	316
REPLY TO BROTHER DRAKE.....	318
SUPPORT OF THOSE WHO PREACH THE GOSPEL.....	321
ISAIAH LXIII. 5.....	322
THE ATONEMENT.....	323
REMARKS ON LETTER OF MT. CARMEL CHURCH.....	328
DEFENSE OF RANTISM.....	329
THE WORLDS CONVENTION.....	330
FAITH AND WORKS.....	332
CHRIST THE SAVIOR.....	334
INVITATIONS OF THE GOSPEL.....	336
PSALM XLVIII. 12.....	338
MEANS.....	340
2 CORINTHIANS III. 7, 8.....	351
THE RESURRECTION OF THE DEAD.....	354
MALACHI III. 1.....	357
MATTHEW XXVIII. 20.....	360
MEANS.....	362
VOLUME FIFTEEN INTRODUCTORY.....	369
REFLECTIONS ON THE NEW YEAR.....	370
JOSEPH, A TYPE OF CHRIST.....	371
NEW SCHOOL DOCTRINE.....	374
ISAIAH LXVI. 7-9.....	377
THE DUTY OF THE CHURCH.....	379
REDEMPTION.....	380
SUNDAY VS. SABBATH.....	383
PARABLE OF THE TALENTS.....	384
THE RELIGION OF THE TIMES.....	387

INTRODUCTORY.

SINCE the publication of the First Volume of this work, many applications have been made for the succeeding volumes, by those who love the truth and wish to preserve for themselves and for the use of their posterity, a faithful record of the history of the Old School or Primitive Baptists, from the time of the division occasioned by the apostasy of what are now known as New School or Missionary Baptists, up to the present date.

The great expense required to publish each volume, and the length of time required to dispose of a sufficient number of copies to reimburse the investment, as unavoidably prevented the earlier appearance of this, and of the subsequent volumes which may be required to complete our undertaking.

Yet relying on the liberal patronage of those who love the truth, and who have assured us of their readiness to sustain us, we assume the responsibility and expense; and shall hereafter, Providence permitting, publish the remaining volumes of this work, as fast as the sale of the work shall supply the necessary funds to defray the expense.

B. L. BEEBE.

COMMENTS ON 1 PETER I.

(Concluded.)

NEW VERNON, N. Y., March 15, 1842.

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

Another invaluable object which God had in view, and which he has effectually secured by this special redemption, is that our hope also should be in God. The happy recipients of this grace, thrice blessed subjects of this redemption, ~ have little else to hope in, while millions of those of earth, among whom they sojourn, cherish the most flattering, yet the most delusive hope, that by their own works, virtues, efforts and contributions, they can not only save themselves from the perdition of ungodly men, but others also, to almost any amount. How cordially can every child of grace respond to the language of the psalmist, "Whom have I in heaven but thee, and there is none on earth that I desire beside thee." The carnal workmonger hopes while on earth to prepare laurels to adorn his brow in heaven; to have souls for his hire which he hopes will be stars in his crown in the future: day of his rejoicing. And as the untutored Indian imagines that "his faithful dog shall bear him company" into the paradise that he anticipates, so many professors of christianity hope to meet, greet and enjoy earthly relatives, friends and benefactors; to ye greeted also by those who shall recognize them as the instruments of their salvation and means of their felicity and glory. God's children have no such hopes: their hope is in God, it embraces no object in heaven or earth but God. Their language is, "As for me, I will behold thy face

in righteousness; I shall be satisfied when I awake with thy likeness." – Psa. xvii. 15.

From two other very important considerations, in addition to all those incentives already mentioned in the foregoing part of this chapter, the apostle urges home his exhortations to the scattered saints, viz.: "First, "Seeing ye have purified your souls in obeying the truth through the Spirit," and "Being born

again,” &c. As by him they believe in God, so by the Spirit that dwells in them they obey the truth, and by that same Spirit they do unfeignedly love the brethren, in all of which they purify their souls. As by him they believe the truth, and by the Spirit obey the truth, their souls are purged from error, disobedience, delusion and rebellion. This expression implies that their souls had been corrupted by believing and obeying that which was not the truth, and that their present faith in God and obedience of the truth which results to them from the redemption of Jesus, is a deliverance from all such corruption of doctrine and of practice. Independently of this purification of their souls, they were capable of loud professions of love to the brethren and to God, and perhaps to poor sinners too, as they denominate those who are less boisterous in their professions; but all their love is feigned, deceptive, hypocritical and false. Love to the brethren is an infallible evidence that those who possess it are really born of God; “We know that we have passed from death unto life, because we love the brethren;” therefore, no unregenerate person can possibly possess unfeigned love to the brethren; and as to their professions of love to God, the apostle John saith, “He that saith, I know him, and keepeth not his commandments, is a liar.” “If any man say, I love God, and hateth his brother, he is a liar,” and consequently his love is feigned. A knowledge of God is eternal life, (John xvii. 3) and they only who possess eternal life can possibly love God, or those who are born of God unfeignedly. Being therefore of God, thus divinely qualified, the apostle presses his exhortation, See that ye love one another with a pure heart, fervently. A purified soul and a pure heart are indispensable prerequisites to unfeigned love and fellowship with the household of faith; and such also possess these qualifications, which cannot be bought with corruptible things, as silver or gold, of all men ought to love one another fervently and unfeignedly. To show that he did not look for nor expect this love from the unregenerate, he further alludes to the peculiar qualifications for this service, thus: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. Our natural birth was of a corruptible seed, hence our bodies must see corruption, must die and return to dust. If, therefore, we were born again, of the flesh, or of the will of man, the seed would still be corrupt, and its products corruptible, so that a thousand such births could not qualify us to love God, his children or his truth unfeignedly. The apostle therefore puts his most emphatic negative upon all such qualifications as can result from the flesh or from the will of man. Not of corruptible seed, but of incorruptible, he says, and having before told us that faith was of God, and obedience to the truth and unfeigned love of the brethren was by and through the Spirit, he is in this case careful to let us know that our new birth is by the word of God that liveth and abideth for ever. As the natural seed by which we have our first birth is derived from Adam, so the spiritual or incorruptible seed, of which we are born again, is communicated to us from Christ. This communication is made by the word of God; not the bible, although the bible contains a record of truth from God; for if sinners were begotten to a lively hope through the bible, all who have bibles would experience the same blessed change; neither is it by the preaching of what the bible declares, as that would involve the same intermediate instrumentality between God and the regenerated that intercepted the relationship between Sarah and Ishmael, which constituted him a son of the bond-woman. Besides if the ordinary preaching of the gospel could quicken and regenerate, it would produce the same effects under all similar circumstances, which we know is not the case. How then, it may be demanded, are the saints born again by the word of God? Hear the answer of our Lord himself, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. – John v. 25. By the word of God, through which the saints were quickened, we understand that word of his power spoken to them when arrested, as when he spoke from heaven to Saul, and demanded why he persecuted him, and as he speaks in all cases when he calleth his own sheep by name and leadeth them out. The word of God here intended is the same described Isa. lv. 10,11: For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth

the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. This word liveth and abideth for ever. It emanates from a living source, partakes of the life of God, and living and abiding for ever where God sends it, insures life: and immortality wherever it is sent; it cannot yield to corruption, for it liveth for ever and is immortal; it cannot be removed from the heart where God has placed it, for it abideth for ever. Hence John has said: Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God. – 1 John iii. 9.

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

REMARKS ON ISAIAH XI. 2.

NEW VERNON, N. Y., April 1, 1842.

BROTHER Joseph Miller, of Tennessee, has requested us to give our views on this very interesting portion of the sacred word:

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

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

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

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

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

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

Third. Let us contemplate the grounds on which peace and comfort are announced for God’s people, for she hath received of the Lord’s hand double for all her sine. On this last clause of the text, brother Miller wishes us to express. Our views. We can only give our views. We do not profess to be able to obviate all the difficulties which may present themselves to the mind upon this subject; but we have thought that the atonement of our Lord Jesus Christ was an exact equivalent for all the transgressions of the law committed by God’s people, and that by it, we, being acquitted, would be only restored to. primeval rectitude, as we stood before the fall; and if we should receive forgiveness only, it could not elevate us above the place from which man by transgression has fallen. But in addition to the reconciliation and atonement for sin, which Jerusalem has received: of the Lord’s. hand, she has received a spiritual life, and Christ is of God. made unto us wisdom, righteousness, sanctification and redemption; so that as the bone of his bone and the flesh of his flesh, they are perfectly identified with him in his resurrection and immortal glory.

The apostle Paul’s remarks to the Ephesians afford a very ‘clear illustration (to our mind) of this item of our subject, chapter i. 7. In whom we have redemption through his blood, the forgiveness of sins,

according to the riches of his grace. And in verse 11th of the same chapter, he shows how this unspeakable gift is doubled: “In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.” Redemption alone, although commensurate with the utmost demands of the law, is but the half of what Jerusalem has received of the Lord’s hand; the inheritance of glory, incorruptible, undefiled, and which can never fade, is equal in itself to our simple deliverance from sin and the penalty of the law. Both of these Jerusalem has received, and hence the peculiar language of the text: Rejoice greatly, O daughter of Zion! shout, O daughter of Jerusalem! &c. I have sent forth thy prisoners out of the pit wherein there is no water: turn you to your strong hold, ye prisoners of hope, even to-day do I declare that I will render double unto thee. – Zech. ix. 9-12.

ANECDOTE.

NEW VERNON, N. Y., April 1, 1842.

AT a great meeting held some years before the general separation took place between the Arminian and Predestinarian Baptists, one of the advocates of the former doctrine had been expatiating upon the creature exalting doctrine of chance, and having concluded, an old veteran of the cross arose with a very solemn air, and addressed the audience in something like the following words:

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

REPLY TO BROTHER J. CLARK.

NEW VERNON, N. Y., April 15, 1842.

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

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

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

“Again,” he says, “the term ‘angels’ is never, I believe, applied to men in the scriptures except to denote office.” Now that little short adjunct, “I believe,” sounds modest, retiring, and as though our generous brother would allow others to believe for themselves. It is very unlike the sweeping, unqualified and positive declaration which very soon follows it, in which with one furious dash ‘with his pen he has given all that we had written on this subject to the winds. We must, however, believe differently: the angels mentioned, Rev. xii., in connection with Michael and those of the opposite party

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

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

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

It sounds somewhat strange, we confess, to hear a brother, in whose good sense and sound judgment, in other matters, we have great confidence, assert that it is as easy for him to conceive that sin originated in heaven amongst the angels of God, as to understand what God has said in reference to the introduction of sin among the human family. It is certainly very different with us; it is much easier for us to believe the record God has given us on this subject, than to trace the wild imaginations of men in the absence of divine revelation. And if there be any testimony in the scriptures of truth to prove that sin existed anywhere, among any order of beings, in heaven, earth or hell, before the six days in which God created the heavens and the earth and all the hosts of them, we have never found the passage. It must be clear, from bible testimony, that if the children of God are stained with sin that originated in heaven, the mediatorial work of Jesus does not purge it away from them, as his work was to take away the sins of the world.

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

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

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

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

LIGHT.

"If the light that is in you be darkness, how great is that darkness!" – THE MASTER.

NEW VERNON, N. Y., May 1, 1842.

We are informed by a prophet of the Lord, that men have put darkness for light, and light for darkness, and do we not see this fact abundantly exemplified in the present age? The terms, *light* and *darkness*, are metaphorically used sometimes in the scriptures, and decidedly so in the passages above referred to. Intellectual acquirements in the sciences of this world are esteemed, by the general consent of mankind, as light, and justly so, when confined to their appropriate Spheres; but when attempted to be applied to the things of the kingdom of our Lord Jesus Christ, they cease to be light, and are denounced by divine authority as darkness of the most sable shade. However profitable and desirable human erudition may

be in qualifying men for eminence and usefulness in temporal things, it never can enable the mind to understand the things of the Spirit of God. God has made foolish the wisdom of this world, and it has pleased God in his wisdom, that man by wisdom shall not know him: he has hidden the things of his Spirit from the wise and prudent, and revealed them unto babes, because it has seemed good in his sight so to do. And ye see your calling, brethren, how that not many wise men, &c., are called; that God has chosen the weak and foolish things of this world to confound the wise. The admonition of our Lord, Take heed that the light that is in you be not darkness, implies that there are characters of that description among men, and that we are liable to be mistaken in regard to what we denominate light. While this is the deluded condition of every natural man that flatters himself that he knows anything about spiritual things, and peculiarly so in the case of all who confide in theories of scholastic divinity, religious education and religious training, is it not also measurably the case, in some instances, with the children of God? Peter speaks of a neglect, on the part of christians, which will produce blindness, so that they cannot see afar off, causing them to forget they were purged from their old sins.

It is true, God has translated his children from the kingdom of darkness into the kingdom of his dear Son, and he has informed us that light is sown for the righteous; yet he has also said, “Who is among you that feareth the Lord, and obeyeth the voice of his servant, that walketh in darkness and hath no light; let him trust in the name of the Lord and stay upon his God.” We frequently hear the saints complain of what they call darkness, when we are led to conclude that light is what they mean. As when the prophet cried, “Wo is me, for I am undone,” &c., it was the effect of extraordinary light, and not of darkness, for he had beheld a vision of the Lord. And we may rest assured that christians never see an evil and mourn over the corruptions of their hearts, unless they are in the light. It requires the true light which emanates only from the Sun of Righteousness to convince us of sin, and to cause us to feel the infinity of distance intervening between us and that perfect standard of holiness that we desire, and that we shall be brought ultimately into the full, perfect and eternal enjoyment of when we awake with his likeness.

However distressing it may be to feel and realize the depravity of our natures, it is a certain evidence that we are in the light, and that that light that is in us is not darkness.

But when men, who know not God experimentally, are left to rely upon the light of human reason, human wisdom, knowledge or science, and from the possession of these, connected with works corresponding with their conceptions of God and of the things of the Spirit of God, however pious they may appear unto men, they are but whited sepulchres, and the light that is in them, being only that of human acquirements, is darkness, and that darkness is great indeed.

Is it not, therefore, of vital importance, that we who hope for heaven and happiness beyond the grave, should examine carefully, prayerfully, and in the fear of the Lord, into the nature of that light on which we rely to make plain the pathway wherein we should walk, and to illuminate us through the dreary chambers of the valley of death?

At that critical hour when all the glittering lights of human science and intellectual vivacity shall be put out by the cold damps of death and the chill vapors of the grave, then the scholar and the idiot, the monarch and the slave shall be disrobed of every shade of distinction, and lay down their mortal tenements in one common bed, to slumber together until the trump of God shall sound, and the Archangel’s voice shall call them forth in the resurrection of the last day.



MAGIC LANTERNS, HEATHEN GODS &c.

NEW VERNON, N. Y., June 1, 1842.

THE ingenuity of man has long been taxed to accommodate religion to the depraved tastes and feelings of ungodly men, in order to extend the influence of anti-christian religionists over the whole mass of the people. To give the principal agents in this religious legerdemain all possible semblance of piety, bible societies, schools for the instruction of children, societies for the suppression of intemperance, of vice and immorality, were first brought into requisition. Having succeeded in palming these institutions upon society as the legitimate fruits of pure and disinterested benevolence, and to themselves the honorable distinction of pure philanthropists, they next proceed, in their work of love, to convert, by a gradual and almost imperceptible process, all these institutions into machines for securing to themselves and their successors an unlimited power and control over the persons and purses of their deluded thousands. Their bible society has now become a powerful monied aristocratic monopoly of a national character, having its branches in foreign nations, and extending their dictation to distant islands of the sea. Combined with European enterprises of a similar nature, they are now growing into a monster of sufficient magnitude and power to repeat the extravagancies of Lucifer. – Isa. xiv. Make the nations tremble, and monarchs of the earth to quail before them. |

Their schools, infant, Sabbath and theological, have now become what they call nurseries of the church, and from them their false church is destined to look for members and leaders. Their temperance societies are, in connection with those for moral reform, to subserve the monopoly by the extermination of theatres, grog shops, gambling &c., that the whole revenue arising from intemperance, theatrical amusements, vice and immorality may be consecrated as church property, and so fall into their hands. Having sown to the wind, they are destined to reap the whirlwind; and they now announce to the world that their fields are white already for the harvest; their sickle is accordingly thrust in, and they are now gathering into their church establishments, not only the men, but with them the very allurements which formerly attracted them to the theatre, the circus, the tippling rooms. and the gaming house. True, their meeting houses are not yet called theatres, but in them may be found the principal amusements of the theatre, with the addition of some immoral tricks that have hitherto been considered too vile for theatres: concerts of vocal and instrumental music, the exhibition of heathen idols, declamations, dialogues, and performances of Shakspeare's plays, gambling cakes containing a golden prize for the successful gambler. Oysters, cakes, ice cream, dolls, and cushions, all kinds of toys, sham post-offices, love letters for the young gallants, wheels of fortune, mimic magicians to interpret the mystic wheel; and, to crown the whole, the magic lantern for the interpretation of the sacred scriptures! Labels may now be seen posted up in various parts of our cities, announcing to the lovers of merriment the magical and comical amusements to be performed in those dens of vice and immorality profanely called 'houses of prayer.' As a specimen, We copy two advertisements from the Philadelphia. *Public Ledger*:

“A LECTURE ON SCRIPTURE HISTORY – Illustrated by the Magic Lantern, will be given at the Third Baptist Church, Second below German Street, on Thursday Evening, May 12, 1842. To commence at 7 o'clock, for the benefit of the Sabbath School.

“Tickets 10 cents; children half-price. To be had at the door.”

“LECTURE ON HINDOO IDOLATRY. – Rev. Eli Noyes, Missionary in the Province of Orissa, will deliver a Lecture On the above subject, illustrating it by Paintings, and by the exhibition of Idols, in the Spruce Street Baptist Church, between Fourth and Fifth Streets, this evening.

“The Services will commence at a quarter before eight o’clock, at the close of which a collection will be taken in behalf of Foreign Missions.”

If these performances are considered immoral and licentious when performed in theatres and brothels, are they not much more unbecoming those places which are said to be consecrated to the worship of God; and if in the place and manner where no pretention is made to religion, they have a demoralizing tendency, are they not still more abominable when they are associated with the holy name of God, and claimed as necessary and useful appendages to the religion of the meek and lowly Lamb of God?

The necessity of the work of the Holy Ghost in leading the minds of God’s people into the understanding of the scriptures, has generally been admitted in all former ages of the christian church; but we have men in our times who can presumptuously and blasphemously presume to supersede the Eternal Spirit’s work by the use of the magic lantern! Well did the inspired apostle warn us that “Evil men and seducers would wax worse and worse, deceiving and being deceived.” The time has already come, the powers of anti-christian magic have fixed their spell upon the people of these states, their poison is insinuated into all the springs of human life and action, both of church and state, and we shall not be very much surprised soon to hear it announced from the pulpit and the press, that the wonderful Fanny Ellsler’s services are secured for some religious humbuggery, and her astonishing and ridiculous feats to be performed in some New School Baptist meeting house, for the benefit of what is blasphemously called the “Lord’s treasury,” and her dances to be solemnized by the prayer of the clergy.

Is it astonishing that the New School should become popular in the eyes of a guilty world, when all that the vicious appetite of carnal mortals can wish for is monopolized by them for the very purpose of carrying on religious speculation? Nothing is too base, too low, or too licentious for their use, that can afford them the means of accumulating wealth and power.

“But Oh, their end, their dreadful end,
Thy sanctuary taught me so;
On slip’ry rocks I see them stand,
And fiery billows roll below.”

REPLY TO BROTHER FUNSTON’S LETTER.

NEW VERNON, N. Y., June 1, 1842.

To obviate the difficulty involved in the doctrine of *salvation by works*, which would consign all infants, idiots and heathen to irremediable perdition, the arminians of every nominal distinction have generally been driven to contend for two distinct systems of salvation; the one by works, adapted to the case of enlightened adults; and the other without either works or regeneration, and confined to infants. And although the scriptures of truth positively declare but one way of salvation, and that there is no other way or name given under heaven or among men, whereby we must be saved, they find it much

more convenient to “make God a liar,” and presumptuously proclaim another way, than to abandon their darling heresy, and subscribe to what God has revealed on this subject.

If, as these New Lights teach, the atonement of Christ has reinstated all infants, in that condition of innocence, from which the human family apostatized in Adam, how could that qualify them for, or entitle them to, heaven? Before the fall, Adam in all his innocence was not capacitated for any other state than that of the paradise into which his Creator placed him. . He was a natural man, ‘Of the earth, earthy,’ a living soul, truly, but “not a spiritual man;” hence to reinstate infants or adults would only free them from condemnation and wrath for past offences and degeneracy, and leave them in an earthly paradise, as subject and as certain to fall as it is that Adam did fall; so that instead of securing the salvation of all, it would be impossible to bring a single soul to ultimate glory.

Such absurdities abound in all the doctrines of the arminians, whether of the Baptist or other names. If men are probationers, and must work or be damned, and infants can not work, it follows that infants must be damned. Or, if certain conditions, such as faith, repentance, or the accept‘ance of certain proffers must ve complied with on pain of eternal burnings, and infants, idiots &c., cannot comply with these terms, it follows that they must inevitably take their abode where the fire is not quenched. To overcome this difficulty, and at the same time extend their ecclesiastical dominion, the Papists, with almost all of their Pwedo Baptist daughters, contend for hereditary faith and works. New School Baptists find it more convenient to adopt the creed, on this perplexing subject, of their Methodist brotherhood, and contend with them that infants are saved by reinstatement, without grace or works.

The truth is, brother Funston, the gospel of our Lord Jesus Christ presents the only provision and method that can possibly reach the condition of any of the fallen sons of men. It is equally adapted to the state of all the election of grace, whether infant or adult. Works are excluded as a procuring cause, and can only follow as an effect of a gracious work, wrought by the Holy Spirit upon the heart. The fountain must first be made pure, or all its streams will remain polluted and vile. Regeneration is indispensable to the salvation of infants and adults alike: “Except a man be born again he cannot see the kingdom of God.” The quickening power of God is as efficient in the cases of infants, idiots, savages and heathen men, as in the case of the most profoundly learned and religiously educated of mankind.

To prove the absurdity and falsehood of the doctrine of reinstatement, we have only to inquire, Do infants die? If so, then they are not reinstated in the place from which they fell in Adam; for “The sting of death is sin, and the strength of sin is the law.” That all the election of grace are by the atonement of our Lord saved from wrath, and by the quickening of the Holy Spirit shall ultimately be brought to know, love and enjoy him, is certain. How great a number of infants, idiots &c., are embraced in the election of God, is not for us to know; whether all or a part, whether ours or those of our neighbors are included, is a matter which we must leave with him who holds the destiny of all things and all events in his own sovereign hand, and whose wisdom and mercy cannot be questioned by those who know him. If it had been best, God could have given us a transcript of the book of life, with the register of all the names of those who shall be saved, and every doubt with regard to ourselves or our children or our fellow men would have been at once removed; but where then would be the utility of faith? We now walk, as christians, by faith and not by sight. Have we faith by which we can lay hold on the sure mercies of David, and trust the good, the gracious, the immutable God for our own eternal destiny? And can we not trust in his goodness, wisdom and righteousness to the sovereign pleasure of his own will? If arminians can find any satisfaction in their opposition to the doctrine of God our Savior, and to

the government of him that sitteth upon the throne, let them monopolize it, for their rock is not as our Rock, our enemies themselves being judges.

CONTRADICTION OF UNFOUNDED CHARGES.

NEW VERNON, N. Y., June 15, 1842.

WE regret the necessity of an attempt, in this paragraph, to repel a charge of a very serious nature, which has been made and circulated in the vicinity of Baltimore Association against us, as touching our views of the Sonship of our Lord Jesus Christ. That we should be subjected to the malignant slander of the common enemies of all righteousness, has not been a matter of surprise or sorrow to us, when we could feel a consciousness that we were suffering reproach and persecution for righteousness' sake; but when the arrows of those whom we have regarded as our brethren, and in whom we have reposed the utmost confidence, are leveled at us, it is truly a matter of deep mortification and severe affliction. Such was our sorrow and surprise, when at the late meeting of Baltimore Association, we were informed by the brethren that we were charged by Elder Thomas Poteet of denying the Sonship of our Lord Jesus Christ; and that that brother had not only so charged us in unequivocal terms, but that he had opened a correspondence with distant brethren, and is endeavoring to make them believe that such is the fact. As no sentiment would be more abhorrent to our mind than that charged on us, we naturally infer that such of our brethren as have been led to think us guilty of the heresy, must be afflicted by the rumor. We feel it, therefore, incumbent on us to repel the charge, and without designing to utter one word in complaint of brother Poteet, or of his design to misrepresent us, we will simply state to our readers what we, in substance, declared to Eld. Poteet at the meeting of Baltimore Association at Patapsco, Md., in 1841. In stating our objection to some expressions in the Circular Letter which he had prepared for that association, in which he had represented Christ as the second person in the Godhead, as being begotten, derived &c.; applying certain passages of scripture where Christ is spoken of as the begotten Son, and begotten from the dead &c.,-to his origin as a second distinct person of the Godhead. In offering our dissent from such an application of the scriptures, we stated to him distinctly, and in presence of several brethren, that we could not consent to the idea that the Godhead of Christ was derived, begotten, created or dependent in any way whatever; and that the passages brought forward in his Circular did not apply to his Godhead, that, as the Head of the church, his body, and as our Mediator, he was the Beginning of the creation of God, and the first born of every creature; and that it was in reference to his resurrection from the dead that it was said, "Thou art my Son, this day have I begotten thee." And we farther stated, as our brethren will bear us witness, that we as firmly believe that "There are three that bear record in heaven, the Father, the Word and the Holy Spirit," as we believe any other part of divine revelation. How he could possibly understand us as denying that Christ is the Son of God, we cannot conceive, unless he intends to maintain the absurd notion that as a distinct God, Christ owed his existence to a progenitor, which would involve a denial of his self-existence, independence, immutability and eternity.

If we have ever known anything of the "True God and eternal life," we have learned it in the revelation which we trust God has made to us of his Son. If we have seen the Father, it has been in the person of

his Son, who is the “ Brightness of his Father’s glory, and the express image of his person.” And finally, we have no knowledge of God, any further than we have been made acquainted with him in Jesus Christ our Lord. We hold Christ not only to be, as the scriptures declare him, the Son of God, the Word of God, and Immanuel, but also Jehovah, the Mighty God, the everlasting Father, the Prince of Peace; and we do most cordially unite in the words of the poet,

“Jesus, my God, I know his name,
His name is al] my trust.”

So vitally important is the doctrine of the Sonship of our Lord, that no one can have a gospel right to christian baptism or church membership unless he believe that Jesus is the Son of God; and no man calleth Jesus Lord but by the Holy Ghost.

We wish to indulge in no unkind feeling towards brother Poteet, or any other one that may esteem or even represent us as an heretic. So far as we know the truth we love it, we rejoice in it, and we are happy in the belief that no conflicting sentiments or want of understanding of it can ever detract from its lustre or destroy its reality. Should any of our readers ever find us denying the Sonship of Jesus, or his. eternal power and Godhead, then let them withdraw their fellowship from us; and from our heart we would choose rather that our tongue should falter in death, than that we should be left to deny our Lord Jesus. But we feel our weakness and our utter insufficiency for these things, and if left to ourself, we have no security that we should continue in that faith which we so dearly love, one hour. We hope brother Poteet will recall the charge he has put in circulation for his own sake, for his brethren’s sake, and for the sake of the cause which he professes to love, and which he professes to defend.



HISTORY OF MODERN RELIGIOUS INSTITUTIONS FALSELY CALLED BENEVOLENT.

NEW VERNON, N. Y., July 1, 1842.

A BROTHER at the West has called on us once and again to give a statement of the origin, rise and progress of the popular modern religious institutions which have divided the Baptist denomination throughout our country, together with our objections to them. If our time and ability were equal to such an undertaking, our brother must be aware that a large volume would be required to contain so extensive a work.

The institutions claiming to be religious are very numerous; among them will be found the American Bible Society, American and Foreign Bible Society, Foreign and Domestic Missionary Society, American, Baptist and other Tract Societies, Infant, Bible Class, Sabbath and Theological Schools, Religious Education Societies of various names, and under the patronage of as many organized denominations, a number of different kinds of Temperance Societies, Abolition Societies, Dorcas Societies, Penny Societies, Mite Societies, and societies to manufacture dolls, pin cushions and fancy articles for Religious Fairs, &c., &c., &c. Now to trace each of the above catalogue to its origin, and give its distinct history, would be a task of no ordinary magnitude, and, so far as we can discover, of no

more real consequence than the animated discussion now going on in reference to the origin of his Satanic majesty, the present prince of darkness. That such an enemy to God and the church does exist, we have sufficient demonstration, if we are as familiar with his devices as were the primitive saints; and that the dark catalogue mentioned does also exist, none, that we are aware of, will pretend to deny. The question then, with consistent bible-loving Baptists, should be, Are they taught, required or sanctioned by the scriptures? It is of little or no consequence where they are from, if they are not found warranted by that testament which we hold as the only rule of our practice, standard of our faith and man of our counsel. In searching the sacred oracle, not one of the above named institutions can be found; and this fact has been frequently admitted by the most zealous advocates of them. They have frequently been challenged to produce one passage of scripture to sustain them; but that one passage has never yet been produced. The Old Fashioned Baptists have unitedly stood pledged to cease their opposition and fall into the ranks of those who patronize these institutions whenever a plain “Thus saith the Lord” can be found to warrant them. But this world shall wax old with years, the planets cease their revolutions, the heavens be rolled together like a scroll, and the elements of nature melt with fervent heat, before the ingenuity of man shall be able to so torture the scriptures as to wring from their blessed pages one approving expression.

When the editor of this sheet united with the Baptist Church in 1811, not one of the above institutions was known to exist in connection with or under the patronage of the Baptist denomination in the United States of America. – About twenty or twenty-five years ago some of these leading institutions began to be introduced among the Baptists of this country. The models after which they were to be fashioned were generally imported from Europe, and preceded by the heresy of Andrew Fuller. In those early days they were insinuated into Baptist favor with the utmost caution, and under a mask which they have long since thrown off. The missionary system professed only to have in view to aid those fathers in Israel who were in indigent circumstances, that they might devote themselves more exclusively to preaching the gospel. Not a hint was given that this society was to become a great national church and state monster, demanding and receiving as it does over \$100,000 annually, to be disposed of in rooting out those gifts from the church that God has bestowed for the edification of the body, and bringing in a host of hirelings who, but for this missionary fund, would plead law, dose calomel or have to work for a living.

When the gilded project of a bible society was whispered among the Baptist churches, it was only pretended that it was designed to furnish the poor with copies of the bible, without note or comment; but the hint was not given that it was to be deified and regarded as a savior of millions, who without it would be for ever lost. The bible societies (for they are now divided and become plural) are a link in the connection of mammoth institutions for uniting the church and state, for monopolizing power and wealth in the hands of an aspiring clergy, and, what is worse than all, for superseding the blood of Christ, the grace of God, the work of the Holy Spirit and faith of God’s elect.

We were residing in the city of New York when Sabbath Schools began to find a place among the Baptist churches of that city, and when we expressed our misgivings as to what they might result in, we were met by the solemn protestation of every Baptist dabbler in them in the bounds of the city, that they did not contemplate the religious instruction of any, that the design was only to collect from the haunts of vice and from the streets those poor neglected children who had no other opportunity to acquire an education, and give them, as far as practicable, an English education. We do make the assertion, without the fear of contradiction, that there was not a Baptist to be found in the city of New York twenty-five years ago, that would admit he believed the religion of Jesus Christ could be taught as a science to unregenerate children or adults in Sabbath or theological schools. But we have lived to

realize all that we then feared would result from Sabbath Schools. We have seen the children of these Sunday Schools paraded through the principal streets of New York in martial style, with the “minister of the gospel” [what a burlesque upon the sacred name!] at their head, and his male and female subalterns in charge of their respective platoons and files; and to hear it announced from pulpit and press, by governors [address of Governor Seward on L. I.] as well as parsons, that on these schools the future destiny of our country depends, that these are the nursery of the church of God and the bulwarks of our national liberty, that by these our presidential seat shall be filled with pious occupants, and no more *disgraced* [this very term has been used] with non-professing men, [like Washington, Jefferson and others of like character.] Sunday School pupils have been trained to sign petitions praying the national and state legislatures to interfere in matters of religion, as in the case of stopping the transportation of the mail on Sunday, the abolition of slavery as an anti-religious practice, for preventing the plying of steamers, regulating licenses for the sale of spirits, &c., &c. We might greatly enlarge on the characteristics of this horn of the image of the apocalyptic beast, but our space forbids.

That religious schools existed in earlier ages of the church, and in connection with what was called the church, for the purpose of teaching religion to children, and for preparing young men for the ministry, and that these schools have been patronized by kings and emperors of the earth, we readily admit; but that these very schools have in all cases exerted an influence prejudicial to the simplicity of the gospel, and ruinous to the liberties of mankind; that they have opened the floodgates of heresy, and nurtured and brought into being the papal beast, with its infernal inquisition, horrid tortures, racks and dungeons; that it has lit up the fires of martyrdom, and drenched the earth with rivers of human gore, we challenge any to deny. And are we now to be gravely referred to the school at Alexandria, or other institutions of the kind, as a precedent worthy of imitation by our churches and associations, instead of regarding the last will and testament of our Lord Jesus Christ as the only infallible guide and directory to the Baptist Church? May heaven prevent!

The following table, from Stocton’s *Christian World*; showing the time at which the various bible societies have originated, from the most ancient to the present time, together with the number of copies issued to 1841, may be interesting to some of our readers, and gratifying to our correspondent, who will also therefrom perceive the impracticability of giving a detailed history of the numerous brood of institutions concerning which he inquires:

EUROPE.

	<i>Instituted.</i>	<i>Bible & Test.</i>
British & Foreign Bible Society, England,		
Basle,	1804,	9,751,792
Zurich,	1804,	189,470
Chur,	1812,	14,216
Schaffhausen,	1813,	12,267
St. Gall,	1813,	7,193
Aargoviau,	1813,	30,558
Berne	1815,	13,802
Lausanne,		40,841

Neufchatel,	1814,	32,000
Geneva,	1816,	6,430
Waldenses, at LaTour,	1814,	36,651
Glarus,	1816,	3,328
Wurtemberg, at Stuttgart,	1819,	5,000
Grand Duchy of Baden,	1812,	283,961
Strasburg,	1820,	18,193
Hesse Darmstadt,	1815,	25,300
Hanan,	1817,	31,184
Marburg,	1818,	3,316
Hesse Cassel,	1825,	1,354
Frankfort,	1818,	18,948
Waldeck and Pymont,	1816,	73,565
Lippe-Detmond,	1817,	2,800
Hanover,	1816,	3,569
Bremen,	1814,	49,291
Hamburgh-Altona.	1815,	9,312
Lubeck, city of,	1814,	4,726
Eutin, for principality of Lubeck,	1814,	7,156
Lauenburgh-Ratzeburg,	1817,	4,147
Rostock,	1816,	8,692
Brunswick,	1816,	8,692
Prussian, at Berlin,	1835.	
Eisenach.	1805.	
Weimar,	1818,	4,938
Anhalt-Koethen,	1821,	3,773
Saxon, at Dresden,	1818,	
Coburg,	1814,	154,280
Bavarian, Prot., at Nuremberg,	1825,	
Icelandic,	1821,	56,316

Finnish, at Abo,	1815,	10,445
Russian, at St. Petersburg,	1812,	43,000
Russian Protestant,	1813,	856,105
Swedish,	1826,	27,980
Norwegian,	1809,	416,566
Danish,	1816,	16,000
Sleswig-Holstein,	1814,	142,512
Netherlands,	1815,	74,186
Brussels,		165,474
Antwerp,	1834,	
Ghent,	1834,	
Paris Protestant,	1834	
French and Foreign,	1818,	161,974
Ionian, at Corfu,	1833,	25,334
Stavanger,	1819,	7,377,
	1828,	6,643

ASIA.

Calcutta Auxiliary,	1811,	208,899
Bombay Auxiliary,	1813,	64,648
Madras Auxiliary,	1820,	177,173
Colombo Auxiliary, Ceylon,	1812,	17,437

AMERICA.

AM. NATIONAL, at N. Y. City,	1816,	2,353,968
Philadelphia,	1808,	221,333

In the above table the parent societies only are mentioned. There are 3,100 auxiliary societies in Great Britain, and 1,000 in the United States. The English have translated the bible into 158 languages. The missionary, tract and other religious societies are so numerous that it would be impossible to insert a list of them in this place. The earliest was the "society of Jesus," (Jesuits) founded in 1539. The next was the congregation for the propagation of the faith, 1632; for propagating the gospel in New England, 1649; for promoting christian knowledge, 1698; London missionary, 1795.

As we have before intimated, we have neither time nor space to call the attention of our readers to each of the popular institutions of our degenerate age. It is sufficient for every child of God and disciple of

the Lamb to know that these institutions are none of them sustained by divine authority; they are therefore, at best, but human inventions, and we are solemnly admonished that God will take vengeance on the inventions of men.

The hydra headed monster has thrown its cursed fangs into-the councils of our nation, and infused its poison into the sanctuary of every state. Its abominable innovations upon the christian faith and practice were introduced among the Baptists when in their embryo state, but as fast as the public mind could be prepared to favor them, they have not only multiplied, but thrown off the deceptive guise in which their master spirits introduced them. And as they have grown in years they have grown in strength; they now acknowledge no limits, they yield to no restraints; and like the green bay tree, they have spread themselves beyond the Allegany, have invaded the camp of the saints in the Mississippi Valley, and laid waste, so far as heaven would suffer them, the order, peace and harmony of the church throughout our wide spread, once happy states. With the increase of these institutions, vice and immorality of every name has also increased, and but few such reformations as these institutions have effected on the community would be required to subvert and prostrate every social, civil and religious privilege that we as disciples of Christ and as citizens of the world hold dear, and establish in their place an unlimited hierarchy of priestcraft, and inscribe indelibly, as with a pen of iron, *Ichabod*, upon the fair edifice of freedom, and on all our institutions of equal rights.

In addition to what we have written and copied, we might refer our brother to the annual reports of the self-styled benevolent institutions, together with their constitutions, &c.; but we are limited for room. Our objection to the whole of them may be summed up in a few words, and is implied in what we have already written, viz.: that they are unwarranted by any divine authority, and that we cannot patronize them without subjecting ourselves to the reproof, "Who hath required these things at your hands?" That they are subversive of the order of the kingdom of Jesus, is demonstrated by the present scattered state of the Baptist community, in consequence of their introduction among us.

DISCIPLINE.

NEW VERNON, N. Y., August 1, 1842.

YOUR views, brother Beebe, on the validity of the ordinations of Old School preachers, by the United Baptists before the Regular and Separate Baptists split, after the articles of general union were entered into, are respectfully requested by

MANY INQUIRERS.

The question on which our opinion is called for is not so clearly stated as we could wish, as our knowledge of the history of those Baptists in the western and southern states which have been known as United and Separate Baptists, is very limited. Our opinion, therefore, of the validity of rites performed or ordinances administered by them, must be governed by the answer of another question, viz.: If the Baptists above mentioned were branches of the church of Christ, and held in gospel fellowship as such by the Regular Baptists at the time when such ordinations were performed, the same must, (in our opinion,) be valid, to all intents or purposes; but no ordinance or religious rite of any

kind whatever is valid, (in our estimation,) when performed or administered by those who are not, at the time of such administration or performance, in connection and fellowship with the true church of Christ.

Various opinions are entertained among Baptists as to what properly constitutes the ordination of a minister of the gospel; nor are we prepared to say that any specific form of ordination is given in the New Testament. The church is required to “set apart” those persons designated by the Spirit, “For the work whereunto the Holy Ghost has ordained them.” However irregular or invalid the ordination of a minister may have been, in some former connection he may have sustained with a disorderly church, if at length he sees the error of such connection and abandons it, unites with a regular church, and is by such regular church set apart to the work of the ministry, we incline to the opinion that he is duly authorized to officiate in the capacity and exercise all the functions of a regular minister of the gospel.

There has been much perplexity discovered in some sections of Zion, in regard to the validity of baptism received from the hand of persons not connected with the regular church of Christ. On this subject we are fully of opinion that where baptism is administered by a minister who stands connected with the true church, and acting as the official servant of the church at the time of administering that sacred ordinance, although he may afterwards prove a Judas Iscariot or a Nicholas, the ordinance, so far as the church or the person baptized is concerned, is perfectly valid. But if the administrator, at the time of administering, is not recognized as a servant of the true church of God, and a regularly set apart minister of the gospel, it is not valid.

According to our sense of propriety, we should require any person coming to us from the New School Baptists, to be baptized, although he may have been immersed by a New School preacher, or any preacher or proclaimer not recognized as being in fellowship at the time of administering the ordinance, with the Regular or Old School Baptist church. But persons baptized before the division between the Old School and the New School took place, although, in the division, the administrator may have gone down to Babylon after loaves and fishes, and the persons baptized remained steadfast in the faith and order of the gospel, their baptism is valid. If Judas, while officially with the apostles as one of them, had baptized, which very probably he did, such baptism must have been valid; but after his true character was developed, and he proved to be a devil, it would have been quite disorderly for any to receive baptism at his hands.

What we have written on this subject we respectfully submit to Many Inquirers, not as an oracle, but simply as our own opinion, and subject to the correction of our brethren if we err.

SUICIDES.

NEW VERNON, N. Y., August 1, 1842.

“THE number of suicides committed within the last four months is frightful. The time has been when such a crime excited a universal feeling of horror through the country; but they have now, unhappily, become too frequent to receive much attention. The pecuniary distress of the country has its full share in the alarming frequency of suicides. Nearly every mail brings accounts of more or less.

“It is surprising that in a christian country where the bible is in the hands of nearly all who can read, such scenes should be so frequent. They arise in most instances from false pride. A man who has lived in a high and fashionable style, meets with reverses of fortune that reduce him to the necessity of retrenchment, or, perhaps, compel him to labor for the support of his family. Instead of seeing in all this the hand of a kind and merciful Father, who seeks to purify his heart in the furnace of affliction, and by withdrawing his affections from the vanities of life, place them upon objects lasting and divine, he murmurs at the dispensation – thinks only of the opinion of the world, and too weak to endure the neglect of those whose opinions ought to be regarded as worthless, rushes, unbidden, into the presence of that Being who has pronounced the sentence of condemnation upon the self-murderer.

“Allusion to this topic is at all times appropriate to a religions press, and at this period peculiarly so. Gloom and despondency, arising from the great pressure which is felt throughout the country, prevail more extensively, perhaps, than at any former period of our history. It is the duty of every christian minister to point the desponding to the only true source of consolation – to cheer their drooping spirits with the words of comfort drawn from the promises of scripture, and show them the rich stores of happiness open to all who will accept it – happiness such as earth can never afford even to the most prosperous.

“Who can presume to say that God in infinite wisdom does not often visit nations as well as individuals with great pecuniary disasters, that they may see the vanity of all earthly hopes, and place their dependence upon heaven? Such seasons, if improved aright, will result to the everlasting good of many. In such times, the truths and promises of the gospel have more than usual effect, and revivals of religion prevail extensively. None can have forgotten how fatal to the progress of the cause of Zion was the period of the speculating mania a few years past. Almost every one seemed animated with the hope of becoming suddenly rich. This withering spirit found its way into the field of Christ, and in too many instances, vital piety suffered a melancholy decline. Reverses have now come, and though numbers are driven to despair and suicide, have we not reason to hope that the great Head of the church will overrule it for the ingathering of souls into his kingdom?” – *Banner and Pioneer*.

In the above article stands confessed, by the organ of New Schoolism at the west, that suicides and crime are increasing at an alarming rate, and this admission is but too true. Often have we called the attention of our readers to this fact, and to the fruitful source, the streams of which have contributed and still contribute to increase the amount of vice and immorality in our land. The professed church is laboring to keep pace with the world, and the world seems determined not to be outdone; these twain cannot draw together in an even yoke, without an equal amount of corruption in both parties. The church must obliterate every trace of distinction from the world, and discard all but worldly religion, worldly policy, and humanly devised measures on her part, and the world must descend to a corresponding level of Abomination, by assuming to be very religious, by taking the thus corrupted church under its paternal charge, by persecuting those who contend for the primitive simplicity of the gospel, and protest against the spiritual wickedness of high places.

The stipulations of the alliance formed by the parties are principally these: the church will omit, in her faith and practice, all that is offensive to the world, cause the offence of the cross to cease, and ascribe to the world the right and ability to dictate who, when and how many shall be saved. While the world engages and covenants to second all motions made by the clergy, not prejudicial to its maxims and interests, to furnish men, money and fame for her holy service, and when called for, state and national legislation, fire, sword and gibbets for the extermination of those who fear the Lord and tremble at his word.

The editor of the *Banner and Pioneer* affects to be astonished at the rapid increase of crime, suicides &c., in *this* christian country, this land of bibles and benevolence. But was it not the case with the prototype of the modern antichrist? When the zeal and co-operation of the world were employed in setting up the beast with seven heads and ten horns upon the seat of its predecessor, the dragon, did not crime and immorality increase in even ratio with the prevalency of the papal power and influence? Most certainly it did; and equally certain it is, that as the motley powers of amalgamated church, world and state influence shall progress in making an image to the beast that received a deadly wound in one of its heads, which deadly wound was healed, the inhabitants of the world shall witness a repetition of crime, bloodshed, rapine and blasphemy corresponding with that attendant on the accession of their old mother to the seat, power and authority of the dragon.

All manner of priestly contrived institutions for the ostensible object of reforming and evangelizing the world are now employed. Thousands of men and millions of money are demanded, collected and expended in attempting to wrest the work of salvation from the hand of him that sitteth upon the eternal throne, and yet, notwithstanding the constant clamor of victory and success shouted by the man of sin, from the very camp of anti-christ the acknowledgment is wrung that suicide and crime are increasing! The records of our courts, the walls of our prisons, and the extended number of executions for capital offences, bear a collateral testimony to the melancholy truth of the admission.

IGNORANCE OF OLD SCHOOL BAPTISTS.

NEW VERNON, N. Y., August 15, 1842.

WE are not unfrequently reminded by the votaries of new religious institutions, that if the Old School Baptists were more enlightened upon the subject of missionary operations, they would be less hostile to what is called the missionary cause. Although extremely modest in their pretensions to worldly wisdom and human knowledge, many of our churches have been furnished gratuitously with many sad examples of the nature and tendency of the American Home Missionary operations, and for these instructions they have been made to suffer dearly in many parts of our land. The peace, harmony and fellowship of many branches of the Redeemer's kingdom have been invaded, heresy introduced, truth turned away backward, and spiritual wickedness exalted in all high places. But of the doings of the foreign missionaries, we are dependent chiefly on their own reports for information. Many of their reports have been very flattering, have told of thousands converted from gross darkness and pagan idolatry to the more refined darkness and popular idolatry of New School religion. The plea for general co-operation in the Foreign Missionary enterprise has often been predicated on the wonderful success that they have assured us has crowned their exertions in evangelizing and converting the heathen. Lest our brethren should die in ignorance of the great things effected by human means, measures &c., we have occasionally served up to our readers a dish cooked, spiced and made ready to our hand by our benevolent friends; and that our readers may be more abundantly enlightened in regard to the prospect of the immediate evangelization of all the heathen world, we will now present them with a very luminous account of how the missionaries do things in Jamaica. The following account is written by an American Missionary from that island, and by the *Banner and Pioneer* credited to the *Christian*

Reflector. Let it be observed by the reader that the following account is now going the rounds through the New School papers, and is by them admitted as authentic:

THE LEADERSHIP SYSTEM IN JAMAICA.

DEAR BROTHER: I am aware that something is known, by the community, of the “Leadership System,” practiced by the English Baptist Missions ill the Island of Jamaica, and that many desire to know the whole. I have been often importuned to lay before the public a full and candid statement of the facts in the case, as I have labored, as a missionary, in the island nearly two years, and know the truth of the matter. Until now, I have not thought it expedient for me to do so.

One reason that has prevented me from making these practices public, was, those missionaries are not directly amenable to an American tribunal, and therefore I could not perceive that much good would result from a disclosure in this country. I also feared that if the whole truth were made known about the English Baptist Missionaries, it might bring into suspicion, in some minds, at least, our devoted American Missionaries, for such I believe our missionaries to be. After considering the subject, as I trust, prayerfully, and with a desire to advance the cause of our common Lord, and after consulting with many judicious friends, I have come to the conclusion that more evil will probably result in withholding than in making it public.

In doing this, I do not charge any of the missionaries with being ungodly men. I will simply state some of their practices, and leave them to their own Master to stand or fall.

When I arrived on the island, Jan., 1840, I visited several of the missionaries and inquired of them for a place where I could be usefully stationed. After a few weeks one of them told me he had lately purchased premises in the interior of the island for a station, and he would like to have me take it and labor for him. I did so. Previously, however, to my going there, while at his house, I had an opportunity of witnessing his manner of examining candidates for baptism, which seemed to me exceedingly novel. Yet I put such implicit confidence in missionaries, that I did not dare to question his correctness.

I observed that while he was questioning the candidates, a man stood by whom he called Leader, and that when the candidate could not readily answer the questions, the leader answered for the candidate. I also observed that several who could not readily answer any of his questions, were for a time rejected. And upon their returning afterwards and telling him that they could answer the questions now, he would further interrogate them and accept them for baptism. I noticed also that no one of the candidates said anything about being born again. Nor was the question asked them. None told about their wicked hearts, but all began by saying, “Me feel well since de leader set me off.”

I went to my station quite ignorant, knowing simply that those men were called “leaders,” and that the people had some called *inquirer* and some *member* tickets; and that the people brought these tickets to the missionary every month and had them marked, and then each paid 12 ½ cents.

Being told that these tickets were used to make the people feel under obligations to support the preaching of the gospel, and also to see that they were regularly at meeting every month, I went on with the tickets myself.

After a time I found that the people understood the tickets very differently from what the missionaries did. The people supposed them to be a passport to heaven. This I first ascertained from an old man, who one Monday morning came to me early, saying, in great earnestness, “Massa Minister, me lose me ticket yesterday. Me want new ticket. Me give Massa Minister all me money.” I replied I would let him have a new one the next month, when I exchanged or marked them again. “O, Massa Minister, perhaps me die before then, Massa Minister, me *must* have ticket. Do, good minister.” I now began to inquire

the use of tickets, and found that when one died a friend put his ticket into the coffin, so that if any one disputed his right to heaven, he had only to present his ticket and pass in. On being satisfied of this use of the tickets by conversation with different members, I was horror struck; but more so on learning that the missionaries knew that the tickets were so used.

In a little time one of my deacons brought a man to me to be “set off,” informing me that he had rather be set off by the minister than by the leader. I told him I did not know what he meant. He said I must kneel down and teach him to pray. Accordingly I knelt, and prayed that he might become a good man, and give his heart to God. When I arose from my knees, I observed the candidate did not rise. The deacon, finding that I, being an American, did not understand their religion, took the candidate by the hand and raised him up, saying, “In the name of the Father, Son and Holy Ghost, I raise you to newness of life.” I asked, “Is this what you call being set off?” He replied, “Yes.” “But is this what you call being born again?” “Yes, is not this it, minister?” The reader can little imagine my feelings at this moment.

It now rushed to my mind that when I earnestly pressed upon my people the necessity of being born again, there had been much call for new “inquirer tickets.” These they have as soon as set off by the leader. Upon further conversation with my deacon, my mind was disabused concerning this soul-destroying system which the missionaries were supporting and I had been allowing. I immediately called on the other leaders, and found by them that I was not mistaken in my fears. I saw more and more of the evils of the system. As soon as I had an opportunity I conversed with the missionaries. They all tried at first to evade my inquiries and remarks, but all as one eventually acknowledged the practice of the system, and endeavored to support it on the ground of its bringing so many within the pale of the church.

The next Lord’s day after the above incidents, I preached to my people with a burdened heart. I told them plainly, and I think feelingly, that this setting off and giving tickets would never gain them admission to heaven. I endeavored to show them more clearly the nature of the new birth &c. After meeting, the chief members of the church held a long consultation, and then came to me, saying, “Massa Minister, it never do to preach so here in Jamaica. It may do to preach so in America, but it never do to preach so in Jamaica. English religion and American religion no like.” I told them that the religion which I had preached was the religion of the bible – of that bible by which we must all be judged. And we could not answer for other people and other missionaries. And though all the original members of my church (375) had been members of other churches, they had never heard the like before. And they could not be convinced but that American religion was wrong and English was right.

Another objection; said they, “Massa Minister never have another baptism, if he no let the leaders set them off! That the only way tother missionaries get so many.”

But I proceed to state a little more definitely the “Leadership System.” Nearly every estate has a man called a leader, generally appointed by the missionary, who conducts the meetings held by the people on his estate.

These leaders can very seldom read, yet they seem very vain of their office. The leader is held in sacred esteem by the class, and no member of the class ever meets or passes him without bowing the knee. When they salute him it is always by the title of father or papa, and he always addresses them as children. If a member can obtain the privilege, as one sometimes can, to wipe on the same napkin, sit down on the same chair or drink from the same vessel after the leader, such consider themselves as in high favor with heaven.

It is the leader's duty to induce a person to be set off when he finds one willing. Such persons are brought into the classroom and assigned to a particular seat, when after some heathenish ceremonies, the candidate is made to kneel and repeat over a short prayer which the leader puts, word by word, into his mouth. After this the leader takes him by the hand, saying, as before, "In the name of the Father, Son and Holy Ghost, I raise you to newness of life." They are now termed by the missionaries "Inquirers," and receive an inquirer ticket. And both missionaries and people believe, or pretend to believe, that when a person is thus set off by the leader, he is made a new creature, or born again! After being set off, the candidate is instructed in a round of questions similar to the lectures in a masonic lodge. The leader at the first puts the question and gives the answer.

When it is supposed the candidate can answer the questions expertly, if he pleases the leader and give him sufficient money, he is taken to the missionary in these words, "Minister, here is one fit to be baptized; I give him good character." The missionary then questions him as he pleases. But here let me remark, that the missionary asks the same questions as are asked in the class meeting by the leader. If the candidates do not answer the missionary readily, the leader who stands by answers for them. Frequently have I seen the candidate turn to the leader and ask him what to answer. After the examination the missionary enrolls their names in a book for baptism.

Sometimes when a candidate can answer but few questions, (as it often happens with old people) or when they give the wrong answers to questions, as for instance, when asked, "Who died for sinners?" The candidate will say, "At the right hand of God." Giving the answer to the question – "Where is Christ now?" The leader is required to take such aside and catechise them more. After which they return to the missionary, and if they then can answer readily, they are received.

The leader has the whole care of making christians, and I think I may say the acknowledged care. For one missionary who has baptized over 4,000, said, "I do not know that I have ever been instrumental of the conversion of a single soul. All that I have baptized were converted at the time the leader set them off."

When baptized, the white, inquirer ticket, is exchanged for a red, member ticket.

Several times when I was examining candidates for baptism, I told them I feared they never had been born again. Upon which they would go away with the leader awhile, and by-and-by return, saying, "Now, minister, me can answer the questions." On one occasion I labored more than two hours trying to convince one who had returned in this way, that if he was not a christian before, I feared he was not now. I told him he might answer all my questions and yet not be a christian. But he could seem to get no idea of what I meant. He said, "Tother minister always take them when the leader tell them what to answer. And he spose I had some mad 'gainst him, so I no baptize him." My heart bled for the poor soul, and for the thousands of others going to destruction under the care I had almost said of "blind leaders of the blind."

I never heard any of the English Baptist Missionaries, excepting three, of whom I shall speak by-and-by, ever pray that the Spirit of God would convert souls, or even in their preaching mention the necessity of such an agent. Nor do they need the Spirit, for their manner of making christians being purely mechanical, they are almost sure to have a large number to baptize twice a year. And this is as often as they generally wish for a baptism, viz.: at the first of August and at Christmas. This manner of making christians accounts for the "glorious" we so often hear from the Island of Jamaica of the triumphs of God's grace. O, my soul, come not thou into their secret!

The missionaries have no intercourse with their people except through their leaders, unless it be to mark their tickets and raise their money; and this money very generally goes through the hands of the leader. I knew many well and hearty members who did not visit the chapel for months, and even years, and some who never attended from the day of their baptism to the day of their death, and yet they were safe. They were good members; they had tickets regularly paid up through their leaders, and were therefore sure of heaven.

I was most severely reprimanded by the missionaries for visiting the people from house to house, for preaching to them on the estates on Wednesday evenings. The missionaries said the people did not want me to meddle with their affairs at home; it was enough to preach for them on the Sabbath.

Whenever a leader is displeased with a member he “puts him back,” that is, he assigns him the delinquents’ seat, and tells him that now God has put him back, and if he dies before he is restored to favor he cannot go to heaven. In one such case the poor man, driven to desperation, ventured to come to the minister, and wringing his hands in agony, said, “Minister, what me do” If me die fore leader take me back me go to hell. What me do?”

I will not say that these missionaries feel no interest in the spiritual welfare of their people; but I will say that if they do love souls they have a very poor way of showing their love.

Aside from their schools, I can see very little to choose between their religion and practice and the basest Catholicism. Many of the missionaries receive by their tickets, as a consequence of the leadership system, over \$500 per month; and by exchanging, as they call it, once in four weeks, they make thirteen months a year. For this money they make no account with the society at home. The plate of their missionaries, their equipage – their sumptuous fare, would astonish the people in this republican land. They riot on the price of the souls of their people; amid then wiping their mouths, they say, We have done no wickedness! Is this language too severe? These vast sums are given by the poor, unsuspecting people with the confident expectation of procuring an admittance to heaven therewith. The missionaries know this. What then can I say less?

But there are three exceptions to this dark picture of the conduct of the English Baptist Missionaries in Jamaica; three who do not practice the “leadership and ticket system;” three holy, devoted men who, though they are sneered at and ridiculed by the great body of the others, (I speak advisedly) love the souls of their people and labor for their good, viz.:

Messrs. Whitehorn, Kingdom and Reid. With the latter I am most intimately acquainted. He, hearing I had found out the wickedness of the above mentioned systems, came to sympathize with me in my trials. At this time I knew not that I could call a single man on the island my friend. I could, therefore, in this trying scene, only go to my God and there unburden my soul.

I found Mr. Reid a truly devoted missionary, and just such a friend as I at this time needed. He informed me that on his arrival on the island he took a church of about 900 members, and that he learned sooner than I did their system of religion. He accordingly commenced an examination of the members, and found but fifteen out of nine hundred that gave evidence of a change of heart. With these fifteen he commenced a new church. The other members were offended for a time and mostly left him; but subsequently they returned to his ministry. The Lord poured out his Spirit, and some 150 were converted and made a new profession.

I was almost overwhelmed one evening after I had preached to those new converts, in hearing them express their joy at having found the right way. One after another would rise and say, “Massa Minister, leader set me off, me baptized, me think me go to heaven cause me pay ticket and carry ticket show

there; me think me good, me no know me very wicked heart. Me then no know Jesus; me some talk 'bout Jesus, but me no know him. Now God show me wicked heart; me come Jesus poor sinner; me now no want leader, no want ticket carry heaven. Me go cause Jesus spill he blood for poor me. Me glad Minister Reid no take us so; me glad, me glad.”

There is another practice common among the missionaries which I believe every true follower of Christ will deprecate viz.: they encourage the people to bring their infant children, not to be sprinkled, but to be blessed. The missionary takes the child in his arms in the public assembly, and imparts a mysterious, holy influence, so that if the child dies in its infancy it will go to heaven. If the child lives to maturity, it will be, in consequence of this imparted holiness, a fit member for the church.

I have given but a sketch of the abominations practiced in Jamaica, but I leave the subject for the present; praying that the Lord would raise up faithful laborers to send into that inviting field.

JACOB WESTON.

NEW IPSWICH, N. H., June 3, 1842.

Oh the privations of the poor self-denying missionaries! How they love the souls of the poor heathen! Who would be so wicked as to suspect them of any other motive than that of pure benevolence! Their outfits and salaries are wrung from the hard earned savings of the starving laborers of England, who are made to believe, as do also the deluded of our own country, that salvation of souls depends on their contributions. Their princely outfits and their extravagant salaries are but a moiety they require. The speculation in tickets and other popish impositions upon the poor, ignorant, superstitious victims to their avarice, in addition to their stipulated hire, the moderate consideration of \$500, thirteen times a year; and many of them more than six thousand five-hundred dollars annually!

Mr. Weston, the missionary who tells these tales on the English Baptist Missionaries, seems shocked at the manner in which the process of setting off the converts is performed; and truly it is enough to shock even a missionary hireling. But is it, after all, more abominable, presumptuous, deceptive or blasphemous than a great part of the mummery practiced at protracted meetings, and other Babel building gatherings under the management of the New School Baptists upon our own American soil?

What if our missionary advocates tell us that all their missionaries are not so much depraved; may not Catholics, Mormons and Pagans plead some exceptions to the general depravity among them?

Accompanying some extracts from the foregoing communication of Jacob Weston embodied in an editorial of the *Baptist Register*, together with the animadversions of the editor of that paper, brother West sends us the following remarks:

1st. Mr. Beebee [editor of the *Register*] seems almost as much astonished at the wickedness of the Baptist Missionaries in Jamaica, as Hazeel did when Elisha told him of the evil which he should do to the children of Israel, when he said to the prophet, “Is thy servant a dog that he should do this great thing?” But as the word of the Lord from the lips of the prophet was true, to me it appears that the principle advocated by Messrs. Beebee, Weston and all their coadjutors, when reduced to its proper centre, acting systematically, will produce substantially the same operation as that which they complain so much of.

2d. Then, why should they complain of its being so exceedingly humiliating and affecting to find that there is much reason to believe that their brethren in Jamaica have got ahead of them, and have reduced their theory to a regular practice sooner than Americans? Certainly a man with poor eyes could see by common starlight, that if “Money is no less ;the nerve of missionary enterprise than of war,” a man

with “\$500 a month,” or \$6,500 a year could employ “leaders” to make more converts than a poor man with only \$20 a month, or \$240 a year. And the man must be blinded by the god of this world that does not see that if men’s using means to convert sinners and save souls proceeds upon the same principle as raising grain, (a fundamental principle in the mission system) that not only the more money, the more men can be employed, and of course the more converts, but also that unconverted men, by using means, can raise as much and as good wheat as them that love God. And proceeding upon this principle, I see no good reason why unconverted men, or negro “leaders,” cannot make as many and as good christians as missionaries.

3d. Mr. W. complains that the leaders have “The whole care of making christians.” Does he think that the profligate missionaries in Jamaica could make better ones if they would attend to it themselves! Or does he think that such as himself could make would be of a superior quality? Or does the editor imagine that the protracted meeting converts in America have any more love to holiness, or partake any more of divine nature than the converts in Jamaica? I have seen no evidence to prove that the chief engineers at camp or protracted meetings &c., are not as graceless as the leaders in Jamaica, or their ancient brethren, the Pharisees.

4th. Mr. Weston complains that he “Never heard any of the English Baptist Missionaries, excepting three, ever pray that the Spirit of God would convert souls.” He grants that they do not need it, because “their manner of making christians is “purely mechanical.” Why then should they insult the Most High by asking him to do by his Spirit that which men can do mechanically? If the various professedly benevolent institutions, with all their numerous operations, of which money is the mainspring, are the means of making christians or multiplying the children of God, and they proceed upon the same principle as raising grain, (though it looks well to see men acknowledge their dependence upon God at all times) there is no more necessity for asking the co-operation of the Holy Ghost to insure success, than there is for a hardened blasphemer to ask God’s blessing on the labor of his hands to insure him a good crop of wheat.

5th. Mr. Weston, speaking of his trouble at not being able to make one understand what he wanted to communicate, says, “My heart bled for the poor soul, and for thousands going to destruction,” &c. Had he said, Mine eyes suffused with tears, it would have looked more credent. But admitting that he told the truth, why should his heart bleed for them that were going to destruction! Did he not believe that the blood of Christ was sufficient to save and cleanse from all sin all for whom it was shed! Or would Mr. Weston give his heart’s blood to save such as God had left to believe a lie that they might be damned! Of what avail could Mr. W’s. heart’s blood be to such as were not interested in the blood of the covenant! Could it save them or do them any good!

6th. In conclusion of the whole, there may be a latent principle in men that will, when it is properly stirred to action, lead them to perform deeds, which being previously discovered in others, appear abhorrent; and they cannot be persuaded that they have a principle in them that would do such things, though they are in the plain path leading thereto. Witness the case of Hazael, and Peter’s denying his Lord.. And from my lengthy and familiar acquaintance with the principles of the whole popular mission enterprise, with its kindred institutions and their effect, I am fully satisfied that notwithstanding the glaring appearance on the face of Mr. Weston’s disclosures of the conduct of the English Missionaries in Jamaica, there is nothing of it nor belonging to it but what is the genuine fruit of that system of religion that embraces the principle that men may or can use means that will increase the number of the heirs of the New Testament.

The publication in the *Register* and elsewhere may have the effect to make the public believe that the American Baptists have no fellowship with such sentiments and practice; while it is a fact that the sentiments upon which they do act lead substantially the same course.

LET BROTHERLY LOVE CONTINUE.

NEW VERNON, N. Y., Sept. 1, 1842.

THESE words of apostolic admonition to the whole brotherhood of the gospel church, demand our serious consideration. The love of God shed abroad in the hearts of his children is undoubtedly the love intended by the qualifying term, *brotherly*. Such love we are not called upon to originate: this would be impossible, for it is the sovereign gift of God. But the admonition implies an obligation on the part of brethren to cherish its action by carefully avoiding whatever is calculated to oppose it. The frequent exhortations to the saints on this subject, show the importance of our watchfulness against those fruitful sources of bitterness, strife and contention which have ever been found so unfriendly to the spirit and temper of the meek and humble followers of the Lamb of God. The experience of all the saints, from the primitive age of the church of Christ to the present time, has always encountered a very strong propensity of the flesh warring against the spirit, and opposing the free expression and salutary effects of brotherly love. At an early day John and James, these eminent apostles of our Lord, joined their over-anxious mother in desiring for them an elevation above their brethren in the kingdom of the Redeemer, and by this imprudent step subjected themselves to the reproof of their Lord and to the great displeasure of their brethren. If these two disciples, personally present with the Master, displayed a disposition so hostile to the continuance of brotherly love; caught we not, in this age in which error abounds, and the love of many seems to be waxing cold, to seek out and endeavor to apprise our brethren of the existing causes of dissension and bitterness among the saints! That there now exists among us some things which are calculated to hinder and dampen the ardor of christian love and fellowship, cannot be reasonably doubted. And that whatsoever so interrupts our mutual love robs us of one of the brightest evidences of our vital union to Christ, is established by the declaration, "We know that we have passed from death unto life, because we love the brethren." Again, "Then are ye my disciples indeed, if ye do whatsoever I command you." "A new commandment give I unto you, that ye love one another." How very important it is then that we should carefully avoid giving offence to the children of God. We have witnessed, greatly to our sorrow, many things of late calculated to remind us of the apostle's words: "If ye bite and devour one another, take heed that ye be not consumed one of another." In cultivating harmony we are not at liberty in any case to transcend the gospel rule, or to barter away either the truth or order of the gospel for the sake of peace; for peace procured at such expense is but a treacherous alliance with the enemies of our Lord. No one governed by the spirit of truth would require us to depart from truth or gospel order to secure his love; none but an enemy to God and to his cause and people would ask such sacrifice at our hands.

That brotherly love for which we contend is to be continued upon the principles laid down in the case of those added to the church at the day of Pentecost, viz.: those who gladly received the word and were baptized, continued steadfastly in the apostles' doctrine and fellowship and breaking of bread, &c. A

steadfast continuance in the apostles' doctrine is then an indispensable prerequisite to that fellowship called brotherly love. By the apostles' doctrine we are, however, to understand more than a simple admission of the correctness of the sentiments set forth in their instructions, in relation to the character and attributes of God, the purpose and election of grace, predestination, calling, &c.; all the instructions, admonitions and reproofs taught by them belong to their doctrine, and all are alike essential to the preservation of brotherly love. If, therefore, while we contend for the doctrine of our Lord, we thrust with side and shoulder so that the weak and lame are turned out of the way, we oppose ourselves to the continuance of brotherly love. Or if, on the other hand, we contend for perfect harmony and a disregard for heresies or departure from the faith, or wink at innovations, &c., we still oppose brotherly love, and all our energies are enlisted in the promotion, a false and treasonable amalgamation with that and those from which and whom God has commanded us to be disconnected and separate.

We are glad to see that a general disposition is manifested among our brethren to arrest the heated discussions which have been carried on through our paper for some time past. Our allusion is general, we mean to personate none. A very commendable zeal has been manifested to sustain what each writer has regarded as fundamental truth; but that zeal has not in every instance been tempered with as great a degree of meekness and brotherly love as the gospel will admit. While we honestly believe (and act upon the principle) that right hands and right eyes are to be sacrificed when the order of the gospel and the laws of our Commander require it, we are far from being convinced that the war dogs ought to be let loose upon all occasions when undesigning brethren differ from our views, when such difference does not amount absolutely to heresy. It is not unfrequently the case that brethren have different ways of expressing the same things, and in some cases the different form of expression may, by a critical construction of the language employed, seem fairly to involve serious, and perhaps irreconcilable, discrepancy, when at the same time such brethren are in reality as well united in their real sentiments as can be reasonably expected while encompassed with imperfections.

(Concluded.)

NEW VERNON, N. Y., Sept. 15, 1842.

RESUMING the subject commenced in our last number, we wish to show the necessity of a strict observance of the admonition at the head of our article in all matters of correspondence through the SIGNS OF THE TIMES. The principle of brotherly love is that which renders a correspondence desirable and pleasant; but in the absence of love there can be nothing in a public correspondence calculated to edify, refresh or comfort the children of the kingdom of our God. In the absence of brotherly love, some motive of an opposite character must predominate; and can we, under the influence of any spirit hostile to the lovely temper of the gospel of Christ, contribute to the upbuilding of the saints in their most holy faith? As well might we attempt to overcome the corruptions of our depraved nature by gratifying every evil propensity and unholy lust. Why do our brethren who are scattered abroad throughout the whole world desire to hear of each other's welfare? Why do they when grieved, afflicted, tempted, tried and persecuted, wish to speak out and give vent to the painful sensations of their hearts? It is because they feel assured that wherever the winds of heaven may waft their communications, they shall receive the sympathies of those whom they love in the Lord; and because they expect in return from them expressions of their sympathy and words of consolation and kindness. It was to facilitate such correspondence, and to expose and oppose the prevailing abominations of anti-christ, the publication of our paper was proposed and commenced; and when its publication shall cease to facilitate these object, it ought to be discontinued.

For several years after the commencement, our paper was hailed with joy by the oppressed children of Zion; and thousands who had thought themselves left quite alone in the field, were sought out, and through our columns introduced to each other. Thousands have testified of the joy and encouragement they have realized through the communications of their brethren communicated through this humble medium. Brotherly love has been made to abound, and the most clear and emphatic declarations of kind and christian fellow ship have been exchanged from Maine to Georgia, and from the Atlantic to the remotest western settlements. Brotherly love has been greatly developed by the enlargement of acquaintance with each other's situation, experience, faith, order and trials. But if, by the present prevalence of iniquity through-out our land, the love of brethren is suffered to wax cold, the utility of a vehicle of correspondence will be very seriously changed. If that kind and generous love and fellowship of the brethren is to give place to discords, animosity and contention, the service of our sheet will not be required to tell the lamentable tale in Gath or publish it in the streets of Askelon, where it can make none but the daughters of the uncircumcised triumph or rejoice. Those brethren who wish the continuance of our paper, and desire it to subserve the general interest of the cause of God and truth, are requested to take this subject into prayerful consideration.

We should profit by our experience: those things which have interrupted the harmony and brotherly love of the saints, and gendered strife and acrimony should be avoided; and whatsoever things are true, honest, just, pure, lovely and of good report, if there be any virtue, if there be any praise, we should think on these things.

STRAINING AT A GNAT AND SWALLOWING A CAMEL.

NEW VERNON, N. Y., Sept. 15, 1842.

A SECULAR paper, in speaking of the receipts of the American Board, seems to be surprised that they should amount to \$300,000, and remarks:

“It is to be hoped that the immense sums which leave our country at a period of unparalleled distress are judiciously disbursed and strictly accounted for.”

“The sole reason why this sum is considered ‘immense’ appears to be that it is devoted to an object purely benevolent. But we do not recollect ever to have seen, in any of our papers, a single regret expressed that, ‘at such a time of unparalleled distress,’ such ‘immense sums’ should ‘leave the country’ for the purchase of articles, which, to say the least, might be dispensed with without any serious inconvenience. Thus we send out of the country about \$14,000,000 annually for the purchase of tea and coffee; about \$9,000,000 for silk; nearly \$7,000,000 for spirituous liquors; and nearly \$1,000,000 for cigars. In comparison with any of these sums, the income of the American Board is a mere item; yet we have no reason to suppose that any serious distress would be felt in the country, as the consequence, if none of these articles were to be had. Yet our sage political economists, who scowl at the idea of sending away \$300,000 to enlighten the world, see no evil in sending millions away for articles of luxury, some of which are positively injurious. And the whole of this paltry sum does not

‘leave the country,’ but a considerable portion of it is expended in this country for outfits, supplies, home operations and Indian missions. We have, also, one other remark to make in view of these facts. It cannot be for want of ability that the contributions for benevolent operations are so much straitened so long as such ‘immense sums’ are expended for luxuries. A tithe of the expenses of christian families in this country, beyond what is required for comfort and convenience, would furnish abundant means for prosecuting the work of the Lord at home and abroad. The reason that the chariot wheels move so slowly is, that there is a want of self-denying and self-sacrificing spirit in the churches.” – *Boston Recorder*.

“To the above might be added, that these sage grumblers against christian benevolence think nothing of a strolling dancer carrying off more than \$100,000 for a few months’ exhibition of her almost denuded person on the stage; and complain as little of the hundreds of thousands which foreign mountebanks, whether they are called tragedians or comedians, take from us during such unparalleled distress; nor of the millions which are worse than plundered from the earnings of the poor by those who are legally authorized to make men drunkards and their families paupers.

“These things are all right; but to send the bible and the missionary to the heathen to save millions from temporal wretchedness and eternal perdition, oh this is a monstrous waste of money in these hard times!

“The truth is, if the contributions to the cause of God had been tenfold what they have been, we might have been preserved from the present ‘unparalleled distress,’ which we can but look upon as a judgment upon the covetousness and idolatry of the nation. We have loved and worshiped money, and our god is taken away and we suffer. The right way to remove the evil is to return unto him from whom we have departed, bringing our tithes into his storehouse, seek from him the blessing we need and which he has promised to bestow.” – *Baptist Record*.

This rough shod going over is meted out by the two New School *Recorders*, to some meddling editor of a secular newspaper, who has dared to make an allusion to the amount of money lavished upon the foreign mission speculation of the present time. From the indignant and spiteful manner of their rebuke, one would be led to suppose that some awful offence had been given; but what is the nature of the offence committed? Why, first, He has impudently called the trifling sum of \$300,000 an ‘immense sum!’ Second, He has alluded to its leaving the country at a time of unparalleled distress!! Third, He has expressed the vain and delusive hope that it is judiciously disbursed!!! How silly to indulge such a hope! And last, but not least, he would have the missionaries give a strict account of the disbursement of so much money!

Now is it not insufferable that a mere editor of a secular newspaper should dare to mention the pecuniary embarrassment of our nation, and the distress of the citizens of our own country at a time when missionary avarice is unsupplied, and that he should insinuate that these poor, self-denying missionaries who are starving in clover on their thousands and even millions of dollars, would be any the better for watching, or that they should be required to give a strict account of the disbursement of the funds put into their pious hands? Out upon such a grumbling editor – what business has he with a press if he cannot let the black coated gentry alone? What an ignoramus of an editor he must be, if he does not know that the clergy of our country have already frowned down nearly every printing press in America that has dared to expose or call in question the propriety of their schemes to fleece the *dear people*.

No wonder the offensive editor should be accused by our pious and benevolent knights of the goose quill of swallowing a camel, if he would dare make himself so singular as to attack the anti-christian

beast, when scarcely another editor of the secular press dare object to any scheme, however absurd, that is set on foot by the clergy.

Perhaps there may be more truth in the figure than these pious editors intended; for brother West says they have got in a habit of speaking the truth sometimes when they do not mean to. A gnat is a very small and insignificant animal compared with a camel, and so is \$300,000 very trifling compared with what these greedy missionary mongers want of the people's money. If we may judge by what was published in a missionary paper called the *Ambassador*, last spring, containing the proceedings of a convention held in Broome St., N. Y., and an address, in which they resolved that the Lord requires of this generation to evangelize the world during the present generation, and that the amount of funds wanted for the execution of that work is \$26,000,000 annually for thirty successive years, beginning with A. D. 1842.! The aggregate amount of all these installments will probably somewhat transcend the dimensions of a gnat, and approach the size of a camel. But the beauties of the simile are not exhausted. The gnat, though small and almost imperceptible, is very insinuating, and has a most powerful sting – would rob us of our life-blood, and escape chastisement because of its insignificance in size. So far, at least, the figure has been well selected by our missionary contemporaries; for the money fleeced from the pockets of the people by the mission agents is generally attended with the poison of their bite or sting; for in order to satisfy their appetites with the object of their pursuit, they find it necessary to infuse the poison of their arminian heresy; and it is to be lamented that there are so few guardians of the public press who strain at this description of gnats.

The editor of the *Baptist Record* admits what his missionary brethren have almost uniformly denied, and charged us with slander for imputing to them, viz.: that the money expended in bibles and missionaries will actually save millions, not only from temporal wretchedness, but also from *eternal perdition!* If these hypocrites believe what they say, why do they not at once shell out all the gold and silver in their possession for the salvation of lost sinners? Who rides in finer carriages? Who fares more sumptuously every day than do the missionaries and their gentlemen agents? The reason why we Old School Baptists do not contribute to the missionary speculation, is because we do not believe the salvation of any soul rests upon the labor or support of the craft. We believe it a reflection upon the wisdom, power, truth and grace of God, and that it is. virtually a rejection of the gospel of Jesus Christ. We learn from the scriptures, and are taught experimentally by the Spirit, that the blood and righteousness of our Lord Jesus Christ, and that alone, has power to save us or any lost sinner from going down to perdition, and we act accordingly. But they profess to believe quite differently, and why do they not act according to their profession?

The last paragraph of the extract we regard as a palpable fraud. They tell us for truth, that if the contributions were tenfold what they have been for some years past, we might have been saved from the present “unparalleled distress.” Which (being interpreted) means if we had raised \$3,000,000 for the mission operation, instead of \$300,000, our country would have been by this time out of debt and free from pecuniary embarrassments. What fine logic! Only convince the brokers of Wall Street, New York, or the financiers of our government, that such would be the result, and, we doubt not, the \$3,000,000 of shining dust will be forthcoming in a hurry.

The truth of the next sentence, if the writer means to apply it to the mission craft, we shall not question, viz.: that they have loved and worshiped money, and that in removing money from them, their god is removed and they suffer. But if the declaration is intended to apply to the public in general, it displays unparalleled impudence and ingratitude, to accuse those misguided and sorely humbugged people, from whom their coffers have been so frequently replenished, at the rate of \$300,000 at a time. If to ascribe

the salvation of sinners from eternal perdition to money does not amount to idolatry, it will be hard to find idolatry on the earth. The idolatry of Aaron and Israel did not so much consist in their making the calf, as in their saying, These be thy gods which brought thee out of Egypt, and thus ascribing temporal salvation to gold and silver fashioned by the works of their own hands. The pious (?) editors have, in the preceding sentence, ascribed the power of salvation, both temporal and eternal, to the same god that Aaron set up, only with this difference: Aaron fashioned the precious metals into the form of a calf, and the modern missionaries prefer it in the form of dollars, eagles, &c. In view of their wickedness and gross idolatry their confession is appropriate, but we cannot think it sincere. As to their returning to the Lord in the manner they tell us would be right, we have no faith to believe they intend any such thing; but rather that they wish to deceive and defraud the people.

1 COR. VI. 13; HEB. XII. 1; 1 JOHN III. 9.

NEW VERNON, N. Y., Oct. 15, 1842.

THE text 1 Cor. vi. 13. The apostle makes use of what seems to have been used in his day as an adage, by which he illustrates the transitory character of natural things, and by a striking contrast sets forth the redemption of the body, which is applicable to the church as the mystical body of Christ or the individual bodies of the saints. Neither the church as a body, nor the individual bodies of the saints, being redeemed from corruption, are to be polluted by unlawful connection with the world. The Corinthian brethren had probably been guilty of applying to the secular powers to adjust matters of aggrivance between them, which, according to the law of Christ, ought to have been settled in the church; and although as a citizen of the world, “All things were lawful” for Paul that were lawful for other citizens of the same commonwealth, “Yet all things were not expedient;” and in his estimation it were better to forego one’s privilege than to carry our matters before the unjust for their decision. If as a body the church be married to Christ, it is a breach of chastity for her to appeal to any other Lord: “He that is joined unto the Lord is one spirit;” and this separation from the world in our church or religious capacity, is as imperiously demanded as constancy is enjoined by the connubial bands.

Heb. xii. 1. The “cloud of witnesses” in this text, we understand to be the same spoken of by the prophet, “Ask ye of the Lord rain in the time of the latter rain, so the Lord shall make bright clouds.” – Zech. x. 1. In illustrating the nature and the power of faith, the apostle has cited a cloud of testimony in the preceding chapter; in addition to which time would fail him to speak of Gideon, Barak, Sampson, Jephthah, of David also, and of all the prophets. This cloud, like that which once overshadowed Christ and the two disciples, embodies the law, the prophets and the apostles, with their entire testimony centring in our Lord Jesus Christ, and all producing but the one sound, the voice that came out of the cloud, saying, This is my beloved Son, hear ye him. By this same cloud the gospel church is still encompassed about, and upon this glorious reality the apostle predicates his exhortation: “Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.” Many speculations have been offered in regard to the weights and besetting sin mentioned in this text; but to our mind the figure taken from the Olympic races is intended to show that under the gospel dispensation the saints are called to run a spiritual race, in order to which it becomes

us to cast aside every weight calculated to impede our progress. Coming out from Judaism, these brethren were much encumbered with Jewish traditions and legal ordinances which belonged to the worldly sanctuary of the old covenant; these would be great hinderances to gospel saints, as we see from the account given of the churches at Antioch and Galatia. Of the latter Paul says: “Ye did run well, who did hinder you?” The weights by which they were hindered, evidently were those legal rites and ceremonies which belonged to the former dispensation, and which were now abolished and blotted out with the hand-writing of ordinances, which were nailed with the Redeemer to his cross. The apostle says, “Ye observe days, and months, and times, and years;” these observances he pronounces “*beggarly elements,*” whereunto they desired again to be in bondage.

In being stripped therefore for their spiritual race, the christian church was required to lay aside every particle of Jewish rites, to touch not, taste not, and handle them not; for as the true substance of what these former ordinances were but the elements or shadows had come, there was no longer any need of the shadows. These Jewish rites could no longer point forward to a Messiah to come, nor to a spiritual kingdom to be revealed; and as a continued observance of them would imply a still looking for the coming of Messiah and fulfillment of the former promises of his coming, it would of course involve a denial that he had already come. And if Christ had not already come, and become the end of the law for righteousness to all that believe, they were running in vain in regard to gospel ordinances, “For as many as are of the works of the law are under the curse.” “Cursed is every one that continueth not in all things which are written in the book of the law to do them.” Hence we see the necessity of laying aside the law as a rule of life, being lawfully delivered from its dominion and its curse through the redemption of our Lord Jesus Christ as the apostle testifies, that if under it at all we are bound to continue there, and as to continue in one place would prevent our running a race, we are altogether disqualified for the christian course if loaded down with legal weights and impediments. These weights are spoken of by the inspired apostle as a yoke of bondage, and as a yoke which neither we nor our fathers were able to bear; and the apostles considered that it would be tempting God for them to lay that yoke upon the necks of the gospel saints.

It is frequently urged by arminian speakers and writers that we should, as christians, take all these weights along with us; for, say they, if we are not under the law as a rule of life we are at liberty to sin. But they betray a lamentable ignorance both of the law and of the gospel. While the apostle commands that we lay these weights all aside, he commands that we should run the race set before us, (the gospel course) “Looking unto Jesus (not Moses) as the Author and Finisher of our faith.” Our Lord also admonishes his disciples on this subject: “He that putteth his hand to the plough, and looking back, is not fit for the kingdom.” Should we run the christian race, looking to Moses or his law, we would have to run backwards, and that would disqualify us for the kingdom of the Redeemer.

If a man in ploughing should place his back to the plough, and look back instead of looking forward, he would be likely to make very crooked furrows; so in running the christian race or following the gospel plough, we must look forward unto Jesus as the Author and Finisher of our faith. Jesus has gone on before his people, and has commanded his people to follow him; and except they follow him they cannot be his disciples. Who then shall dare to say that in following Jesus we shall be liable to sin? Or that the heaven-born souls, looking unto Jesus and pressing towards the mark for the prize of their high calling, will need Moses with his flaming sword to urge them onward in a different course from any ever taught by him?

When these United States were colonies under the British Government, our citizens could not enjoy a republican form of government, and at the same time maintain a loyalty to the British crown; but when

redeemed from the British yoke by the blood of our revolutionary patriots, we as free and independent states had an indisputable right to form our constitution and enjoy our own distinct form of government. So when we were under the law of Moses we were not allowed to claim allegiance to Christ as our King, but were bound to continue or remain in all things written in the book of the law under which we were held in bondage; but when by the obedience and blood of Christ we were delivered from the yoke of bondage, we could, without the charge of rebellion or treason to the old law, bow down to the sceptre of Christ and claim him as our Sovereign and King. In receiving him as our King we receive him as our Law maker, our sole Legislator, and we are, in this relation to him, to regard his law, now written, not on tables of stone, but on the fleshly tables of our hearts, as the only and infallible rule of our faith and practice. The sin that so easily beset the Hebrew disciples is undoubtedly the sin which doth also easily beset the disciples of Christ at this day. There was with them a lamentable want of faith and confidence in Christ, and a strong propensity to be again in bondage to the law. The apostle marveled that the Galatian brethren, before whose eyes Jesus Christ had been evidently set forth crucified among them, were so soon or so easily beset or bewitched with this legal heresy. In order that we then as christians should make good progress in the divine life, we must be stripped for the race, we must lay aside every weight and the sin that doth so easily beset us, and look unto Jesus as the Author and Finisher of our faith.

The other and last passage proposed by A Stranger, is 1 John iii. 9: “Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God.”

This passage is in perfect harmony with those on which we have just offered our opinion. The contrast is most strikingly drawn between the condition of those under the law, and those who are born of God. Those Israelites to whom pertained the giving of the law, were Israelites by a corruptible seed, a carnal or fleshly relationship to Abraham’s family, being born in his house, &c., and this seed was not to remain but for a limited period. When the Pharisees came to John’s baptism, pleading that Abraham was their father, they were informed that that seed was no longer valid – that it was corruptible and perishable. And our Lord declared most positively to a ruler of the Jews, “Except a man be born again he cannot see the kingdom of God.” “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” “Marvel not that I said unto you, Ye must be born again.” That seed and birth which brought them into Abraham’s house did not qualify them for membership in a Baptist church, neither did it secure them from sin, death and hell; for by grace publicans and harlots were to be brought into the spiritual kingdom, and of these stones God was able to raise up children to Abraham, while the children of the kingdom, the natural seed of Abraham, were to be cast out. The children of the flesh were not counted for the spiritual seed; but “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” The principal difficulty in understanding this text is the declaration that “whosoever is born of God doth not commit sin.” This has led many to doubt their own experimental knowledge of the new birth; they find so much corruption, depravity and sin in their nature that forbid the thought that they, of all men, are exempt from sin. But let such remember that neither their nature nor their natural bodies are yet born of God. Their bodies are indeed destined to be, when the Spirit of him that brought again from the dead the body of our Lord Jesus, shall also quicken their mortal bodies in the resurrection, then shall they be free from sin in body as well as spirit.

Sin is the transgression of the law, (see verse 4th, same chapter) but whosoever is born of God is redeemed from the law of sin and death. They are not under the law, but under grace. There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit; for the law of the Spirit of life in Christ Jesus. has made them free from the law of sin and death. Being therefore no longer under its dominion, they can no longer transgress the law, and consequently they

cannot commit sin. in that sense. Although they can and do transgress the law of the kingdom to which they now belong, they cannot be convicted of guilt or sin by the law from which they are delivered; nor is it necessary, seeing that the law of Christ provides that for the transgression of its precepts the offender shall be beaten with many stripes, and this chastisement shall be administered in love for their good, but not in wrath, as sin is punished by the law of sin and death.

It is by the implantation of that seed which remaineth that we have the evidence that we are the sons of God; and this seed is life, it is Christ in you the hope of glory; and this. principle of life in us is called the new man, which after God. is created in righteousness and true holiness, and of which the Lord has said, Thou art all fair, my love, I will behold no spot in thee. Although the apostle Paul possessed this abiding seed in him, yet he was constrained to acknowledge that in his flesh dwelt no good thing. He found, as all who are born of God do find, a law in his members warring against the law of his mind, and bringing him into captivity to the law of sin that remained in his carnal members. Hence we hear him saying, “But ourselves also, which have received the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.” – Rom. viii. 23.

EXTRACT FROM H. GEAR’S SERMON.

NEW VERNON, N. Y., Oct. 15, 1842.

“THOSE who engage in the missionary enterprise, on gospel principles, are most intimately conjoined and associated therein with the adorable Trinity, Father, Son and Holy Ghost.

“We have been sending our thoughts forward to contemplate the final results of the missionary labors. We will now turn them back to consider their origin and the authority on which they are based. Far away back, then, in the annals of eternity, to the record of a council held on this subject by the illustrious Three in One. High consultation was had on man’s for ever lost condition, and the resolve was made to undertake his redemption. The plan was that the Father should send the Son to the revolted province as Minister and Missionary Extraordinary and Plenipotentiary, attended and aided in various ways by the Holy Spirit, and also by angelic messengers. And thus it was that when the Son in the fulfillment of his plan appeared on earth, in order to remove all doubts and satisfy even the most scrupulous of his authority as Messiah, he produced citation from the book of these ancient records, saying, “Lo I come; in the volume of the book it is written of me, I delight to do thy will, O God.” His will he did do for three and thirty years; he trod the realms of the rebellious, seeking in ways manifold to do them good; he then entered and trod the wine-press of the fierceness and wrath of Almighty God; he trod it alone, and. of the people there were none with him. But that is the only place where he could be alone; in every other department of labor he would have his people with him. And especially does he call upon them in the work of instruction, in the spread and proclamation of the gospel for the purpose of enlightening and winning souls to the love and practice of holiness. here in the language of Paul we are laborers together with God. O, what honored and favored partnership! what! to be associated not with the King simply, but with the King of kings and Lord of lords! is not this grand? is there not moral dignity here? And what in the universe can express the value and glory of an enterprise, if the

concentration of infinite wisdom and goodness upon it, and the earnest, protracted and unceasing engagement of the adorable Trinity in it, cannot? And is it not cheering, is it not inspiring to know that while you are endeavoring to draw souls to Christ your work is identical with that of the Almighty Father? “That while you are agonizing in spirit for the salvation of the lost, and seeking with all your heart to save them, you are sympathizing deeply with the blessed Redeemer, and laboring in happy union with him in the same glorious object?” That in endeavoring to convince men of a sin and lead them in the paths of holiness, you are acting in delightful conjunction with the ever blessed spirit of truth? Let us, my brethren, be careful to demean ourselves worthily, and act in a manner becoming those who have been called with such a high and holy calling. We now close with some inferences.

“1. *How great and yet how delightful is the work of the ministry, especially that of the missionary.* They toil for objects that awaken the interests and engage the affections of angelic beings. In it they have their sympathy and approving smile. The object of their labors, moreover, is confessedly the most sublime and most important in creation. They seek the rescue of deathless spirits from untold misery; they seek the enrichment and adornment and perfection of those spirits in the bliss and beauties of undecaying holiness. To be successful in this is to live to some good purpose, to be indeed a benefactor of the race.

“2. *How careful should we be in the selection of persons to fill the ministerial and missionary offices.* We speak not here, particularly, of their abilities or their learning. In both, these respects they should be respectable; but of their character as christians. It is in the formation of character that their business emphatically lies. How then, if they be sordid, sensual, covetous, gross and selfish in their own characters, can they perceive and appreciate the importance of opposite traits in others? Or how, if they do, can they thus stained and tainted, effect the grand object of their calling? Congruity of character and work are here especially demanded, for we are to be examples to the flesh; by these we teach most effectually.

“3. *We see the wickedness of opposition to missions.* It is to rob the holiest and the kindest beings of the universe of one of the richest sources of their enjoyment. It is to stand in the way and hinder the progress of redemption, to keep mankind in sin and ruin, to shut them out from the means of attaining to the end of their creation a character formed upon the model of Immanuel’s, to stand in hostile array against the most delightful work of the Father, Son and Holy Ghost. Who that considers this would wish to occupy such a position? who would bear such a load of guilt? See then that ye oppose not the work of the joyful missions.

“4. *We learn the great desire and anxiety of God that sinners should repent.* Not only has he provided ample means for their salvation, and invited them in the most cordial manner to turn and live, but he has set forth bands of bright celestial beings to charm them to repentance by the music of their harps and the rapture of their songs. Say not then, oh sinner, that thou art willing to turn but Christ is not willing to receive thee. Thy heart deceives thee; trust it not. All heaven waits to receive-the penitent soul.” – *Cross and Journal*.

We cannot afford space to present our readers with the entire sermon, but refer them to the *Cross and Journal* of Columbus, Ohio, for the balance. What we have copied from that New School Baptist paper is a fair specimen of the whole; and from the fact that this sermon was published by special request of the trustees of the Ohio Baptist Convention, is a sufficient evidence that this discourse breathes the sentiments of that convention, and is by them regarded as a masterly exhibition of their real sentiments, and that they consider the doctrines and arguments in it embraced altogether unanswerable by those

who are so wicked as to oppose them in their pious enterprise of what they blasphemously call a conjunction and association with the adorable Trinity!

The speaker, in the loftiness of his vain imagination, supposes that at a date at some time far back in the annals of eternity, there was a convention held in which the Trinity of Father, Son and Holy Ghost convened in council upon the subject of undertaking the work of man's redemption.

The stupidity and blindness of this learned novice appears, first, in his profound ignorance of the character and unity of God, supposing that a council or convention of the persons in the Godhead was required in order to hold high consultation, &c.

The ignorance of Mr. Gear and that of the convention before whom he uttered his aspersions upon the character of God, is very obviously betrayed in confounding the two scriptural words counsel and council, of which the latter is in no instance in the scriptures applied to God. The difference in the signification of these words will readily appear by reference to any common dictionary. The term *counsel* is frequently used in the scriptures and applied to God, as Isaiah xlv. 11, Psa. xxxiii. 11, lxxiii. 24, cvii. 11, and Eph. i. 11, as signifying the decision of the divine mind in relation to future events; but the term *council*, which implies a deliberative assembly or convention, although frequently applied to anti-christ in the New Testament, is in no instance applied to God. The impropriety of such an application appears, first, in representing the Father, Son and Holy Spirit as a convention or assembly of gods, so distinct from each other as to require a special convention for business. How does this heathenish notion comport with the scriptural testimony: "Hear, O Israel, the Lord our God is one Lord." – Deut. vi. 4. "A just God and a Savior, there is none beside me." And, "For I am God, and there is none else." – Isa. Xiv. 21, 22? How does it accord with the declaration of Christ, "I and my Father are one," and, "He that hath seen me hath seen the Father also?" We hear much said about a council of Father, Son and Holy Ghost upon the subject of man's redemption; but upon what portion of divine revelation is it based? There is not a solitary passage in scripture where such a council is mentioned, or where there' is a hint given to that effect. If it could once be proven that such a council was held in the manner contended for, and for the purpose before stated, it would for ever remove the eternal permanency of our hope; it would effectually remove the foundation of the righteous, inasmuch as it would prove that the purpose of redemption did not always exist. Our author says high consultation was held on the subject, which only resulted in an undertaking of the work of man's redemption. To our mind the idea of a commenced purpose of grace is equal to no prior purpose at all. If there be anything *new* in the divine mind it must seriously effect his immutability. If he has changed his mind or purpose by reason of a high or low consultation or issue of a convention, then of necessity that change, even in the divine mind, must be for the better or the worse. If for the better, he was not absolutely perfect prior to the change; and it' for the worse, he is not perfect subsequently to the change! What think ye of this doctrine?

But the writer of our extract evidently designed, by going far back to the annals of eternity, to impress his hearers and readers with the fallacious idea that he is a predestinarian, that he believes in eternal purpose, &c. But does he so believe? By no means. He believes that even the plan or purpose did not exist until the convention of a council, and then a resolution was passed, whether unanimously or only by a majority we are not told, but that a resolution was passed to try the experiment, or in his own words, to undertake the work of man's redemption!

Mr. Gear's description of the plan resulting from the high consultation of an assemblage of persons in the Godhead, is scarcely less extravagant or absurd than his notion of the being and attributes of God; and all combine to prove him a most consummate arminian. He evidently inculcates the idea that the

existence of the human family and their fallen, ruined and helpless state were all known by the members of the council before the convention was assembled; but represents them entirely ignorant of the purpose of grace until a much later date, until the result of the high consultation was ascertained. And yet if we should assert that H. Gear believes that God had ordained that sin should be in this world, so as to make it positively certain before the world was made, and even before the plan of grace was adopted, away back in the annals of eternity, we might be in danger of being contradicted.

His supposed plan described as being embraced in the resolution of the council, certainly demands some attention as we pass.

“The plan was that the Father should send the Son to the revolted province, as Minister and Missionary Extraordinary and Plenipotentiary, attended and aided in various ways by the Holy Spirit, and also by angelic messengers.”

In what part of divine revelation does this sapient sermonizer find testimony to this effect? Not a syllable of the kind can be established by the testimony of the scriptures. We are informed that “When the fullness of time was come, God sent forth his Son,” not as a minister and missionary extraordinary and plenipotentiary to the revolted province. He came not in any such characters, nor was his business to treat with another government distinct from the government of God. Ministers plenipotentiary are sent to foreign governments, but do not act in that capacity within the limits of the government by them represented. But was the Son of God sent beyond the limits of the divine government to a world of beings beyond the control of God, to settle some terms of mutual agreement between the two distinct governments? No. Why then are these flourishing titles used in reference to the advent of our Lord? Only to darken counsel by words without knowledge. The deep seated corruption of arminianism, which like the poison of an asp, flows through all the veins of H. Gear, and blinds his eyes to every correct sentiment on this subject. He sees not, nor can he see, unless it shall please the Lord to translate him from nature’s darkness into the marvelous light of the gospel, that the Son of God, in his mediatorial character, came into this world as the Surety and legal Representative of a peculiar people which were represented in him before they had an existence in the natural Adam, before they were defiled with sin or condemned by the law; and that he came to save his people, a people on whom he had a prior claim, from their sins. “For he took not on him the nature of angels, but he took on him the seed of Abraham.” But, so far is Mr. G. from understanding that Christ came as “A Redeemer out of Zion, to turn away ungodliness from Jacob,” he supposes that he came to attempt to negotiate a treaty of peace with all mankind without discrimination. And to effect this, the Holy Spirit and angelic messengers were to aid him. If Mr. G. believes as he has said, that the Son is one of the three persons that formed the council in eternity, and that he is, in any absolute sense, God, wherein can he suppose that he can be aided by angels? His views are not in harmony with them selves. But it is not true that Christ came to send peace on the earth, but a division; so Mr. G. has altogether mistaken the object of his advent. (Matt. x. 34.) Mr. G. also betrays as much ignorance of his real character, in supposing that he required the aid of even angels, as the Son of God; much less is he in need of such co-operators as modern missionaries. In his Godhead, Christ is the eternal God, equally with the Father and the Holy Ghost, for in him dwells all the fullness of the Godhead bodily. In his mediatorial character he has taken on him the form of a servant, and in that form he learned obedience, &c., and in that peculiar character angels ministered to him. Mr. G. continues to slander our Lord thus, “To remove all doubts and satisfy even the most scrupulous of his authority as Messiah, he produced citation from the book of these ancient records, saying, ‘Lo I come; in the volume of the book it is written of me, I delight to do thy will, O God.’” How well has an inspired apostle charged such men as H. Gear with turning the truth of God into a lie. No less than two palpable misrepresentations are attempted to be passed off as bible

testimony in the last item quoted from the famous or rather infamous sermon. First, that Christ produced citation in order to remove doubts from the most scrupulous, &c.; and secondly, that he quoted the words, “Lo I come,” &c., from an ancient record of a council or convention of high consultation. The citation was not produced in treating with sinners, nor with such as entertain scruples, doubts, &c., of his being the true Messiah; but they were used. by our Lord Jesus Christ in his appeal to him of whom it was said, “Sacrifice and offering thou wouldst not, but a body hast thou prepared me.” Were these words addressed to unbelieving sinners, to those who doubted that Christ was the Messiah? Certainly not; hence the representation is false. And as citation is produced from. Psalms xl. 7, 8, the attempt of Mr. G. to impress his hearers with the idea that these words were cited from some other record than that of the scriptures, is also false.

(Concluded.)

NEW VERNON, N. Y., Nov. 1, 1842.

“FOR three and thirty years,” says Mr. Gear, “he trod the realms of the rebellious, seeking in ways manifold to do them good.” That our Lord sojourned in the flesh thirty-three years, and that he went about doing good, healing the sick, feeding the hungry, casting out devils, raising the dead and reproving the scribes, Pharisees and hypocrites of that day, is true; but that lie sought in manifold ways to do them good is very far from the truth. Known unto God were all his works from the foundation of the world; hence the idea of his having to *seek* to do good is grossly incorrect. His reward was with him and his work before him. He came to do the will of him that sent him, and to finish the work; and has told us, “This is the will of him that sent me, that of all that he hath given me I should lose nothing.” And he has assured us that he will raise them all up at the last day. Mr. Gear would represent our Lord as having to try experiments in order to learn how to do good, &c. Away with such New School trash!

Mr. G. admits that Christ trod the wine-press of the wrath of God alone, but this is the only place where Mr. G. says he could be alone. This declaration speaks volumes. The New School believe that while Christ was alone in bearing the wrath of God, he is not alone in saving sinners. If treading the wine-press was the only place where Christ could be alone, and in every other department of the mediatorial work his modern missionaries are conjoined with him, then was he aided by his co-workers in rising from the dead, in leading captivity captive, in quickening and delivering from wrath his people, in raising the dead, in casting out devils, in making laws for the government of his kingdom, in sitting a priest upon his throne, in bearing the glory, in calling, qualifying and sending forth his ministers to preach, in governing his subjects, and finally in raising the dead and judging the world. The New School suppose he will be in need of their aid. Such is the loftiness of the vain imagination of modern missionists.

“In every other department of labor,” says Mr. G., “he would have his people with him; and especially does he call upon them in the work of instruction, in the spread and proclamation of the gospel, for the purpose of enlightening and winning souls to the love and practice of holiness.” In what part of the sacred volume has God given this *special call* for co-operation in winning souls to holiness, &c.? It cannot be found. Souls are brought to the Love and practice of holiness in a very different manner from this. “God has made bare his arm in sight of the nations, and all the earth shall see the salvation of the Lord.” His arm is not, as H. Gear seems to suppose, concealed by filthy rags of human righteousness, effort or co-operation, but wherever his salvation is known, his arm, made bare, is seen. How ridiculous the thought, that men are to aid the blazing Sun of Righteousness in enlightening souls, or to add charms to the glory of the everlasting gospel in order to win them; and equally absurd is the notion that

the gospel is to be spread by the aid of men or angels. The gospel is the power of God through faith unto salvation; and is poor finite, depraved man to aid the Lord Jehovah in spreading his power? Fuller's gospel, or any other human device for the darkening of counsel, may be facilitated by the labor of man; but all the men on earth, with all the angels in heaven, would be quite insufficient to send the gospel of God our Savior into the heart of one poor helpless soul. That spurious system bandied about by college-taught dandies in black coats, is quite a different thing from the gospel of our Lord Jesus Christ. "Here," adds Mr. G., "in the language of Paul we are laborers together with God." But the apostle Paul never used any such language. The words quoted, Mr. G. should know, if he be the scholar he pretends to be, were put into Paul's mouth by king James' translators, and the apostle has only claimed for himself and brethren that they were laborers together *under* God. But willing to rest his arrogant and presumptuous claim upon a misstatement of Paul's words, the poor silly school-boy exclaims in the ecstasy to which he had lashed himself, "O what honored and favored partnership!" Be astonished, O heavens! stand in amazement, O earth! In this nineteenth century the New School Baptists of these United States claim to be in partnership with God Almighty in the work of salvation! What more than this did the pope of Rome ever lay claim to? If these filthy dreamers are partners in the firm with God, they have a right to remit sins, to contract obligations, collect funds and appropriate them in the name of the firm. And this too they assay to do, hence we see the convenience of this claim, in order to justify them in offering heaven and eternal life for money, works, &c. We would have hoped that few could be found, even among New School Baptists, sufficiently hardened in blasphemy to take the daring stand of H. Gear, were it not that this sermon was called for and published by the convention of New School Baptists, and thus adopted as their sentiments. Salvation is held by them to be a mere partnership business between that God who will not give his glory to another, nor his praise to graven images and missionists.

Do any begin to charge us with attaching to the words of H. Gear what he did not mean? We call on such to read his words which we have given *verbatim*. He says that while missionaries are endeavoring to draw souls to Christ, their work is identical with that of the Almighty Father, and "That while you are agonizing in spirit for the salvation of the lost, and seeking with all your heart to save them, you are sympathizing deeply with the blessed Redeemer, and laboring in happy union with him in the same glorious object."

From this last quotation we see that the New School fraternity believe that the Almighty Father is endeavoring to draw souls to Christ, and the missionaries are engaged in identically the same work, so that God does no more, according to this doctrine, than the missionary does: both are endeavoring to draw souls to Christ. Can any person experimentally acquainted with the character of the God of Israel, believe that H. Gear, or the convention who have adopted his blasphemies, have any saving knowledge of the true God and eternal life? The Redeemer also is represented as agonizing and laboring with such co-partners as H. Gear for the accomplishment of the same object. The blessed Redeemer indeed agonized, once in the garden, sweat as it were drops of blood falling to the ground, and once upon the cross poured out his soul unto death; but he has risen and "Gone up with a shout and with the sound of a trumpet." To represent that our Redeemer is now agonizing in conjunction with a set of arminian religion mongers, is as false as the place where the lie was coined, and base as the spirit by which it is asserted.

But we pass to notice the application made of this abominable theory to the missionary speculations of the present age.

“1. *how great, &c., is the work of the ministry, especially that of the missionary.*” The work of the gospel ministry made the apostle Paul feel himself to be less than the least of all the saints. The missionary enterprise makes those engaged in it feel themselves to be greater than the highest angel in heaven, swells their hearts with pride to that degree, that they say in the language of their prototype, “I will ascend into heaven, I will exalt my throne above the stars of God, I will sit also upon the mount of the congregation in the sides of the north, I will ascend above the heights of the clouds, I will be like the Most High.” – Isa. xiv. 13, 14.

“2. *how careful should we be in the selection of persons to fill the ministerial and missionary offices.*” By this inference by Mr. Gear, drawn from premises in his sermon, the whole prerogative of selecting persons for the ministerial and missionary offices is claimed. He gives us not one single hint that the God of heaven has anything whatever to do in the matter of choosing whomsoever he will for the work. By this assumption of the divine prerogative, we are probably to understand that those wonderful partners in the firm which dwell on the earth are to regulate all the affairs of the church on earth. How modest this claim! We should be careful in selecting! If H. Gear and his colleagues can prove to us that they are in reality as they profess, co-partners with the persons in the Godhead, then we have nothing to say in reply to their assumption of the power and government of God; but as we are among those who dispute their equality with the eternal God, we deny their right to interfere in the business of selecting persons for the ministry of the gospel. As the modern missionary Baptists now publicly claim to be vested with authority to select the persons to fill the ministerial offices, what have we to expect from them should they attain to the secular power of our country? When they shall mature their plans, and bring the legislative councils of our states to sanction their claims to be in partnership with time Almighty God, and that they have the right to select or reject whom they please, may we not reasonably look for the re-establishment of inquisitions, dungeons, flames and faggots to enforce their decisions?

The third inference drawn by Mr. G. is that, “3. *We see the wickedness of opposition to missions.*” All who oppose the base pretensions of such men as H. Gear & Co., are denominated wicked opposers of missions, and they are charged with robbing the holiest and kindest beings of the universe of one of the richest sources of their enjoyment. 2d. Of standing in time way and hindering the progress of redemption. 3d. Of keeping mankind in sin. 4th. Of shutting them out from the means of attaining to the end of their creation; and of forming a character upon the model of Immanuel’s. And lastly, of hostile array against the Holy Trinity. These charges relate to those who are called anti-missionary or Old School Baptists. Let us review them.

We are not aware that in opposing the blasphemy of H. Gear and his associates in abomination, that we are opposing and robbing the holiest and kindest beings of the universe. We pity the universe that contains men less holy and kind than the modern missionists. Their holiness is like that of the pope, only an assumed name to deceive; and their kindness is developed in robbing the poor, the widow and the fatherless of the last dollar, shilling or cent they can possibly wrench from them by deception and falsehood. Their feelings of kindness towards the Old Fashioned Baptists have been fully demonstrated for several years past, introducing confusion and discord, bringing in damnable heresy, dividing churches, robbing them of their meeting-houses, and finally in attempting to blast their characters and exterminate them from the land. Such are the characters who lay claim to the distinction of *holiest* and *best* of the universe.

2d. We are charged with hindering the progress of redemption! The scriptures inform us that Christ has obtained eternal redemption for his people; but Mr. G. says that the work of redemption is now in progress, and represents it as liable to hindrance if not to complete failure, in consequence of those

charged with standing in the way. Who is to be believed? If the statement of the scriptures be true, it follows unavoidably that the statement of H. Gear is false. On the charge of keeping mankind in sin we have no disposition to remark. We are however inclined to the opinion that man was involved in sin before the modern mission system or its opponents existed. The fourth charge is twofold, viz.: shutting mankind out from the means of attaining the end of their creation, and of forming characters upon the model of Immanuel. God has declared the end from the beginning, and said his purpose shall stand and he will do all his pleasure. As to any *means* by which man is to attain to the design of his creation the scriptures saith not. If any of the human family could prevent themselves or others from attaining the ultimate end or design for which they were created, it would necessarily prevent the accomplishment of God's pleasure and reflect upon his truth. According to New School theology Christ has only given a model of character to be imitated by modern missionists, and even that may be prevented by the opposers of missions. But what model or example did he leave in relation to mission operations? He accused the missionists of that age with compassing sea and land to make one proselyte, and of making such proselyte twofold more the child of hell than them selves. He taught his disciples to pray the Lord of the harvest to send forth laborers, but he never gave them a model for forming missionary societies organized upon monied principles, or to think them called upon to select or qualify men for the gospel ministry. Last, but not least, he says that we stand in hostile array against the most delightful work of the Father, Son and Holy Ghost. Thus the Father, Son and Holy Ghost are represented as being less delighted with the works of creation, providence and grace than with the partnership works of the missionary establishment in conjunction with these persons of the Godhead. Comparing all the works of God, Mr. G. would set them all in the back ground, and represent that God is more delighted with the foolish mummery, base hypocrisy and heaven-daring blasphemy of the present times, than with all the glory of the heavens or the songs of the redeemed. To represent the choicest pleasure of the great eternal God subject to interruption by men we should have supposed sufficiently derogatory to the divine honor; but alas! for poor infatuated man.

The fourth inference drawn by Mr. G. from his sermon is, "4. *We learn the great desire and anxiety of God that sinners should repent.*" Christians, is this a true description of your God? Is he desirous or anxious for the repentance of a greater number of sinners than he is able to bring to repentance? How feeble, how weak, how inefficient must Jehovah be in the estimation of modern missionists! Truly we may say with Moses, "Their rock is not as our Rock; our enemies themselves being judges." Our God hath mercy upon whom he will have mercy, and whom he will he hardeneth. Theirs is desirous, yea anxious for the repentance of sinners; has provided ample means for their salvation; invited them in the most cordial manner to turn and live; has set forth bands of bright celestial beings to charm them to repentance by the music of their harps and the rapture of their songs.

If the God they worship has provided ample means for the salvation of mankind, why do the missionaries constantly harass the people to furnish means? Not a nook nor corner remains unexplored by their hungry mendicants in search of money to be employed as means for bringing sinners to repentance and evangelizing the world.

We leave Mr. Gear and his compeers to meet the retribution that awaits them for their blasphemy and falsehood, assured, as God is true, their judgment now of a long time lingereth not, and their damnation slumbereth not.

Had Mr. G. uttered and published his sermon upon his own responsibility we should have regarded him and his production unworthy the notice of our readers; but as this sermon comes to us under the

sanction of the Western Convention of New School Baptists we have a right to regard it as expressing the sentiment of the whole fraternity of the same order throughout the United States.

COLOSSIANS I. 19.

NEW VERNON, N. Y., Nov. 15, 1842.

“FOR it pleased the Father that in him should all fullness dwell.” – Col. i. 19

How peculiarly pleasing it is to such as trust alone in the Lord to contemplate the fullness of the Lord Jesus Christ! However lean, barren and destitute God’s children may feel themselves to be, it is a real satisfaction to know that he possesses all fullness in himself; and that “Of his fullness have all we received, and grace for grace.” Upon a subject of so much interest, so full of consolation to the family of God, a few reflections cannot be uninteresting.

The character in whom all fullness is treasured is none other than the immaculate Lamb of God, the Redeemer of Israel, the Mediator of the New Testament, the King of Sion and the Shepherd and Bishop of our souls. However much his character and perfections have been traduced by Pharisees, workmongers and modern arminians who have denied his power to execute his sovereign pleasure in calling, quickening and eventually glorifying all that his Father gave him, and how much soever they may reflect upon his wisdom, goodness and grace, “Unto you that believe, he is precious.” But may we not inquire, in what does his fullness consist? It certainly does not consist in the possession of all or any of those qualities or attributes which men are wont to ascribe to him, such as *anxiety, inability, dependence* on creatures’ wills or works; nor can he be filled with the spirit of that religion which is highly esteemed by the children of this world, since that which is highly esteemed among men is abomination in the sight of God. Men have regarded him as altogether like themselves, as possessing a fullness of such qualities as to them, in their depraved and benighted state, would seem comely and God-like. But the natural opposition of man to all that belongs to the divine perfections disqualifies him for justly appreciating that which is truly good and spiritually excellent.

First. “In him dwelleth all the fullness of the Godhead bodily.” – Col. ii. 9. What do we or can we possibly know of the Godhead that we have not learned through the medium of our Lord Jesus Christ? What conceivable attribute of God that does not shine forth in the face of the Beloved? “He is the brightness of the Father’s glory, and the express image of his person.” – Heb. i. 3. Eternity, immutability, self-existence, independence, omniscience, omnipotence, justice, love and truth are all treasured up in him as they exist in the Father. He that knoweth the Son knoweth the Father. He that hath seen the Son hath seen the Father. And he that receiveth or worshipeth the Son, receiveth and worshipeth the Father. Who can comprehend the fullness of him in whom all the Godhead dwelleth bodily?

Second. It hath pleased the Father that in him all fullness should dwell in regard to the church; for the apostle says he is “Given to be Head over all things to the church, which is his body, and the fullness of him that filleth all in all.” – Eph. i. 22, 23. And immediately connected with the words above cited the apostle adds, “And ye are complete in him who is the Head of all principalities and power.” – Col. ii.

10. This then must be considered as one important item of the fullness of Christ. All are in him that will ever be in him, his church created in him, chosen in him, loved in him, secured in him and made acceptable in him, are the fullness of his choice, purpose and grace; they are the fullness of his mystical body, embracing all the members of a perfect body, and the joints and bands, gifts and perfections, and as such they have ever existed in him in perfect harmony with the inspired testimony: “Lord, thou hast been our dwelling place in all generations, even from everlasting to everlasting thou God.” – Psa. xc. 1, 2. This fullness embraces all that the Father gave him, all whom he has redeemed with his own blood, and all that shall ultimately reign with him in glory; so that all the powers that be can never add to his fullness in regard to the number or perfection of his church as his church exists in him; for that which is full can contain no more, that which is complete admits of no enlargement, and that Sion which God has pronounced “The perfection of beauty,” (Psa. 1. 2) cannot be improved. However imperfect, uncomely, loathsome and incomplete the church collectively or the saints individually may be in herself or themselves considered, Christ is of God, made unto his people Wisdom, Righteousness, Sanctification and Redemption. – 1 Cor. i. 30.

Third. He is “Full of grace and truth.” – John i. 14. We are lost in wonder and admiration when we trace the perfections of our adorable Prince and Savior. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor, or who hath first given to him and it shall be recompensed to him again? For of him, and through him, and to him are all things, to whom be glory for ever. Amen. – Rom. xi. 33-36.

Full of grace. All that has been flowing from the fountain of grace to meet the wants of his dependent people in ages past has not diminished his fullness. He remains the same yesterday, to-day and for ever. Not even that astonishing requisition upon the fountain when Jesus laid down his life for his sheep, when he bore the curse, carried our sorrows, endured the withdrawing of his Father’s presence, could chill the ardor of his love or lessen the abundance of his grace. Often as we, the children of his love, are involved in clouds and darkness, doubts and fears, and in our extremity made to approach the throne of grace, we witness the ample fullness of grace still flowing on to meet our returning wants. Like the fullness of his grace is that of his truth, it endureth for ever; heaven and earth shall pass away, but his word cannot fail. How consoling to his saints is the assurance that his promises are based on infallible truth. “Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us.” – Heb. vi. 17, 18. Of the indwelling fullness of the Redeemer we may include his power. All power in heaven and on earth is given into his hands. – Matt. xxviii. 18. That he should give eternal life unto as many as the Father hath given him. – John xxvii. 2. There is in him an unwasting fullness of all that can contribute to his glory or the real good of his people. He is full of sympathy for the feelings of our infirmities, full of compassion, full of wisdom and knowledge, full of love and full of glory. Truly we may say with the apostle, Such an High Priest became us, who is holy, harmless, undefiled, separate from sinners and made higher than the heavens. – Heb. vii. 26. “And of his fullness have all we received, and grace for grace.” – John i. 16.

STABILITY.

NEW VERNON, N. Y., Nov. 15, 1842.

THE apostle has warned the members of the christian church against being carried about by divers and strange doctrines, and urges the importance of their hearts being established with grace. It is essential, not only to our usefulness in our connection with the citizens of Zion, but also to our own individual peace and comfort. "A double minded man is unstable in all his ways," and is not therefore to be relied on in anything. However sincere or well meaning, he is at the mercy of every wind that blows. At one moment he professes firm and unshaken faith in the doctrine and order of the gospel, his faith appears to be sufficient to remove mountains, his zeal is ardent and love flaming; but alas! the wind veers about, and his ear is caught by some strange and novel sound, his eye is allured by some new wildfire light, and he is afloat upon the bosom of some treacherous and uncertain sea without chart or compass. To-day he mingles with the flock of Jesus, weeps in sympathy for their tears, burns with ardent devotion when they pray, sounds the highest notes when they sing, and participates with them in all the variety of their exercises – anon he is seen in the ranks of the alien, laboring to impeach the doctrine of Christ, joins in the clamor of those who ridicule the experience of the children of God, and is loud and long in repudiating the order of the house of God. Again, as though conscious of his propensity to err, he seeks a middle way, places himself between the firing of the two conflicting interests of Christ and Belial, and offers a treaty of peace to both. Such professors of religion are never to be relied on; they cause continual agitation and turmoil in the church, and, so far as their influence is felt among the young and weak of the saints, cause wavering and fear.

Now while the dread hurricane of delusion and heresy is sweeping our country with all kinds of false doctrines, how important it is that the saints should be established in the truth, should have on the whole armor of righteousness, and having done all, stand fast; firmness and decision are very important. No one should take the Old School Baptist stand who can conveniently be anything else, and certainly one might suppose there is very little inducement among its to allure those who wish to be in favor with the world, the flesh or Satan. Those who from thorough conviction of the correctness of the ground we occupy find a necessity laid on them to join our ranks, will be likely to endure hardness as good soldiers, and count all things but dross for the excellence of the knowledge of Christ Jesus our Lord. Such persons will be stable, and such will prove a blessing to Zion in comforting, encouraging and confirming the feeble and the wavering, and to such we bid a hearty welcome to bear with us the cross and share with us the crown.

We are informed the apostles went about confirming the souls of those who believed. If those who are strong among the flock of Christ would copy the apostolic example, and endeavor to strengthen the bands that hang down and confirm the feeble knees, the result would be more happy than to denounce all who, for want of deeper experience and more extensive instruction, have failed to come up to their standard of orthodoxy. If the strong are required to bear the infirmities of the weak, let the energies of those who by reason of age are able to digest the strong meat, remember that the lambs require to be fed on the sincere milk of the word that they may grow thereby. We certainly need to have in exercise all the gifts of the Spirit with all wisdom and patience, that we may put to flight the armies of the aliens, and dash all their little ones against the wall, and at the same time "Hurt not the corn nor the oil."

EVANGELIZING THE WORLD.

NEW VERNON, N. Y., Dec. 1, 1842.

UNDER this imposing pretension all the wheels of modern speculative philanthropy are put in motion, and all their revolutions are made to tell of the magnitude of the enterprise; every agent employed, from the generator of steam to the little twirling spindle, are made to bubble and buzz with large accounts of unprecedented success attendant on these human contrivances for the reformation of mankind and the overthrow of Satan's kingdom. Magnificent societies encircling the great and wealthy of Europe and America have been employed for years in distributing bibles, tracts, missionaries and heresies throughout the accessible parts of the world, and the numbers of converts have been multiplied at home and abroad to an astonishing amount. The favorite idols of numerous pagans have been renounced and hurled back indignantly to their bats and moles, for the more refined systems of modern invention. The Washingtonians, or professedly reformed drunkards, with the abolitionists, the Millerites and the Mormons are all employed in preparing the world for the exit of time. "Father Matthews" in Europe, and Delavan, the "apostle of temperance" in this country, are doing exploits; and some have whispered that the end of all things will be in April next. Others there are indeed, afternoon sort of people, who think that without an astonishing harvest of pecuniary aid they will not be able to prepare for their anticipated millennium in less than thirty or forty years; but these are willing to avail themselves of all the excitement produced upon the public mind by Mr. Miller's theory, notwithstanding they very generally denounce him as a fanatic.

Many new orders of revivalists have been originated to do the business of evangelizing the world. The Baptists in the south have adopted the camp-meeting plan, and drive on business with a zeal surpassing that of the Methodists, while their New School brotherhood in the north are making rapid work with tents and protracted meetings.

At present Mr. Miller, Alexander Campbell and Finney the perfectionist are all engaged in the benevolent work of reforming the citizens of New York City. Time and space would fail us to spread out before our readers any adequate idea of the numerous schemes, inventions, machines and appendages now in full operation for the suppression of sin and the annihilation of Satan's kingdom, and yet we greatly mistake if there has ever been a period in the history of our country when all manner of crime and immorality, heresy and spiritual wickedness in high places flourished to so great an extent. There are reported by our courts of justice, perhaps twice as many murders, suicides, robberies, thefts, duels, perjuries and frauds than at any previous period in the recollection of the most aged of our generation. The numerous cells of the new prison in this county are at this moment literally filled to overflowing with culprits awaiting their trial. Nor is this state of things at all peculiar to this meridian; from every quarter we hear of a similar state of things.

To us it appears very evident that the God who looked down upon the folly and madness of the builders of Babel, and in judgment inflicted on them a confused language, gives too plain an indication of his righteous indignation to be mistaken. How can it be otherwise? God will not be mocked by men who profanely undertake to supercede his method of salvation by the substitution of their own inventions. How arrogant and presumptuous for mortal worms who profess to know the Lord, in whose sight the heavens are not pure, and by whom angels are charged with folly, to presume to improve his plans or to excel his wisdom. Will he not demand of them, "Who hath required this at your hands?" More than twenty years since the general apostacy of the Baptists have been spent in fruitless experiments to

mature a system of salvation by works, and to make converts without the special operation of the Holy Ghost. Thousands of conversions have been reported as the result; but alas! how mortifying to the pride of man to hear the keen reproof of Jesus, "Every plant that my heavenly Father hath not planted shall be rooted up." All the heresies, delusions, persecutions and religious extravagancies that have ever agitated our guilty world, disturbed the church of God and caused rivers of innocent blood to flow, were introduced under the specious pretence of reforming, christianizing or evangelizing the world and improving the state and condition of the church.

The conspiracy of Jews and Romans, of wicked men and devils against the life and character of the immaculate Savior, against his apostles and the primitive saints was headed by high priests and elders, scribes and Pharisees; and the crucifixion of Christ and the proscription and martyrdom of his disciples was effected under the highest profession of profound regard for the glory of God and the spiritual good of man. The establishment of the professedly christian religion by law, under Constantine, together with the whole train of improvements in religion, the creation of a pope, an inquisition and the lighting up the fires of the papal persecution, were all conceived, undertaken and consummated professedly for the salvation of mankind. No theory can be too heterodox, no practice too corrupt to gain patronage from the multitude if it be but enrobed in the livery of religion. Mahomet succeeded in fastening his delusions on his numerous dupes; Peter, the hermit, in securing the patronage of the crowned heads of Europe, and in enrolling a mighty army to attempt the extermination of infidelity and the substitution of the papal heresy in Palestine; and with the same kind of zeal the Puritans of the east and the Protestants of the south waged their wars of extermination against the Baptists and all other non-conformists, and persecuted them in some instances even unto death. And now while verging upon the middle of this nineteenth century, with all the boasted light, science, patriotism and religion, and with the full mass of historical testimony pouring its meridian radiance upon us, we see the same spirit, zeal, delusion and excessive fondness of error as an incubus fastened upon the citizens of these United States, and from this country breaking forth like a flood to deluge the more barbarous nations of the earth. And this is called evangelizing the earth; while the laws of Jesus, the doctrine of the gospel and the institutions of the house of God are cast aside as being quite too antiquated and inefficient to be of any further use.

MISSIONARY BENEVOLENCE.

NEW VERNON, N. Y., Dec. 1, 1842.

THE following description of Catholic missionism coincides; so fully with that of the Protestant upon the Island of Jamaica, as given by Mr. Weston and corroborated by other testimony as well as the farcical defence of the missionaries themselves, that we give it place. It is from a historical work published in 1825 by H. Huntington.

"An ecclesiastical establishment was instituted in Spanish America as an auxiliary branch of the government, on a similar model to that in Spain, and was extremely burdensome to a young and growing state. At so early a period as the year 1501, the payment of tithes was required and laws made to enforce it. The exactions of the clergy were extended not only to every article of produce, but also to those which comprised a portion of manufacturing industry, such as sugar, indigo and cochineal; and

these legal burdens were greatly increased by the bigotry of the colonists and their fondness for external pomp and parade in religion, which made them easy dupes of the clergy, who drained their wealth from productive branches of industry to endow churches and monasteries. Pope Julian Second conferred on Ferdinand and his successors the patronage and disposal of all ecclesiastical benefices in America, so that the Spanish sovereign became the head of the church in America and the administrator of its revenues, a prerogative which he did not possess at home. The bulls of the Roman Pontiff could not be admitted until they had been examined and approved by the king and the council of the Indies. The hierarchy was as imposing as in Spain, and its dominion and influence greater; the arch-bishops, bishops and other dignitaries enjoyed large revenues and the ecclesiastical establishment was splendid and magnificent. The lower order of the clergy consisted of the curates, or parish priests, the *doctrineros*, who have the charge of such districts as are inhabited by Indians who are subject to the Spanish government, and the *missioneras*, or missionaries, who are employed in converting the *Indios Bravos*, or fierce tribes. An inconsiderate zeal for the establishment of monasteries was disclosed at an early period, and from the influence of the regular ecclesiastics these institutions were multiplied to a pernicious extent in a new country where every encouragement ought to be afforded to the increase of population.

“Most of clergy in America were regulars, and many of the highest honors and most lucrative preferments were in their possession. Great numbers came out as missionaries, and most of them in quest of liberty, wealth or distinction. To certain orders of missionaries the pope allowed the privileges of accepting parochial charges and receiving the emoluments, without depending on the bishop of the diocese, or being amenable to him. Some of them, in violation of their monastic vows, openly engaged in commercial pursuits; others amassed wealth by oppressing the natives, whom they pretended to instruct and christianize; and notwithstanding their vow of continency, many of them were dissolute and licentious in a degree almost exceeding belief.

“The success of the missionaries in converting the natives was almost entirely deceptive; they made use of the same unjustifiable means that have been resorted to by the Jesuits in other parts of the world and with like success. To render the new religion more palatable, and to introduce it with greater facility, they pretended that there was a similarity between the doctrines and mysteries of christianity and the crude notions of their own barbarous superstitions. Being, in many instances, overawed by the power of their conquerors and excited by the example of their chiefs, multitudes expressed a reluctant consent to embrace a religion of which they were entirely ignorant, and were instantly baptized by the missionaries. By such means as these, by fraud and by force, in the course of a few years after the reduction of the Mexican empire, more than four millions of the natives were baptized; but they remained the same, or at least no better, for such spurious conversion; they were not only entirely ignorant of the doctrines and duties of christianity, but retained all their veneration for their ancient superstitions. This mixture of christianity with their own superstitions and rites was transmitted to their posterity, and has never been eradicated. One ecclesiastic baptized, in one day, five thousand Mexicans, and stopped only when he had become so far exhausted as to be unable to lift his hands. Other missionaries, less successful, declared that the natives were too little removed above the brutes to become christians; and a council was held at Lima which decreed that they had not sufficient understanding to be admitted to the sacrament of the Eucharist. This decree was abrogated by Paul the Third, who, in 1537, promulgated a decree declaring them *rational creatures*, and entitled to the privileges of christians. That infernal engine of hierarchial power, the inquisition, was established in America by the pious zeal of Philip the Second in the year 1570. The natives, from their incapacity, were exempted from the jurisdiction of this horrid tribunal.

“If the Spaniards rendered little benefit to the natives by their attempts to christianize them, their conduct towards them in other respects was severe and oppressive in the extreme.” – *History of South America and Mexico*.

THE LEADERSHIP SYSTEM IN JAMAICA.

NEW VERNON, N. Y., Dec. 1. 1842.

WE have devoted much of the present and of the preceding number to the disclosure of the corruption and abomination of the missionary speculation at Jamaica; and truly we may say in the language brother West has quoted from Jeremiah at the head of his communication, “A wonderful and horrible thing is committed in the land: the prophets prophesy falsely, and the priests (or clergy which are so called) bear rule by their means; and my people (or those who claim to be the people of God) love to have it so.”

The awful profanation of the sacred name of religion to cover the most base and deceptive robbery of the poor, ignorant, superstitious sons of Africa, that has ever soiled the pages of Baptist history, is indeed a *wonderful and horrible thing*. Modern mission advocates have been prophesying for many years the conversion of the world through the operation of their missionary movements, which prophecy is false; for salvation is of the Lord, and there is no salvation in any other name. By means of this false prophecy the clergy are enabled to bear rule, and although they rule as with a rod of iron, yet men are so extravagantly fond of being deceived that they love to have it so. We cannot offend them more than by exposing their errors and holding forth the truth. The disclosure made by Mr. Weston is a very fair illustration of the above remark. From a residence at Jamaica as a missionary for two years, Mr. Weston was certainly qualified to speak from his own knowledge of the facts in the case. As a New School Baptist, and as a missionary himself, it cannot be reasonably supposed that he would have any inducement to exaggerate; and from the candor evinced in the tone and spirit of his writings we have great reason to believe that his statements were made with the utmost caution, and that he was ready to make every possible allowance for every circumstance which could weigh in favor of the missionaries.

By reference to our 16th number of the present volume, the reader will find the letter of Mr. Weston, in which he charges the English Missionaries with extorting from their poor deluded people vast sums of money, which in the aggregate amounts to \$6,500 annually for each English Missionary, by making them believe that their salvation depends on the punctual payment of their ticket money, from which source this immense revenue is derived; with instituting the office of leaders, whose duty it is to make proselytes, teach them the questions and answers required to be known as a prerequisite to baptism, and to set them off by raising them from their knees and saying, “I raise you up to newness of life in the name of the Father, Son and Holy Ghost.” Mr. Weston charges them also not only with failing to preach to the people the necessity of the quickening operation of the Holy Ghost, the blood and righteousness of Christ as the ground of their justification with Christ, &c., but also with opposing others and censuring him for Preaching these things to them. From nearly two years’ acquaintance he says, “Aside from their schools I can see very little to choose between their religion and the basest Catholicism.”

When these charges were first published, an attempt was made to evade their force by charging the Old School Baptists with having fabricated them to raise a prejudice against missionary operations, but as this slander against the Old School did not take, the letter of Weston was passed about through nearly all the New School prints. This brought out several communications from various quarters in defence of the English Missionaries at Jamaica, among which is that of C. H. Hoskin, and those documents and apologies of the committee of the Baptist Missionary Society; and from all that we have seen, and all that we have presented to our readers of their defence, to us it appears that so far from invalidating the testimony of Weston they have established it. First, they give Weston a first rate character for truth and veracity. Second, they admit the existence of the leadership system, with many other things of which Weston complained. Third, they admit that tickets are given and exchanged as Weston has represented, and that when these tickets are renewed a certain sum of money is expected. They attempt to justify the practice by saying that the situation and circumstances of the blacks at Jamaica require a different provision from any mentioned in the New Testament, and some of them have asserted as much. Mr. W. Hume for instance says, "To do without either (tickets or leaders) would be impossible, if the cause of Christ is to prosper." This declaration is handed over by the committee to the public, as a justification of the persons implicated, showing that the committee and the Missionary Society in general are agreed with the sentiment.

(Concluded.)

NEW VERNON, N. Y., Dec. 15. 1842.

How far does this testimony fall short of establishing the testimony of Weston On their defence, the accused party virtually admits that the provisions of grace, the blood of Christ, the love of God and the quickening operation of the Holy Ghost are all ineffectual, and that without the leaders and tickets it is impossible that the cause of God should prosper at Jamaica. According to this notion, the God of heaven is charged with imperfection, either a want of know ledge and wisdom to understand the condition of the people at Jamaica, or a failure to provide in the economy of redemption such indispensable things as leaders and tickets.

From the first document submitted by the committee they prove that charges of the same nature of those preferred by Weston have been made from time to time during the last nine or ten years. Now Weston certainly cannot be the scape-goat for all these reports, as his connection with that station, we believe, commenced in 1840, and for eight years previous to 1840, according to their own showing, they knew that their missionaries were charged with the same things; and a circular was prepared and circulated among the members of the craft to silence all misgivings on the subject. These often repeated reports have been constantly winked at by the committee because "They came through the intervention, in most instances, of third parties." To entitle charges to the consideration of the committee they must come from the implicated parties themselves.

If charges brought against the missionaries by a third party are not valid in the estimation of the committee, the missionaries have nothing to apprehend; for all possible means of disclosure is then cut off except it come either through themselves or their deluded dupes. Any other channel would involve a third party.

Another reason for winking at the charges which have been frequently reiterated and widely circulated for nine or ten years, is that such charges have been *general!* Those who have made those charges have specified no particular church. Hence because the charges have been preferred against all the missionaries in Jamaica generally, they have been disregarded. Mr. W.'s charges are also general, but being publicly challenged in regard to them, he has now made them specific, and in answer to Mr.

Hoskin he comes out with names and churches. By so doing, that impediment to a fair investigation is removed. Well, what now; does the committee come up to the work? No: they only make public a circular previously written to be read only by a limited number of the friends of that mission, and, as far as that document affects the subject at all, it goes to confirm the statements of Weston, and show the readiness of the committee to countenance the abominable wickedness and villainy of their hire ling swindlers. "In no case," says the committee, "has a definite charge been made, but it has been investigated, and the committee have been seeking evidence from all quarters on the general questions these charges involve." If, according to this statement, charges have been investigated, such investigation must have resulted in the conviction of the accused party, as from their own showing they have elicited facts sufficiently heinous and in *quantum sufficit* to establish every charge preferred by Weston and the manner in which they have been seeking evidence from all quarters may be duly estimated by the manner in which Weston is treated for daring to disclose the facts in the case; and Weston asserts that he was forewarned of the obloquy that would be heaped on him if he made the disclosure, and for some time shrunk from the duty from that consideration. And now that he has surmounted his fears and dared in this matter to be honest, how is his testimony regarded by this *seeking* committee? Why just as he had been forewarned that it would be regarded: every possible means is taken to invalidate his testimony, and to make him, if possible, believe that his own eyes and ears have borne him false testimony.

The grand secret of the unparalleled success the missionaries have realized in convert making is also in an incidental way leaked out the great zeal of the missionaries in the abolition cause in Jamaica, together with the predilection of the blacks in favor of immersion, and not the outpouring of the Spirit as at Pentecost, has produced their harvest; and hence Mr. Gourney says "they (the missionaries) are now reaping their reward," &c. And Mr. Weston testifies that instead of preaching Christ to the people, or requiring of their converts a declaration of what God had done for them, they only require them to answer certain interrogatories, or that their leaders should answer for them; and that the grand confession of their faith consisted in saying, as they were taught to say, "Me feel good since de leader set me off," and this, together with the prompt payment of their ticket money, was enough to entitle them to baptism. There was more truth than poetry in the admission of Mr. Hume, that the English Missionaries could not do without such helps as leaders, tickets. &c.

To silence all fears as to the purity of the Jamaica Missionaries, the committee claims that twenty-seven out of thirty of our missionaries repel the charges and assert the innocence of themselves, while the other three admit the justice of the charges; and the admission or testimony of the latter is also strongly corroborated by the testimony of others who are not our missionaries, and by the existence of facts admitted, which they have alleged to exist, and which Mr. Hume considers indispensably connected with the success of the English Missionaries. Should a banditti of thirty men stand indicted for robbery, and on trial before any jury of our country, and twenty-seven of the thirty plead not guilty, and three of the number turn states' evidence, admit the whole truth, and their evidence before the court and jury be corroborated by the testimony of numerous disinterested witnesses, would any such jury dare to acquit the whole band because a majority of them refused to admit the fact? Such is the real weight of the testimony pro and con in regard to the accused missionaries.

Having copied in our columns the charges as preferred against the Jamaica Missionaries, and the defence of them by themselves and their pliant committee, together with brother West's very pertinent notes upon the defence, we shall dismiss the further consideration of the subject for the present, and inquire what evidence can, be produced to show that the missionaries of any other humanly devised establishment are less corrupt than those at Jamaica The institution of leaders and the traffic in tickets

are no more unscriptural than the missionary society is, and until corrupt fountains can be made to send forth pure waters, and corrupt and poisonous trees can produce healthy and pure fruit, these institutions must abound with corruption and iniquity.

THE ANTI-MISSION SPIRIT.

A HOWLING OF THE SHEPHERDS, ALIAS, WOLVES.

NEW VERNON, N. Y., Dec. 15, 1842.

THE following is copied from the *Baptist Record*:

“AMERICAN BAPTIST HOME MISSIONS ROOMS,”

“New York, Nov. 24, 1842.

“That is a very limited idea of the Home Mission effort in this country which contemplates merely the supply of a destitute church or population with the preaching of the gospel. (a) It embraces all those religious, moral and social influences which are essential as restraints upon prevalent immoralities, correctors of vitiating social manners and customs, (b) safeguards against the encroachments of false religions systems, especially such as antagonize against the institutions of the country or the consciences of men. (c) They discountenance ignorance, cherish knowledge and aim at making every one within their reach useful and happy. (d) In the accomplishment of these objects the missionary encounters many serious obstacles, not the least of which is that morbid conception of the divine economy among professors of religion, which leaves every purpose of God to be accomplished without human instrumentality. (e) It is adverse to all active agency in extending the kingdom of Christ, (f) and fosters a spirit of apathy in practical religion which is utterly at variance with the gospel of Christ. (g) We give an instance in illustration.

“There is an association in Indiana embracing churches in some ten or twelve counties, the first article of whose constitution reads, ‘This association shall be called the Missiniwa Predestinarian, Regular Baptist, Anti-Missionary Association.’ The fourth article provides that, ‘If any member of the churches unite with any other society to perform any religious or moral duty, they thereby dishonor the church of Christ, and should be dealt with accordingly.’ All churches and ministers of this association are said to be imbued with the spirit of their constitution; of which there is indisputable evidence in the fact that a few years since they adopted the following rule, copied *verbatim, et literatim*, from One of their record books: ‘we do not have fellowship with the mission sistom nor aney of her benevolent institutions so called such as temperance Societies Bible Societies Sunday schools nor aney one advocating for them we believing them to be entirely unwarranted in the word of God in their present features.’ With what power must such sentiments, expressed by professed disciples of Christ, operate to retard the advances of an evangelical ministry! It would be worthy of the whole Home Mission effort, though nothing else were done, to remove this unlovely spirit from the land, and substitute one more congenial with the gospel. Such, with others, is our appropriate work, and God is blessing us with success.

Would that our means were half adequate to the employment of the necessary number of missionaries to hasten the consummation of our object.

“In the same territory occupied by the above mentioned association, is another of a different stamp, constituted in 1840, with only three churches. There are now ten, supplied by only three ministers. They wish us to aid in supporting one of them as an itinerant, *but we have no funds!* It cannot be done! They ask, but from us they cannot receive.

“In another part of the valley of the Mississippi, (Iowa Territory) our missionary Rev. Daniel Jewett, meets the same difficulty as described above, but he fearlessly and successfully attacks it. He states that an anti-mission preacher from Missouri made appointments for preaching near one of his stations. He attended the meetings, and suffered great mortification in being obliged to listen to the language of slander and detraction against all missionary operations. At the close of the meetings, however, the people invited him to preach, with which invitation he complied, and with the assistance of a ministering brother he continued the meeting another day. The result was the conversion and baptism of several persons; and ultimately, the organization of a church within the bounds of one of an anti-mission stamp. A revival of religion attended this movement.

“Brother J. relates an interesting incident at one of his stations, connected with his efforts in the temperance cause. Several persons given to intoxication had been reclaimed. One of them especially addicted to the habit, brother J. says, now sits clothed and in his right mind.’ When he signed the pledge his wife became intoxicated, not with rum but with joy, and said, ‘Now I hope to enjoy some comfort, which is what I have not enjoyed for ten years.’

“Such is the contrast between the spirit of missions and anti-missions. Such is the power of the former over the latter. Why should it not exert that power? It originated in The gracious designs of the God of salvation, and is armed with eternal truth and righteousness. It is the hope of the church, the ark of safety to our country and the world. “Pray, christian friends, shall an instrumentality so powerful, so efficacious, so essential to Zion’s welfare and the promotion of God’s declarative glory be neglected by you, or used so sparingly as to half defeat your own intentions.

“We say again, weeping as we say it, our treasury is over drawn, and we can send no more laborers into the vineyard till you replenish it.

“BENJAMIN M. HILL, COR. SEC.”

(a) Small as it may seem to the corresponding secretary of the Home Mission Society to supply the destitute churches with the *preaching of the gospel*, it is infinitely beyond what any well informed christian ever expected them to perform, and as infinitely beyond their power. We have no disposition to doubt the ability of the society represented by Mr. Hill, provided they be kept in funds, to supply preachers to any amount; but the gospel of Christ, or even the preaching of it, is quite another thing. The gospel of Christ is the power of God unto salvation, to every one that believes; and the preaching of that gospel is by the gifts which Christ received for men when he ascended up on high and led captivity captive. Neither the power of God nor the gifts of Christ can be estimated or controlled by men or money, and if they could, what a field for operation lays before the society.— Not one of all the New School Baptists in America or in the world at this moment, can be numbered among those churches which are supplied with the gospel or even with the preaching of it. Nor is there more than one in twenty of them that would not sooner burn down their meeting houses than have them occupied by the servants of Christ, called, qualified and sustained by him as ministers of the gospel. Such

ministers as can be bought up, hired by mission funds, may be well qualified to preach what are called mission sermons, begging sermons, &c., and to use their own mouths and say, "The Lord saith." They may possess ample ability to *creep into widows' houses and lead captive silly women*, to promulgate damnable heresies and doctrines of devils, to lead the blind into the ditch, to persecute and scatter the flock of Christ, to daub with untempered mortar, to look every man for his gain from his quarter, and, in some instances at least, to please the ungodly, allure and flatter the wealthy, and make numerous proselytes to their doctrines. Such of the churches of the Redeemer as are destitute of a stated ministry of the word, are taught of God to pray the Lord of the harvest (not the mission speculators) to send forth laborers into his harvest, therefore do not stand in need of the service of gentleman mendicants.

(b) The gospel, as understood by the mission agents, is not expected to suppress prevailing immoralities. It is not by them supposed to possess any such redeeming qualities; and hence in addition to the gospel the society contemplates all that mass of humanly devised machinery which is, in their estimation, essential for the suppression of immorality; such for instance as total abstinence societies, to prevent their converts from drunkenness, Magdalene societies to save them from debauchery, together with other societies to keep them from murder, theft, &c.; but as *truth in their inward parts* would altogether disqualify them for discipleship in the New School ranks, they have not thought it necessary to organize any society against lying, cheating and swindling in general.

(c) Apprehensive that such as are proof against their delusive charms may speak out and warn their credulous fellow men, they contemplate measures for the suppression of all such admonition; and like their venerable mother and mistress, (whose name and character is written on her forehead, Rev. xvii.) they denounce as heretics, and attempt the extermination of all such as will, in contradiction of their doctrine, contend for the faith once delivered to the saints. Mr. Hill, less sagacious than some of his brotherhood, has leaked out the that which his associates iii wickedness have long at tempted to conceal: that the A. B. H. M. Society, in setting up their idols, intend them as safeguards against encroachments from those whose religious views the society denounce as false, and such they certainly profess to consider all that oppose their dictation in religious matters; but their batteries are more especially provided as a defence against such as *antagonize against the institutions of the country*. Not the political institutions of our country are meant, for none are more clamorous against the policy of our republican form of government than the New School missionists. Witness their movements in regard to the Sunday mail and the abolition excitement. But by the institutions of the country are evidently intended ecclesiastical institutions of a national character, such as the American Bible Society, American Tract, Sunday School, Missionary Societies, &c. These are to be regarded as tile institutions of our country, and the A. B. H.M. Society is the safeguard, and all such as oppose such institutions are to be regarded as guilty of treason against the powers that be.

(d) They "discountenance ignorance." It is true they contend for making a science of religion, and are greatly in favor of theological schools, and to sustain such schools they have connected with their train an "education society;" so far they advocate scholastic knowledge, but did not the papists and the pagans patronize a similar description of schools? Upon the same principle the Roman Catholics and heathen philosophers may claim to discountenance ignorance. Such ignorant men as Peter and John, and even the Nazarene him self they would undoubtedly discountenance, while the learned inscription which Pilate placed above the head of the dying Lamb would be admired and copied. An illustration of these remarks will be found in the very article on which we comment, in the ridicule and contempt with which this New School scribe alludes to the imperfect orthography of an article copied from the records of au association in Indiana.

Mr. Hill and his associates can, as beneficiaries upon the bounty of their societies, learn to read and spell more perfectly than the early settlers of our western states, and then insult the very men who have paid for their tuition; but with those Old Fashioned, heaven taught Baptists, our learned novices in religion can never compare in spiritual understanding, for God has hidden these things from the wise and prudent of this world, and revealed them to babes, because so it seemed good in his sight. God has also made foolish the wisdom of this world, and stained the pride of man by an irrevocable decree, that man by wisdom shall not know him, neither by searching shall find him out; and the inspired apostle declares that his speech and his preaching were not with such words as man's wisdom teacheth; and the reason why man's wisdom was by him rejected in preaching, was that the faith of his brethren should stand, not in the wisdom of men, but in the power of God; evidently demonstrating that the faith of God's people could not stand in both. Then let Mr. Hill and all his Ishmaelitish connections *mock on*. The saints can well afford to suffer reproach and scandal for the excellency of the knowledge of God their Savior. The Old School Baptists are often reminded of their ignorance by their New School neighbors, but we are in a fair way to become enlightened. A few more such disclosures as that made by Weston of the Jamaica affair, will cause the scales to fall from our eyes, and all the glories of New School philanthropy will flash upon us with the force of electricity. Mr. Hill claims for his society that "They aim at making every one within their reach useful and happy." If this be true they have hitherto missed their mark. True they have endeavored 'to make all within their influence useful to themselves by their contributions to their funds, &c.; and would gladly, we doubt not, have them so trained as to regard it a pleasure to subserve their schemes of priestcraft. But the children of the kingdom of Christ have no occasion for their adulterous interference, as they are happy in the embrace of their own Husband and Lord.

(e) "*In the accomplishment of these objects the missionary encounters many serious obstacles.*" In the accomplishment of what objects First, the preaching of the gospel, which is, with the society only of minor consideration, is encompassed with difficulties; they may buy up men with their funds, but the gospel is utterly beyond their control, as it is beyond their comprehension or relish, and can never be estimated in dollars and cents. Second, to restrain the tide of immorality while swindling, gambling, lying and hypocrisy are the elements of their own existence as religious institutions, is also a very difficult task; and the safeguards by them provided against antagonistical sentiments is out of the question while the constitution and laws of our land allow men to think and act in religious matters for themselves. But give the mission society power to slay the Lord's witnesses, let them have the full measure of power which the beast, of which they are the image, once had, and all obstacles will vanish. Third, they find it no easy matter to frown clown those whom God has called to preach his word, by reproaching them as an ignorant set. Hence they complain of serious obstacles, such as one Saul experienced when trying to kick against the pricks. "Not the least of which is that morbid conception of the divine economy among professors of religion, which leaves every purpose of God to be accomplished without human instrumentality." If this hindrance to mission ambition be not among the least, it is among the great and serious obstacles, and among those which they are, by their own confession, endeavoring to overcome. That conception of the economy of God which confides in him alone for the accomplishment of all his purposes, is found in what Mr. Hill calls the "anti-mission spirit." Indeed he complains of it no where else. That spirit must be either good or bad; if good, it is of God and must be in harmony with the scriptures; if not in harmony with the scriptures, it is not of God, nor can it be good. Let it then be brought to a test: do the scriptures sustain that spirit among professors of religion which confides in God alone for the accomplishment of all his purposes? We have the express declaration in scripture that God "Worketh all things after the counsel of his own will;" that

“His counsel shall stand and lie will do all his pleasure;” and “There are many devices in a man’s heart, nevertheless the counsel of the Lord, that shall stand.” – See Eph. i. 2, Isa.. xlvi. 10, and Prov. xix. 21. Isaiah, Paul and Solomon were therefore strongly imbued with that “morbid” spirit, as our modern missionists dare to call the spirit of divine inspiration. They believed that God would assuredly execute all his pleasure upon the earth. But it may be said that the inspired writers believed God sometimes made use of instruments in the execution of his purposes, and so do those Primitive Baptists of our day who are called anti-missionary. We believe that God makes use of good men, bad men and even devils as instruments to execute his will, nor have we ever denied such to be our belief; but we do deny that instrumentalities are used in quickening the unregenerate. God truly uses instruments according to his purpose, but men as instruments can not use God. God had a purpose in raising up Pharaoh, and in the part acted by each of Joseph’s brethren, as he has in everything that transpires in the world; but from this admission how preposterous to infer that God depends on man to devise ways and means for the execution of his purpose and decrees! The faith of God’s elect leaves every purpose to be accomplished according to God’s sovereign will and his divine pleasure, confident that his power is ample and his wisdom infinite; while the fiery zeal of modern missionists leads them unbidden to attempt to steady the ark, like Uzzah, to provide a priesthood like Dathan, and to call down fire to consume such as they deem enemies of the cause, like certain disciples whom the Lord reproved.

(f) That those who oppose the modern missionary machinery are adverse to humanly devised or humanly provided agencies for extending the kingdom of Christ is true; for God has laid in Zion a foundation for his kingdom to rest upon, and should the kingdom be extended it would be carried beyond the foundation, which would be as disastrous to the security of that kingdom as it would be for it to fall short of that location. We wish the church of God to remain where Jesus has built it, and as the foundation of the righteous cannot be removed, so we rejoice in the assurance that the kingdom which the God of heaven has set up shall never be removed nor left to the tender mercies of the missionists. What base hypocrisy for B. M. Hill and his confederates to talk of extending the kingdom of Christ, while every device which they are capable of planning, and every power they can command are constantly employed by them in opposing the government of Christ, the loyalty of his subjects and the supremacy of his laws! They wish to extend his kingdom! To what bounds and to what purpose? To compass Babylon and to embrace every heresy by them invented; but thanks, eternal thanks to God, not one of her stakes shall ever be removed, not one of her cords shall ever be broken.

That the spirit of those who prefer the gospel of Christ to the mission system of men and devils, “fosters a spirit of apathy in practical religion which is at variance with the gospel of Christ,” is as false as the source from which the falsehood emanated is corrupt. Those who refuse to bow their knees to Baal, or to worship the image which the king of Babylon has set up, are the most actively engaged in the practice of obedience to Jesus their King of all beings this side of heaven; and they are the only people under heaven that do practice as the gospel directs, while the whole hypocritical, pharisaical league of priests, lawyers and fops engaged in what B. M. Hill calls missionary labor do make void the law of Christ by their own traditions, and teach for doctrines the commandments of men.

How much the missionary hireling adversaries of the cause of God are annoyed to find here and there a church standing, like those held forth in B. M. Hill’s tirade, as marks for scorn and derision! and with what apparent satisfaction they can boast of organizing their New School synagogues of Satan within the bounds of the churches of the living God! Truly they glory in their shame. Two prominent charges are urged as sufficient cause for raising their war-whoop: the first is that these churches have declined to fellowship the unscriptural institutions of modern origin; and the second is that some of them are imperfect grammarians! As though the Lord Jesus had chosen the wise and prudent of this world, the

eloquent and the popular, the mighty and the noble of this vain world, to confound the weak and illiterate, the fishermen and the tent-makers, the babes and the sucklings, to whom it is his pleasure to reveal the things of the Spirit of God.

How wonderfully the Home Mission Society is disconcerted at the name and order of the “Missiniwa Predestinarian, Regular Baptist, Anti-missionary Association!” This long string of adjectives seems to shock the tender feelings of the prowling wolves that wish to break iii upon them. To the first and last of these terms they would not object; but Predestinarian seems to imply too much of divine sovereignty to leave much hope that an association bearing such a distinctive cognomen would ever consent to subserve the plans and designs of men. Regular is another word very full of meaning, and seems to charge those who have stolen the name of Baptist with irregularity or with something worse; but the term Anti-Missionary is outrageous. Albeit they almost universally use the same term when speaking of the Old Fashioned order of Baptists.

The fourth article of agreement in which these Old Regulars have united for social purposes, and the rule copied from the record book of the association, seem very unlovely to the American Home Mission Society, and to their very classic (?) scribe. Hence it is gravely suggested that it would be game worthy of all the combined talent, learning and ardent (very laborious) piety, all their thousands of men and millions of money to attack and to despoil this little company of invincible Regulars of those unlovely distinctions. How very unlovely is predestination to the eye, the ear, and to the taste of the missionists! And scarcely less offensive to them is the idea of regularity among the Baptists, while at the very mention of anti-mission they seem petrified with horror. Let the whole A. B. H. M. Society encamp around that little illiterate band of Old School Baptists, and they will find that “When the enemy cometh in like a flood, the Spirit of the Lord will lift up a standard” for his *chosen ones*. The little trifling barley cake, contemptible as they may regard it, may presage the near approach of the victorious “Sword of the Lord and of Gideon,” and the precipitate flight of the boasted multitude of Midian.

Upon the whole, what candid reader will pretend to say that the awkward construction of the sentence, quoted *verbatim, et literatim* by way of ridicule, with all its bad punctuation and worse orthography, is half as flagrant an outrage on the English language as the sentiments advanced by B. M. Hill are upon the doctrine of the New Testament! If it were a fact that the association was possessed of the devil, and the whole mission apparatus with all their steam power and locomotive force, with all their men and money, literature and fine arts, should attempt to drive out that spirit and substitute one compatible with the gospel, *Old Sambo* would certainly play off the same prank on them that he did on a former occasion upon their five brethren of the family of one Sceva. – See Acts xix. 11. But should their old master, in consideration of services rendered him by them, condescend to shift his quarters, what spirit in harmony with the gospel is subject to their control! There is no other spirit than that by which the scriptures were indited, and by which the heirs of glory were born, which is in consonance with the gospel of the Redeemer; even the Spirit of truth whom the world receiveth not, because it seeth him not, neither knoweth him; and if the world can neither see nor know the Spirit of truth, that worldly national society whose members are added by money instead of grace, which shuts out the poor moneyless saint and receives the wealthy worldling, cannot see nor know him; and if they knew him, they would know that he is not under their control. Arrogant as is their pretension to power over spirits, says Mr. Hill, “is our appropriate work.” Construe his words in any way we can and they betray a most lamentable ignorance of God and of the power and work of the Holy Spirit. If we regard his idiotic expression as having reference to the spirit of opposition among the Old Fashioned Baptists to humanly instituted religious institutions, he considers it the appropriate work of the missionaries to remove such

sentiments. The experience of all past ages shows no other way to remove the sentiments of the Old Fashioned Baptists but by putting them to death; and if this be their appropriate work, we do not wonder that he regrets the want of *means* to accomplish it. The Old Fashioned Baptists are not to be frowned down by reproach, slander, ridicule or abuse. We may say to Mr. Hill and the society by him represented, in the language of Polycarp, "Bring on your lions." Mr. Hill seems to suppose that nothing is wanted but a sufficient number of missionaries, and there is "A howling among the shepherds" for money to buy up a sufficient quantity to accomplish the murderous work. Already do their hirelings infest all parts of our country, and swarms of them encompass the city of the saints; but victory will not perch on their banner unless the number can be doubled; short of this the consummation of "our object cannot be expected. The chariot wheels drag heavily, as when the host of Pharaoh pursued the chosen Israel of God into the Red Sea; for says Mr. Hill, "But we have no funds!" As well might we expect our bodies to subsist without food or move without animal life, as that a worldly religious society, devoted to the worship of mammon, can succeed in their purposes against the people of God without *funds*.

In another part of the Mississippi valley they have another howling shepherd, who boasts of trampling the good pasture of the flock of Christ with his feet, and of fouling the water, &c., but he has difficulties to encounter. Poor fellow, he cannot subdue the truth of heaven because he has not an arm like God's.

Mr. Hill, in his very pathetic appeal to his fellow-craftsmen, after declaring that the mission exerts a power over what he denominates the anti-mission, meaning that the New School are by this part of their machinery able to oppress the old order of Baptists; he further avers that it originated in the gracious designs of the God of salvation, and is armed with eternal truth and righteousness. If it be not blasphemy to assert that this poor, mean, filthy, swindling monied institution, not yet of thirty years' existence, and at best but a refuge of lies, is an emanation from the gracious designs of a holy God, and that it is armed with eternal truth, we can form no conception of what would constitute that sin.

In conclusion, we charge Mr. Hill and those for whom he writes, and all those New School papers which have endorsed his blasphemous assertions by reiterating them without contradiction, with idolatry. They have attempted to deify their idol by ascribing to it the name and attributes of the eternal God. Mr. Hill says, "It is the hope of the church." The prophet says, "O the Hope of Israel and the Savior thereof." And the apostle says to the church, "Christ in you the Hope of glory." But who would suppose them to be speaking of the president, directors, & Co., of the A. B. H. M. Society, made up of worldly, fleshly and devilish materials? Or that the ark of safety to our country and the world was in the name, by the power or at the command of this filthy institution? Did the sires of the revolutionary war fight, bleed and died to maintain the rights of man; or was it the Mission Society that crowned the struggle with victory Such an ark of safety would gladly sap the foundation of all our civil and religious liberties, and give us in lieu of our invaluable rights, priestcraft, hierarchy, oppression and death. But this religious falsehood carries its own refutation on its face. If it be so powerful, so efficacious and essential to Zion's welfare and to the glory of God, why such lamentable wailing and entreaty for help? Is the Ark of safety, the Hope of the church and the Savior of the world dependent for success upon the puny contributions of gold and silver extorted from the Sons of men? Or can the God of heaven, to whom these names are applied in scripture, be defeated or *even half defeated* by the negligence or covetousness of mankind? As they know no god but money, we do not wonder that Mr. Hill and those for whom he is hired to write, wept while he wrote the lamentable tale that their treasury was overdrawn. With such a greedy set of hirelings to be maintained out of the mission fund, can it be strange that their treasury should be empty and overdrawn? These crocodile tears of Mr. Hill are full of deception and hypocrisy; they are only intended to work upon the weak minds of those who have

money, to excite them to fork it over to them, that they may feast them selves more abundantly at the expense of their deluded patrons, whom they persuade to believe, like Simon of Samaria, that the “gift of God may be purchased with money.” – See Acts viii. 18-24.

VOLUME ELEVEN INTRODUCTORY.

NEW VERNON, N. Y., Jan. 2, 1843.

By the exit of another year we are reminded of our obligation to love, serve and Praise the God of our salvation, on whose kind providence we have been cast from the earliest moments of our existence. Although we have much to lament of human frailty, ingratitude and sin, which are deep rooted in our nature, growing with our growth, strengthening with our strength, and staining with imperfection our best performances, we have not one word of complaint to make concerning the administration of the divine government of our gracious God; his mercy endureth for ever, and his loving kindness unto all generations. His steady hand has rolled on the years of our appointed sojourn upon his footstool, and brought us to the beginning of a new year. We cannot indulge in a retrospect of the past without calling to mind many of our dear brethren and fellow-laborers in the vineyard of Christ with whom we were once conversant, and who are now numbered with the slumbering dead. Many who were with us in taking a firm stand a few years ago against innovations upon the faith and order of the gospel, have gone to that bourne whence they shall not return to us. No more shall sorrow dim their eyes, nor anguish pierce their hearts; no more shall they weep with the afflicted saints nor need the kind sympathies of the Sons of sorrow. Blessed are the dead that die in the Lord. The years which have in such rapid succession glided by have told us tales of wonder – each in its turn has invited us to contemplate the execution of the righteous purposes of our heavenly Father. Not one of them have passed without developing something of the fulfillment of prophecy and the perpetuity of the divine government. Even his judgments which are abroad in the earth and the desolations which he has made, proclaim his dreadful power and majesty. In view of all the way in which the Lord has led us, it is our reasonable service to acknowledge his goodness and mercy with unfeigned gratitude and humility.

The year which has just closed upon us, and a few of those preceding it, have witnessed some sore conflicts of the saints of the Lord. While anti-christ has been busily foaming out her shame, and the inventions of men and devils have been greatly multiplied to facilitate her schemes of self-aggrandizement, and to oppose the reign of the Messiah, and to afflict, reproach and persecute those who have the testimony of Jesus Christ, our gracious King has kindly held out his golden sceptre to welcome his afflicted spouse to approach his mercy seat and make her petition. His ear is not heavy that he cannot hear, nor his arm shortened that he cannot save. During the past year he has been riding upon the heavens in our help, and in his excellency on the sky. Not one of Zion’s cords are broken, none of her stakes are removed; her place of defence is still the munition of rocks. God is her Refuge in distress, and a very present help in time of trouble.

Our publication, which was commenced more than ten years ago, contrary to the predictions and desires of our enemies, has been sustained, and in the pursuit of our work the Lord has brought us

through fiery trials, he has delivered us from the snare of the fowler and the devouring jaws of the lion. And we have reason to say, as was said by Israel in old times, "Hitherto hath the Lord helped us." This affords us not only grounds of gratitude, but of confidence also that he will still sustain us in our future labors in his cause.

In reviewing our ten years' campaign, in which we have encountered the whole combined forces of the New School, received their malignant darts and borne their reproaches and jeers, we are unconscious of having yielded one inch of the ground we occupied when we first threw open our banner to the breeze. That we have been assaulted and reviled, denounced as anti-nomian, infidel, and by almost every spiteful name by which the cruel venom of our enemies could be vented, our readers are fully aware; and in addition to all this, we have had to contend with pecuniary difficulties of no small magnitude, sufficient to try the firmness of much stronger nerves than ours. Nor have these difficulties yet subsided, but we are confidently looking for the means to liquidate all claims against us from our patrons. The money due from delinquent subscribers would be sufficient not only to meet all demands against us, but would leave a balance in our hands sufficient to enlarge and greatly improve our sheet; but on our delinquent subscribers we cannot with much safety rely. Those who can feel no goadings of conscience in withholding from us our due year after year, until the amount is swelled to a large sum, may be expected at last to order their paper stopped without paying finally. But we have a very fair list of subscribers, of a very different character from those just now alluded to, that have always been ready to stay up our hands, and have generally been punctual in transmitting their money in advance. We have been subjected to some considerable expense from the deranged state of our paper circulating currency for discount; but we hope soon to be relieved by the forthcoming advance payments for the new volume. Brethren and friends, agents and subscribers, it is for you to say whether we shall be disappointed. If our paper cannot be sustained in publishing the truth, we are determined to let it go down. We have no disposition to compromise with error for the means of a subsistence. That moment this paper fails to be the undaunted advocate of truth and righteousness, it fails to secure the end for which it was brought into being, and that moment it shall sink.

We have no change to propose in regard to the stand we took ten years ago. The same declaration of faith which we then nailed to our masthead still floats as our banner, and while we are enabled to stand in defence of that form of sound doctrine we will continue to wage war with the old mother arminianism and her entire brood of institutions. We shall still labor, to the extent of our ability, to record the passing "signs of the times," to warn the unruly, to speak comfortably to Jerusalem, to hold forth the uncorrupted doctrine of God our Savior, and to annoy the inhabitants of mystical Babylon. And we hereby invite our clear brethren throughout the states of America and elsewhere, to contribute to our columns such articles and communications as shall be in harmony with our original prospectus, and calculated to instruct, edify and comfort the people of God.

As a medium of correspondence among the Old School Baptists, the utility of our paper must be fully known to our brethren through its wide spread circulation. The scattered family of the Old School Baptists have received an introduction to and become acquainted with each other, and this extended acquaintance has resulted in increased fellow-ship and joy. When the apostle was called to sojourn in foreign parts, he expressed a deep solicitude to know of the affairs of the churches in his absence from them, and it is also desirable that all who pray for the prosperity of the kingdom of Christ should maintain a mutual correspondence. Through our columns a much more effectual and economical channel for such correspondence has been opened to the Old School Baptists: one letter written answers for several thousands of the saints the read, and that too without incurring the heavy expense of letter postage, which would prevent many from writing and others from reading. The ministers of

Jesus are also made acquainted with the destitute parts of Zion, and through this medium often receive the “Macedonian cry.” Those portions of the church of God which are without the stated ministry of the word, not only have an opportunity to make their case known to the brethren, but they are enabled to receive and read the refreshing communications of their brethren who cannot visit them in person.

From all the above considerations, with many others that might be urged, the necessity of continuing our labors is apparent. Of all these considerations, however, our brethren and subscribers must judge for themselves; to sustain the publication their remittances and their correspondence will be required.

Those who have formerly written for our columns are requested to continue to write, and some of our brethren in distant states who have seldom or never written are requested to unite in this general correspondence. If there has or if there should hereafter appear to be any discrepancy in the views of brethren on some particular points, we cannot see that that should arrest our work or make us weary in well doing. Let the strong bear with the infirmities of the weak, and labor to convince those who err, and strive to keep the unity of the spirit in the bonds of peace, and at the same time suffer not sin to rest unproved on any.

ROMANS VI. 17.

New Vernon N. Y., Jan. 2, 1843.

BROTHER Isaac Wright, of Mo., has requested our views through the SIGNS on the following text:

“But God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you.”

That this passage of scripture is among those written by our beloved brother Paul which are hard to be understood, very few will doubt; for however easy it may be for us to conceive of the propriety of thanking God for those streams of mercy which flow so freely from his throne to us, poor helpless sinners, it is not so easy to feel ourselves under obligations of gratitude to him for our having been the servants of sin. The natural construction of these words seems to imply that sin is a blessing, and that it originated in God, and that he has bestowed it upon us and requires us to be thankful for the gift, and also that we are benefitted by it; but such a construction is at antipodes with our sense of the holiness and perfections of God, and consequently we must relinquish our understanding of the purity of his nature, or reject such a construction of these words of inspiration. To force an interpretation of such scriptures as the Holy Spirit has not opened to our understanding, must necessarily be attended with such difficulties; but this we are not required to do. It is better for us to wait on the Lord and ask counsel from him, than rashly to attempt to get along without the teaching of his Spirit which shall lead his People into all truth. But as the apostle intimates that God is to be thanked for something embraced in this passage, and as every saint is desirous of uniting in every strain of love and gratitude to God in which his children can be employed, it is both lawful and expedient that we should inquire and diligently search for that understanding of the subject which is in harmony with both the word and the Spirit of the Lord.

As there are considerations involved in the investigation of this subject of vital importance, we could wish that the work had fallen into the hands of brother Trott, or some other brother much better qualified for the task than ourself; and after all that we may write, we hope to be favored with the views of others on this text. Some have attempted to obviate the difficulty by changing the translation, so as to make it read, "But God be thanked that, although ye were servants of sin, ye have obeyed," &c. But by taking such liberties with the scriptures we might force an interpretation to any difficult part of divine revelation, and we should no longer need the teaching of the Holy Spirit.

To us it appears, (and we offer our present opinion, subject to any criticism which brethren may make in a spirit of kindness) from the connection of the text, that the apostle intended to be understood precisely as his words are given in our translation. He had been speaking largely on the two distinct headships sustained by Adam and Christ; the former of a natural, the latter of a spiritual seed. Adam as a natural head and representative, contained in his loins and truly represented, at the time of his transgression, all the families of the earth, so far as properly relates to what they are as natural creatures. That all the spiritual family of God were as absolutely created in Christ, and as fully represented in him as the bone of his bones and flesh of his flesh, as our natural life and human bodies were created in Adam; so that all that we derive from Adam is natural and common to the whole human family, and all that we receive from Christ is spiritual and peculiar to such as are born of God.

With the foregoing considerations premised, let us inquire whether those who stood in Christ before the world began, have lost or gained anything by their subsequent connection with Adam. That the connection of the children of God with Adam involved them in his transgression, and caused to be entailed to them a corrupted, sinful nature, a body of sin and death, a nature adverse to holiness and to God, a disposition to do evil and that continually, together with guilt, condemnation and death, is too plainly revealed to admit of contradiction. But to oppose that God was either deficient in wisdom and omniscience to foresee, or power to prevent all this, would be a very serious reflection upon his character and attributes. He certainly did give to his people a natural life in Adam, unto whom he had previously given a spiritual life in Christ; and it follows of necessity that he either had or had not a purpose in giving them this natural life. If he had no purpose in it, how are we to understand that he worketh all things after the counsel of his own will And if he had a purpose, that purpose was formed either with or without taking into consideration all the circumstances or consequences involved. And to suppose that God's purposes were formed without a perfect knowledge of all the circumstances and consequences connected with them, would be to disrobe them of their wisdom and glory, and to contemplate them only as we do the purposes of men. Would this view harmonize with the revelation God has made of himself to his people Certainly not. It was not then a mere experiment which God would try upon the children of his eternal love, to learn from actual trial what would be the result; for Known unto God were all his works from the foundation of the world; and he has declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure.

To know then from revelation that God has given his people their spiritual existence in Christ their Head before the foundation of the world, and that he has given them a distinct and subsequent existence in Adam after the foundation of the world was laid, and that all the consequences resulting from their relation to Adam was duly taken into consideration, is thus far sufficient to convince us that his purpose and work, however dark and mysterious they may seem to poor, short-sighted worms of the dust, were every way worthy of himself; and this should call forth the love and gratitude of all the heirs of glory. "God be thanked," must and shall resound from all the chosen people of God.

But to return to our former inquiry. Have we lost or gained anything in reference to what we had in Christ before the world began, in consequence of our connection with Adam? If any answer that we have lost, let such inform us what is lost. Christ is the Life of his people; they did not lose that life or they would have been irrecoverably lost. They were sanctified by God the Father, preserved in Christ Jesus and called.

That purpose and grace which was given them in Christ Jesus before the world began, was not lost; for opportunity is furnished by our connection with Adam, the law, sin and death, for the more full development of that purpose and grace, in the revelation of the Messiah, the fulfillment of the law, the blood of atonement, the vanquishing of death and the destruction of the grave. The love of God in Christ bestowed upon us was not lost, for it is written, "For the great love wherewith he loved us, even when we were dead in sin, hath quickened us as with Christ; by grace are ye saved." If Adam had been a spiritual man, and our spiritual life had been derived from him, as such, then all would have been irrecoverably lost, for ever lost! But in Adam we had no spiritual life to lose; that being in Christ is never communicated to us in our Adamic nature until we are born again "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." "Marvel not that I said unto you, Ye must be born again. All that was given us in Adam was given us since the foundation of the world, as we have shown, and must terminate with the final destruction of this world. When Death, the last enemy, shall be destroyed, and the bodies of all the saints shall be raised, they will not come forth natural bodies, but spiritual bodies: these mortals shall put on immortality, and this corruptible shall put on incorruption, and death shall be swallowed up of victory. Old Death shall then be challenged to show what, if anything, the saints have lost by their connection with Adam, the law, sin and death. "O death, where is thy sting? O grave, where is thy victory?"

When Christ was made of a woman, he was recognized by the law as the Son of man; in his relation to that nature in which his children had served sin, offended God and become children of wrath, he died; but when he arose from the dead, he rose as the Son of God, with power, and in his resurrection, being quickened by the Spirit, we shall know him no more after the flesh – when bursting the strong bars of the grave he left the chilling grasp of death, his Father hailed him, not as the Son of man – "Thou art my Son, this day have I begotten thee." Hence the inspired apostle justly infers, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." He also speaks in the same connection of a glory to be revealed in the saints, and reckons that the sufferings of this present time are unworthy to be compared with that glory; for says he, "The earnest expectation of the creature waiteth for the manifestation of the sons of God." Not for that manifestation in which we here receive the Spirit of adoption, for even the apostles and primitive saints, who had received the first fruits of that Spirit, were among the number who were thus waiting: "Even we our selves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." And why did they wait and groan for this "Because the creature (or body) itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." Here then shall terminate all that ever has or ever shall annoy or distress the heirs of glory. Therefore, although "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope," seeing that all the suffering which we feel in consequence of sin is unworthy of comparison with the glory that shall be revealed in the saints, there is sufficient reason to unite with the apostle and say, "But God be thanked" that we were chosen in Christ, that we were also created in Adam, that we were the subjects of the power, providence and grace of God in all the events of our mortal existence. And as all the provisions of salvation by grace were treasured up in Christ for sinners, as he came not to call the righteous but sinners to repentance, and as it is a faithful

saying that Jesus came to save sinners, of whom I am chief, have we not abundant reason to thank God that we were of that most favored number “But ye have obeyed from the heart that form of doctrine which was delivered unto you.” Those whose privilege it is to unite in this thanks giving to God, obey from the heart, where God has written his law, according to the provisions of the new covenant.

Men devoid of grace may obey any form of doctrine they please from fear of hell, or from any other impulse of the carnal mind, but such obedience is all external; they may pray by quantity so many times a day, they may fast for strife and debate, put on and wear the livery of the saints of God, but they can never from the heart obey that form of doctrine which was delivered to the saints, for that form of doctrine never was delivered to an unregenerate man. Those forms of doctrine obeyed by carnal professors of religion are not of that doctrine which was delivered to the primitive saints, but forms of doctrine of their own invention. They make void the law of God by their own traditions, and teach for doctrines the commandments of men; and the sovereign Judge of the quick and dead, from whose decision there is no appeal, has decided that their worship of him is vain.

“But God be thanked” it is not so with his people; they are not of those who claim to have Abraham to their father, and that they were never in bondage to any man, that they always had some good desires, were not so bad as others, always had the price of salvation in their own hands, &c. God be thanked that it was not so with us; we were conceived in sin, have served sin, amid were destroyed by sin, that by the work of his gracious Spirit we have been brought to know and feel that we are the very description of character that Jesus came to save, and that he has saved, and who, by virtue of his salvation, have received a delivered form of doctrine, and by grace abounding to the chief of sinners, have been enabled to obey that form, and who, being made free from sin, have become servants of righteousness.

Sin, which is the opposite of God, hated by him, and loathed by all who possess his Spirit, is overruled by the superabundance of grace, and because we have been contaminated with it, and in consequence of that corruption, death is written in our mortal bodies. Yet by the redemption of our Lord Jesus Christ, the saints shall sing a song of redemption from sin which they could never have known or been able to sing if they had not been found among the lost, ruined, guilty sons of apostate Adam. God be thanked for the prospect before the saints, they shall sing the New Song, a song never before sung in heaven: “Worthy art thou, O Lord, for thou wast slain, and hast redeemed us.” Reader, will you and the writer of this imperfect article be there to swell the immortal anthem?

OLD LAWS OF VIRGINIA.

New Vernon N. Y., Jan. 16, 1843.

THE following are extracted from an old collection of the laws of Virginia. They appear to have been in force as late as the year 1773, in which year the “Collection was published” at Williamsburg. The first Act in the book provides for the erection of a church or chapel of ease in every parish.

“Chapter III. An Act against persons that refuse to have their children baptized.

“Whereas many schismatical persons, either out of averseness to the orthodox established religion, or out of the new fangled conceits of their own heretical invention, refuse to have their children baptized;

“Be it therefore enacted by the present General Assembly and authority thereof, That all and every person or persons, that in contempt of the divine sacrament of baptism, shall refuse, when they may carry his or their child or children to a lawful minister in that county where he or they dwell, to have them baptized, shall be amerced two thousand pounds of tobacco, half to the parish and half to the informer.” – *Southern Literary Messenger*.

MORAL SUASION OR NATURAL CONVICTION, VS. THE FAITH OF THE GOSPEL.

NEW VERNON, N. Y., Jan. 16, 1843.

To those who are unacquainted with the real grounds of difference between the views of the Old School Baptists and those of the new order, some remarks on the above subject may be interesting. The subject of evangelical faith is frequently treated as though there existed no difference between the natural convictions of the mental powers of man, and that faith which the apostle says is “Of the operation of God, who hath raised him from the dead.” – Col. ii. 12. In order rightly to understand this subject, we should inquire into the nature and origin of the two essentially different kinds of faith. That there is a kind of faith, common to intelligent beings, which is essentially different from the faith of the gospel, is clear both from scripture and observation. “Thou believest there is one God; thou doest well, the devils also believe and tremble” – James ii. 19. That devils are susceptible of that kind of conviction that compels them to yield to the force of truth, and believe that of which they are rationally convinced by testimony, is a sufficient demonstration that intelligent beings without spiritual life are capable of conviction, and may be led to believe that there is a God, a heaven and a hell, because they are unable to resist the testimony presented to their minds that such is the case. And because unregenerate men, and even children, are capable of such convictions, many have attempted to prove that genuine faith is a fruit of the natural mind, and a condition of life and salvation. Upon this false conclusion, all the machinery of the present age is brought to bear upon the intellectual powers of men, in order to bring them to believe certain things in regard to God and a future state. From their cradles to their tombs they are taught religion as they are taught earthly things, in the same natural and systematic manner that they are instructed in the arts and sciences of this world. The modern religious inventions, such as infant, Sabbath and theological schools, &c., are all based upon the same false and deceptive theory, and the general motto with arminians is Moral suasion. While we admit that natural men possess intellectual powers of mind sufficient to draw correct and legitimate conclusions from all given principles in nature, and to believe all such things as are, supported by such testimony as they deem sufficient, yet we contend, and by the eternal truth of heaven we prove, that their belief or disbelief in this manner can never change their nature, make one hair white or black, nor bring them one step towards God, holiness or heaven. Whatever this kind of natural faith may be, it certainly, as God is true, is not the faith of

God's elect, is not that faith which is of the operation of God, is not the faith which is the fruit of the Spirit and the gift of God, and is in no wise connected with salvation, or devils possessing it might escape the vengeance of eternal fire.

As every stream must be of the same nature with the fountain whence it flows, so every kind of faith must in nature agree with the source from which it emanates. To trace the origin of natural faith (by which term we include all that the natural man is capable of possessing) to its primeval source, where is its origin? whence does it flow? As unregenerate men and even devils can and do possess it, it must have its origin in something short of grace. Our Lord Jesus has himself declared, "That which is born of the flesh is flesh," (John iii. 6,) from which express declaration we prove that all that a natural man is or can be is of the flesh. All his power and faculties, physical and mental, his soul, his body, and all that pertains to unregenerate man is born of the flesh, and consequently is flesh, and as in this state possessing no power or ability other than that which he possesses as a natural man; and by virtue of his natural birth of the flesh, he can be and is capable of reasoning and forming conclusions from given premises, can and does believe or disbelieve, according to the weight which testimony presented to his understanding may have on his mind, therefore all his belief or disbelief is earthly, sensual, and we may add, in language which God has inspired, *devilish*. If the arminian's own statement of the origin of his faith may be relied on, it is of the flesh for all arminians agree that man by nature possesses all power necessary to believe in the Lord Jesus Christ, that faith is an act of the natural man, that he is endowed by nature with this power, and is required on pain of damnation to exercise it hence, from their own theory, their faith is altogether natural, and precisely of the kind which devils have. Unlike the faith of the gospel, which has God for its author and object, the faith of arminians is communicative, or perhaps we might better say contagious, for it can not only be taught by every man to his neighbor, and every man to his brother, by Sabbath Schools, tracts, &c., but even without the use of such popish inventions the contagion spreads like a pestilence wherever grace does not prevent. Do any accuse us of misrepresenting the popular views of the religionists on the subject of faith? We refer such for a farther confirmation of the correctness of our conclusions to the uniform practice of all the various branches of the anti-christian kingdom of his diabolical majesty. This natural faith is manifested by Catholics when they count their beads or say mass; by their firstborn harlot daughter, in reading prayer, and bringing her carnal offspring by *rantism* into the pale of what they call their church; by the balance of her brood in various ways, catechisms, six months' probations or apprenticeship, and by all the different modes by which they urge them into their churches and to subscribe their creeds. Nor are the new order of Baptists exceptions to these examples, for they have sufficiently aped the Catholic mother and her Protestant daughters, and what they have lacked in the sprinkling system of paedobaptists, they have made up by excelling all their arminian brotherhood in the invention of traditions with which to make void the commandments of God. In the doctrine that man possesses sufficient natural abilities to exercise faith, all the various orders of worldly religionists agree, and they regard genuine faith as being no more than that which they can persuade men into by reasoning, coaxing, wooing, beseeching, exciting and captivating.

Nor is it at all strange that they should thus regard faith, when they consider the gospel itself, which is the power of God unto salvation to every one that believeth, only as a commodity which they can monopolize and export or import free from duty or tariff, according to the amount of capital they are able to invest in the enterprise. They talk of getting up revivals of religion, of making converts, of evangelizing the heathen and of converting the world to their faith, in as cool and calculating a manner as though they did not know that Isa. xlv. 22, John vi. 44 and Acts iv. 12 were passages of scripture.

From all that we have written, our readers may perceive that we believe what God our Savior has said, "Except a man be born again he cannot see the kingdom of God." – John iii. 3. And that all the excitement that can be produced upon the animal feelings or mental powers of natural men are abortive and vain; and although silly women, aye, and men too, may be captivated, and thousands may be led out of one false notion into another equally absurd by moral suasion, yet, until we find authority in the scriptures to believe that one heresy is more sacred, in the divine estimation, than another, or that one lie is less pernicious and abominable than another, we must maintain our conclusion, that all that emanates from the flesh is carnal, earthly and devilish, and that they that are in the flesh *cannot* please God. And although man may possess any quantity of humanly devised and humanly communicated faith, still he remains a natural man, a child of wrath, an enemy to God, a despiser of truth, and will assuredly sink clown to the perdition of ungodly men with all his religion and faith, if he be not saved by a method as far superior to any ever taught by man as the heavens are higher than the earth, or as Christ is superior to Adam. That men may be persuaded by argument to abandon some vicious practices, and thereby become better citizens of the world, better husbands, fathers, sons, neighbors, &c., we freely admit, and all this may be done without one spark of grace. But because this may be done, we have no right to represent, as an inducement to such reformation, that such reformation will effect the final destiny of the reformed; for such is not the truth, and such a doctrine would set aside the Savior's blood and righteousness, as being indispensable to the salvation of a sinner: could we by labor or by art wash out the blackness of an Ethiopian, or change the spots of a leopard, this would not change their natures. The Ethiopian would remain an Ethiopian still, although a white Ethiopian, and the leopard, though externally differing from his kindred leopards, would not become a lamb. The old pharisees were as busily engaged in their day, in this kind of superficially religionizing, as the modern pharisees now are; and our Lord charged them with being whited sepulchres, and of making clean the outside of the cup and platter, &c. Even if we had the power to regenerate dead sinners, and should put That power in requisition for that purpose, it would not constitute them, so regenerated, the sons of God nor heirs of glory; it would only make them our own sons, and the heirs of ourselves. Those to whom Christ has given power to become the sons of God, are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John i. 13.

Joshua made no distinction between one system of idolatry and another, but gave those children of Israel to whom it seemed evil to serve the true God, their choice between the gods that their fathers served on the other side of he flood and the gods of the Amorites in whose land they dwelt. Joshua xxiv. 15. Not that Joshua did or would countenance idolatry in any way or to any extent, but rather that he would have them know that all was alike, and no god of human invention is preferable to another. The calf which Aaron made of the Egyptian trinkets was no better than the gods which Rachel stole from her father, and the gold and silver lavished on a greedy and insatiable missionary priesthood in this nineteenth century to which the salvation of sinners is ascribed, is no less idolatrous than it would be if it were moulded into the shape of a calf or in any other shape. To ascribe the work of God, such as the regeneration of souls or the preparation of men for the ministry of the gospel, or sustaining them in the work, is as abominable and idolatrous as to make a god in any other shape or of any other material, or to worship it in any other way. We may just as well be Catholics, Mormons or pagans, as to be anything else, if we be not born of God, so far as religion is concerned. "No lie is of the truth," although ungodly teachers are charged with handling the word of God deceitfully, and of turning the truth of God into a lie.

In distinction from all these views of faith, as held by the popular workmongers of all distinctive names and denominations, the Old school Baptists, (so called, not in reference to any school other than the

school of Christ) hold that faith is the gift of God: and that the faith peculiar to the heirs of salvation, is the faith of Jesus Christ; that it is established in the hearts (not heads) of his people, by the operation of God; that it is the fruit of that Spirit by which they are regenerated. And as that which is born of the flesh is flesh, so also that which is born of the Spirit is spirit; and as we derive all our natural powers of body and mind from Adam, so we derive all our spiritual life and action from Christ. As a pure fountain cannot send forth corrupt streams, so neither can a corrupt fountain send forth pure waters. In short, what the Old Fashioned or primitive order of Baptists are, is what all orders of the Arminians oppose and reproach; and so long as the world shall continue to love its own doctrines and men, so long may we, of the old order, expect the New School Baptists and all other workmongrel orders to outvie us in worldly respectability, in numbers, and in worldly influence. It is perfectly in harmony with their faith to make their own converts and ministers, and if they want many or few to suit the quantity to their wishes. But not so with the church of God, she is true to her Head, Husband and Lord; she asks not for nor desires any sons or daughters of whom Christ is not the legitimate Father. She asks not for ornaments, other than those in which Jerusalem is adorned as a brkles for her Husband. And although in this world she has to labor and suffer reproach because she trusts in the living God, yet she esteems the reproaches which are heaped on her as being better than all the honors of the world, or treasures of Egypt.

We have now lying on our table, a sermon by T. G. Keen, before the ministerial meeting of Kentucky, and published by request of that New School body, in which our description of their views on this subject is sustained thus:

“The mind must be penetrated by the force of scriptural truth before a spirit of holiness can be diffused, or a principle of virtuous living implanted. Religious reflections must in the order of nature, precede religious feeling. One of the most predominant feelings of human nature is to overthrow the authority of God, and to stamp with folly and weakness every essential truth.

“There is no affinity between the faith of the gospel and the grosser feelings of the degenerate mind. The spirit of incredulity has been deeply imbedded in our fallen nature, and it is greatly strengthened by habitual culture. And it is an incontestible fact, that important results as the effect of any scheme, are not believed till the abstract cause is established by the most irrefragable proof. This is in a peculiar sense applicable to the reception or rejection of the bible. As well might we dream of some flaming meteor passing through the sky and illuminating the human mind, as to expect the triumph of christianity without its doctrines being fully established by the most conclusive testimony.”

If by the spirit of holiness the Holy Ghost is meant, they deny the power of God to quicken a dead sinner without a preparatory work Performed by the flesh; and if such is not their meaning, it will be hard to interpret such jargon. We understand them to say and mean that we may as well look for some flaming meteor passing through the sky to enlighten dead sinners, as to look for the Holy Ghost to enlighten them without the intervention of those *pious occultists* to remove the *mote*, in whose eyes huge beams remain. At antipodes with this sentiment is the doctrine of Christ and the Apostles. See John vi. 63; 1 Cor. ii. 11.



LIVING FAITH CONTRASTED WITH THAT WHICH IS DEAD.

NEW VERNON, N. Y., Feb. 1, 1843.

LIVING faith invariably proceeds from a living source, and can never emanate from the carnal mind, which is enmity against God, which is not subject to the law of God, neither indeed can be. All men are by nature carnal, the whole fountain of the heart is corrupt, all the intellectual powers of man are corrupt, the thoughts of his heart are evil, and that continually: however we may manage the outflowings of the human mind, still the fountain and all the streams are earthly, sensual and devilish; nor can they be otherwise until the fountain be broken up, and a new heart and a new spirit be given and received. "First make the fountain pure and the stream will be pure;" "First make the tree good and the fruit will be good." In illustration of this doctrine, we shall offer a few remarks on 1 Cor. 1. 22 and 23: "For the Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, to the Jews a Stumbling block, and to the Greeks foolishness The Jews were connected with Abraham only by carnal ties; they were the natural but not spiritual children of that patriarch, and the covenant which embraced them, together with all such as were bought with Abraham's money was based on carnal provisions Their circumcision was outward, in the flesh; their worship was the observance of carnal ordinances, a worldly sanctuary, and their rewards or obedience anti punishment for transgression were temporal: the former consisted in corn, wine and oil, peace, plenty and exemption from pestilence, the land of Canaan, and national prosperity: for disobedience they experienced the reverse of these things. Their religious instructions were communicated by presenting external considerations to their natural minds anti as there is no stability in the natural mind, they required that such evidences as they could comprehend should be often repeated. At one moment the simultaneous cry is heard from them, "All that the Lord commandeth us, that we will do;" at another they as unanimously demand of Aaron to "Up and make us gods to go before us; for as for this Moses, we wot not what has become of him." These evolutions were as common among the Jews the time that Christ and the Apostles were preaching among them, as in the days of their fathers, in the wilderness or in the land which the Lord gave them. From tradition and habit they could conceive of no other faith than such as rested on signs and *moral suasion* tangible to their carnal perceptions: hence they were constantly solicitous for external signs.

When our Lord scourged out the merchants and brokers from his temple, they demanded of him a sign, seeing he executed these things; and when he reprov'd the greedy avarice of those who crossed the sea of Tiberias, in hope of feasting again on loaves and they said to him, What Sign shewest thou then, that we may see and believe, what doest thou work Our fathers did eat manna in the desert, as it is written, "He gave them bread from heaven." Only the day preceding, these men were fully convinced that Christ was truly that prophet that was to come: they believed on him, and it was necessary that Christ should avoid them, as there was danger that this set of carnal believers would come and take him by force and make him king; but in less than twenty-four hours they required another sign, and as their carnal expectations were crossed they turned back and walked no more with him. This example is of itself sufficient to show how far natural faith will go, and how infinitely short of saving faith it must fall; but other examples are given in abundance. On another occasion when they had witnessed his power in casting out devils, and had blasphemously charged him with casting out devils by Beelzebub,

they came to him and said, Master, we would see a sign from thee! How astonishing, when they had seen him heal the sick, give sight to the blind, hearing to the deaf, and raise the dead, that they should still require a sign; but such is the nature of natural or dead faith, like our natural bodies, which in regard to spiritual things are dead, though they may be fed with earthly food to overflowing; yet they require to be fed again and again, because these bodies are perishable, and the food on which they are sustained is earthly, perishable food. Faith produced by moral suasion is always of this perishable kind: the devils possess it, and it makes them tremble; but it never made them love God, nor can it work by love nor purify the heart – Jesus answered them: “An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the prophet Jonas:” and this sign being the same that Paul preached, as we shall presently show, was not adapted to their carnal capacity, they stumbled at it, being disobedient, whereunto also they were appointed. Still they required a sign! And when they had accused him before Pilate, and by perjury obtained the sentence of death against him, they continued to reiterate their demand for a sign, and proposed that if he would come down from the cross to which they had nailed him, they would believe on him. The very terms on which they proposed to believe would, if acceded to by our Lord, have destroyed the foundation of the faith of God’s elect, as it would have inevitably overturned the whole work of salvation by the death of Christ, and raised an insuperable barrier to Paul’s preaching Christ crucified, as the sign of the prophet Jonah. But, although Jesus came not down from the cross to gratify their carnal lust for that description of testimony, yet there were such evidences given as could not fail to produce rational conviction on their minds, and such as caused them to cry out, *Surely, this was the Son of God!* They could in no other way rationally account for the darkened sun, the quaking earth, the rending rocks, the opening graves and rising dead. If it were possible that a rational conviction could ever lead to a genuine faith, we should suppose this instance was sufficient to secure all the advantages that could result from natural conviction. But alas! how vain and unproductive of reconciliation to God! No Sooner had the darkness of three hours subsided, the dire convulsions of nature ceased to agitate their guilty senses, than they went on to procure a Roman guard to watch the sepulchre; and when they learned that he was risen from the dead they hired the guard to testify that his disciples had stolen him away while they were sleeping.

If to convince man as an intelligent being, that the scriptures are the testimony of God, and that Jesus is the Son of God and Savior of his people, by presenting arguments or signs to their natural minds, were sufficient to make them true converts to the christian religion, what deficiency was there in the signs which were presented to the carnal Jews Or what superior facilities have the workmongers of this nineteenth century, for carrying home to the human mind stronger natural conviction than were produced by raising the dead, casting out devils, healing the sick, giving sight to the blind, stilling the tempest, withholding the light of the sun at noon, convulsing the earth, rending the rocks, opening the graves, and causing the slumbering tenants thereof to come forth Has the natural mind of man become more susceptible to the light of truth? Are the natural prejudices of the human heart more easily overcome by reason, or do these modern *daubers with untempered mortar* really believe that they possess wisdom and Power superior to that of Jesus the Head of the church?

Among the Gentiles also there are those whose characters and condition correspond with the description given of the Jews; these also require signs, external evidence, carnal conviction, or what is more classically termed moral suasion, such as may be set home by arguments, books, tracts, excitements, enlisting selfish feelings, fame, honor, respectability, and the hope of avoiding punishment and securing a reward. Perfectly adapted to the carnal wishes of such, is the coming and development of *that Wicked*, whom the Lord will consume with the spirit of his mouth, and destroy with the

brightness of his coming. Even him whose coming is after the working of Satan, with all power, and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish. The two-horned beast mentioned in Rev. xiii. 11, is also represented as exercising like external evidence, addressed to and taking effect on the natural powers of the human mind. “And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by means of these miracles which he hath power to do in the sight of the beast. Rev. xiii. 12-14.

[TO BE CONTINUED.]

DEBATE AT MIDDLETOWN

Between Elder G. Beebe of NEW VERNON, N. Y., and J. J. Pierce, Esq., of Columbia, Pa., October 3d, 1842., upon the following propositions:

NEW VERNON, N. Y., Feb. 15, 1843.

1st. That the fundamental principles of the “Temperance Society,” that to “*make, vend or drink* liquors which when used to excess produce intoxication, is immoral and sinful,” is anti-scriptural, and implicates the Lord Jesus Christ and his apostles as immoral and wicked.

2d. That said society assumes to be “wise above what is written” by setting up a standard of temperance which the scriptures have not authorized, and attaching to it a superiority over the bible rule.

3d. That the temperance doctrines, as held by the said society, in which the pledge to total abstinence is made a test of church fellowship and also of political preferment, are subversive of the principles of democracy and of true religion, and that they constitute a connecting link uniting the church and state; and co-operating with kindred institutions of human invention, are calculated to overthrow those civil and religious rights, for the establishment of which the patriotic blood of our revolutionary sires was poured forth.¹

Hon. J. Finch and D. L. Harding, Esq., upon the part of the affirmative, and Wm. Bross and N. R. Conklin, Esq’s., upon the part of the negative, having been chosen Moderators; and Hezekiah T. Watkins having been by them elected President, the following rules of decorum were adopted:

Ist. No expression of approbation or disapprobation shall be given by the audience, during the course of the discussion.

¹ From the notes taken the debate cannot be given verbatim or with entire accuracy; but the substance, embracing the leading ideas advanced in the course of it, will be found succinctly embodied in the following synopsis. If however any idea advanced by Mr. P., which his friends may deem essential, be omitted, (which will not probably be the case) a subsequent insertion of it will be cheerfully given.

2d. Twenty minutes at a speaking, and no more, shall be allotted to the disputants alternately.

3d. During the twenty minutes allotted to either polemic he shall not be interrupted by any remark from his opponent.

At about eleven o'clock the above arrangements were proclaimed in the presence of an immense congregation of the most intelligent and respectable citizens of the vicinity – and the meeting was called to order, whereupon the affirmative was announced in possession of the floor.

Elder Beebe then addressed the assemblage in a few preliminary remarks, in which he stated that nothing could be more foreign from his feelings than a desire of distinction in public debate; but that he had nevertheless been induced in this instance by his attachment to the principles he maintained, as well as by a conscientious sense of duty and faithfulness to the cause he espoused, to accept the challenge urged upon him by Mr. Pierce for the present discussion. He also stated that it might be proper, previously to entering upon the pending debate, to vindicate the advocates of bible temperance as well as his own sentiments, from the base and slanderous aspersions of some of their opponents. He therefore wished it distinctly understood that he and those who agreed with him in sentiment, while they opposed the doctrine of total abstinence as a standard of temperance, morality, religion and statesmanship, were the warmest advocates and commenders of temperance in the true signification of the term, and the most strenuous and sincere opponents and denouncers of drunkenness. "Temperance" had been assumed by a society of recent origin, as a badge or distinctive cognomen, but such an assumption was an act of dishonesty, inasmuch as it charged that all who did not unite with them were, in theory or practice, intemperate; and the arrogation of the term also involved a most gross perversion of language. No lexicographer defined temperance to be total abstinence from anything, much less alcoholic drinks in particular. While he held that the temperate or moderate use of wine was a sinless privilege, neither upon the present occasion or any other should he, as had been charged by some, advocate its use as a duty upon the community in general; and his opposition to this society was not therefore from any objection to abstinence from alcoholic drinks by any, as citizens of the world; but it was upon other grounds he opposed the total abstinence societies of the day. Having thus vindicated his sentiments and position in the debate from false charges that had obtained to some extent, and having explained clearly the ground upon which he stood, he took up the first position in order, and proceeded to show from the bible, the only infallible record of the will of God which had been delivered to mankind, that "wine and strong drink" were divinely ordained to be *used as not abused*, and that therefore the doctrine of the Total Abstinence Society was anti-scriptural, as alleged in the first position. As evidence thereof he brought forward the 29th and 30th verses of Gen. i.

"And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life; I have given every green herb for meat; and it was so."

Here was the testimony of divine revelation that the fruit of every herb and tree was given to man, and who could say that the juice of the grape or other fruit so given should be abstained from, although when expressed and fermented, as a natural consequence, it exhibited alcoholic properties? Who could adduce an argument from the scriptures to show that any developments of fruits thus given without reserve to man, were a curse rather than a benefit, when used as not abused, and should therefore be rejected altogether and not condemned? That development which exhibited alcoholic properties was discovered in olden time, and was made use of by holy men of God without rebuke, as would be presently proved by numerous instances; and notwithstanding this had been the case for thousands of

years an inspired apostle could still say: “Every creature of God is good, and nothing to be refused if received with thanksgiving.” Thus was he sustained by the word of God in the stand he had taken, and his opponent must resort to another source. He believed the truths of the sacred scriptures to be immutable and everlasting, as their Author is of one mind and changes not, and none can turn him: – but his opponents relied upon the teaching of puny creatures, like themselves, of yesterday, like the grass of the field, which to-day is, and to-morrow is cast in the oven; and with these teachings and inventions of the carnal mind, which is enmity against God, they ventured to attack the wisdom and benevolence of Jehovah! Who was on the Lord’s side, who?

[Twenty minutes having been occupied, the floor was yielded to the negative.]



Mr. Pierce said that himself and friends revered and esteemed the bible as highly as their opponents, and that from that volume and the book of nature he should endeavor to maintain the doctrine of his society. “Total abstinence,” said he, “is a doctrine of the bible, as firm as the fundamental principles of nature.” The total abstinence society had not contemplated making their pledge a political standard, and therefore the apprehensions of Mr. B. were groundless; and as to the making of their pledge a test of church fellowship, if it had been made so in any instance it had not been by his society, and hence if there was any evil in this it should not be laid to their charge, but to the charge of those churches which had made it so. He then went into an explanation of the circumstances which had led to the debate, in which he said that he had been lecturing upon the subject of total abstinence in this part of the county, and that some of his friends had expressed a desire that he should lecture at New Vernon, and he accordingly called on Elder B. to borrow his church for that purpose, supposing him, of course, to be a man of some influence, more or less, in his own neighborhood – but Mr. B. refused to lend him his church on the ground of opposition to his doctrine. They then entered into an argument, in the course of which he informed Mr. B. that if he dissented from what would be advanced that he would have an opportunity of opposing it after his lecture. But Mr. B. still refused. He then appointed to lecture at a school house in the neighborhood, and lectured accordingly, when he was informed that Elder B. had expressed a desire to meet him in public debate. He then addressed him the following note:

Otisville, Sept. 19, 1842.

ELDER BEEBE: – Sir, I am informed that you have expressed a desire or willingness to meet me in public discussion, to investigate the merits of the total abstinence cause. Investigation, sir, is the touchstone of truth, and if conducted in a proper spirit will result beneficially to the community. If such is your desire you will please let me know by the bearer. You may appoint the place of meeting, and I wish that the third of October would suit your time.

Very respectfully,

JAMES J. PIERCE.

ELDER BEEBE.

To which Elder B. replied as follows:

New Vernon, Sept. 21, 1842.

MR. JAMES J. PIERCE: – Sir, yours of the 19th was handed me this morning, with a desire that I should reply immediately. I am not aware of having expressed any desire to meet you in public discussion on the subject of total abstinence, farther than what I expressed to you personally at my office, in reply to *your* challenge. I have said that I thought it unfair that you should have selected an evening for your lecture in this neighborhood, on which it was well known I was to be absent, after having challenged me to meet you in public.

As I told you in our former conversation, I now repeat, that although I have no particular anxiety to be engaged in a public debate, still I have no objection to meet you and attempt to sustain by scripture testimony and published documents, of what is called the “Temperance Society,” the positions I stated to you at the time above referred to, viz:

[Here follow the three propositions already inserted.]

The above positions I am ready to defend in public or private, as may suit you best. If in public it will be necessary to make such arrangements as will secure decorum during the debate, and an equal division of the time. The time you mention, October third, will suit me. If you conclude to take the opposite of my positions it will be proper to settle the necessary preliminaries as soon as possible, determine on the place, and who shall preside as moderator or moderators during the discussion.

Please let me hear from you on this subject soon, and oblige, respectfully yours,

G. BEEBE.

Mr. JAMES J. PIERCE.

Upon the receipt of which he returned the following:

Otisville, Sept. 21, 1842.

ELDER BEEBE: – Dear sir, yours of this date is received. I will be happy to meet you in public discussion on October third, at any suitable place that we may agree upon. You may select any positions that way best harmonize with your opinions, and I will defend the cause of total abstinence from intoxicating liquors as a beverage, (according to the extent of my limited abilities) in every light that religion and philosophy require a good cause to be sustained.

JAMES J. PIERCE.

Previously to receiving an answer to the last note he called on Elder B., who had declined meeting him upon the premises presented in it. He then agreed to discuss the question as embodied in the three propositions, which Elder B. had himself laid down; and the present time and place were then agreed upon for the debate. He was here, accordingly, the advocate of total abstinence from that which brought poverty, disease and death in its retinue, which would blast the brightest prospects and benumb the best of faculties; he was here the defender of that principle of philanthropy under which benevolent and

moral citizens had banded themselves together to alleviate the condition of suffering humanity, under which they had contributed their united influence and energy to suppress drunkenness and promote temperance, and a cause so benevolent was sustained by the whole tenor of the scriptures. His opponent might bring passages of scripture to show that wine was used in Palestine, but the wine anciently in use there was entirely different from that in use among us in modern times: that wine was a kind of syrup, and used as a diet: it would not intoxicate. The wine spoken of in the scriptures was merely the unfermented and undistilled juice of the grape, as clearly proved by Genesis xi.11: “And Pharaoh’s cup was in my hand, and I took the grapes and pressed them into Pharaoh’s cup, and I gave the cup into Pharaoh’s hand.” Here grapes were pressed, and the juice expressed was immediately used, without any opportunity for fermentation. But the alcoholic wine and other liquors in use among us, would intoxicate, and were fraught with evil consequences, and were therefore a curse and should be abandoned, and for the utter abolition of their use he hoped ever to be found an advocate.

[Mr. P. was here informed that his time had expired.]



Elder B. said the remarks of Mr. P. with regard to the pledge being made a test of church fellowship and a political standard, properly belonged to the third proposition: he should therefore leave them for the present. With regard to refusing the gentleman his church, he was not aware he had upon the grounds alleged, for he was not in possession of a church; but he had informed Mr. P. that the church of which he was pastor would not probably sanction his society by lending him their meeting house to lecture in on their behalf. Mr. P. had stated that the object of the total abstinence society was to promote temperance and suppress drunkenness, and had represented himself the advocate of suffering humanity. Without wishing to arrogate to himself undue honor he would merely remark, as he had already, that none more heartily approved temperance or reprobated drunkenness than himself, and no one had employed the means in his possession more fully than himself for the encouragement of temperance. So the remarks of Mr. P. under this head were entirely irrelevant, and could have no connection with the discussion. The argument of Mr. P. from the pressing of grapes by Pharaoh’s chief butler, if argument it might be called, certainly had no tendency to prove anything with regard to the ancient method of manufacturing wine. It was but a detached portion of a dream, and in a dream the mind was at random, and a close connection frequently conceived between objects the most distant: works and structures which would require the labor of years, were but the result of a moment in the imagination, and by a flit of the mind the idea of them was directly succeeded by the contemplation of other and multiform objects. If the butler’s dream proved that upon the pressure of grapes the wine then in use proceeded immediately from there, it proved also that the grape among the Egyptians was of momentary growth and maturity, the blossoms succeeding the buds, and the ripe clusters the blossoms with the rapidity of thought: for the language of the butler was, “In my dream behold a vine was before me; and in the vine were three branches, and it was as though it budded and her blossoms shot forth, and the clusters thereof brought forth ripe grapes; and Pharaoh’s cup was in my hand,” &c. If the momentary manufacture of the wine then in use was proved by the dream, so also was the momentary growth of the grapes from which it was manufactured. But we had no evidence that the grapes in question were pressed to emit their juice, as nothing was said of either wine or the juice of the grape in the connection – but the ripe grapes of such quick growth were doubtless intended as *first fruits*, and it was a custom of that time to give a measure heaped up and shaken and pressed together in token of

respect and esteem for the person to whom it was given. That the wine mentioned in the bible would not produce intoxication, but was merely the unfermented juice of the grape, did not really require a serious denial. The term wine itself signified nothing else whatever but fermented juice, as defined by every lexicographer, and all intelligent persons were aware that any juice when fermented contained alcohol; but although the matter was fully set to rest by the plain definition of the term in a common dictionary of words, it might nevertheless be proper to cite a few passages of scripture in which the wine in question was proved to be like all other wine in possessing the intoxicating properties, and he would challenge the negative to produce an instance of the use of wine, mentioned in the bible, which it could be proved would not produce intoxication if taken in immoderate quantities. The first example of the existence of wine, given in the scriptures, was recorded in Gen. ix. 20-24: “And Noah began to be a husbandman, and planted a vineyard; and he drank of the wine, and was drunken.” “And Noah awoke from his wine,” &c. In the absence of all other testimony this passage was amply sufficient to expose the fallacy of the gentleman’s assumption, that the wines used among the ancients possessed no alcoholic properties, and were incapable of producing intoxication, when used to excess. Had the wine of Noah’s vineyard possessed no intoxicating properties Noah might have drank of it in any quantity without becoming drunken, The excessive use of wine by Lot also, as mentioned in Gen. xix. 32-35, produced intoxication. The misapplied reproof of Eli to Hannah, 1 Samuel i. 14: “How long wilt thou be drunken? put away thy wine from thee,” showed that intoxication was, in ancient as in modern times, the result of excessive indulgence in the use of wine. Passing the numerous instances recorded by Isaiah, Solomon and others in the Old Testament, proving the alcoholic or intoxicating qualities of all the ancient wines, it was only necessary to refer to the charge made against the apostles by their enemies, on the day of pentecost, and the frequent admonitions given to the primitive saints against being “drunken with wine wherein there is excess.” On these scriptures, together with the entire absence of a solitary instance recorded in the scriptures, of the existence of any kind of wine which would not, when excessively used, produce intoxication, the argument on this point would be rested, until the negative should have opportunity to question the quotations which had been already made, and must be conclusive unless set aside by some extraordinary evidence.

[Here the twenty minutes allotted were announced to have expired.]



Mr. P. said it was true there were some wines in use among the ancients which when taken to excess would intoxicate, but wines of this description were not common. That about the time of the christian era, according to Pliny, there were 390 different kinds in use, but the most of these were preparations of the juice of the grape as a sort of syrup and used as a dessert, and unaccompanied with alcoholic developments. According to the learned Doctor Adam Clarke, the grapes of Palestine were of a very luxurious growth, extremely pleasant to the taste, and eminently adapted to preparation in this manner, and therefore it was highly probable that the wines spoke of as in use among the Jews were but the juice of the grape thus expressed and prepared. The grapes of that country were also almost wholly unfit for the manufacture of wine from, owing to their extremely saccharine nature and other qualities

which they possessed. Here Mr. P. read at some length from Mr. Clarke's writings.² It was then evident that the wine of the ancient Jews was of a thick, syrupy nature, and consequently not alcoholic. But the wines and other ardent spirits of the present day every one knew were of a different kind, being drugged with deleterious matter, and the production of alcoholic distillation. Such wines and liquors were highly injurious to the health of both body and mind, and were not commended in the bible, as the wines it spoke of were the pure juice of the grape, while these were a compound of noxious materials, and possessed of qualities highly intoxicating from an invention of modern date. The art of distilling was discovered as recently as the – century, and consequently nothing contained in the bible, which was written so long before, could be construed to sanction or commend it. Mr. P. thought, however, that the debate thus far had been rather a digression from the propositions under consideration. He would prefer to adhere more closely to them, and recapitulated the first proposition, to which he wished to call the attention of his opponent. The first matter to be discussed, then, in order, was whether the total abstinence society held the doctrine ascribed to it by the affirmative, viz.: that “to make, vend or drink liquors, which when used to excess would produce intoxication, was immoral and wicked.” That the total abstinence society held this doctrine he denied, and called upon Mr. B. for his proof that they held it. That society deemed it expedient to abstain from the use of that which they considered an evil, and to exert their influence to induce others to do the same; it was purely philanthropic in its tendency, and if there was any evil in abstaining from that which they considered it injurious to use, it remained to be shown.

[Here Mr. P's. time had expired.]



Mr. B. said the gentleman had admitted that there were wines in use among the ancients which would when used to excess produce intoxication, but asserted on the authority of Doctors Adam Clarke and Pliny that there were 390 kinds of Wine in use in Palestine, and urged the presumption that the greater part of the wines then in use were such as possessed no alcoholic qualities.. It has already been proved by all the lexicographers that the term wine was only applicable to alcoholic liquors, and the negative had been challenged to produce from the scriptures a solitary instance where wine was mentioned that did not possess such qualities. The testimony of Adam Clarke, or that of any other arminian commentator, was altogether inadmissible when brought to bear down the testimony of the scriptures. That there were ancient preparations from the grapes of Palestine other than that of wine, was admitted; that the juice of the grape was sometimes boiled, and reduced to a saccharine substance, or syrup, and in some instances used in this state instead of honey, as an article of diet, but more commonly used to strengthen the weaker juices of the grape, and to preserve and give additional strength to weak wines by promoting additional fermentation, was also admitted; but such preparations were never called wine by Pliny or any other historian of note. That wine in all cases contained alcohol, was proved by reference to Walker, Webster, British Encyclopedia, &c.³ The argument that the ancient preparations

² The quotations made by Mr. P. from various authors cannot be given, as they are not in our possession. This is much to be regretted, as they comprised a very considerable portion of his addresses. From this cause the report of Mr. P's. arguments will not occupy as much space as that of our own, since our quotations are mostly inserted. The bearing of Mr. P's. authors, however, will be given as nearly as can be recollected. – ED.

³ Walker defines wine, “The fermented juice of the grape;” Webster, “The fermented juice of the grape; the juice of certain fruits prepared with sugar, spirits, &c.; intoxication, drinking;” Encyclopedia, “All wines contain an acid,

from the grape were of a saccharine nature and therefore not alcoholic, hardly needed a refutation, as it was well known that the saccharine quality of the grape was that from which the fermentation, and consequently the alcoholic properties of the wine, were produced; rum was produced from sugar-cane, &c., wine and brandy from the saccharine properties of the grape. Mr. P. had said that modern intoxicating drinks were corrupted with drugs and deleterious articles by manufacturers and venders, and were therefore essentially different from those used in ancient times; those of the present time being poisonous, while those of former times were comparatively innocent. But the practice of drugging wines was not peculiar to modern times, however, for it was common among the ancients, as appeared from Cant. viii. 2, Isa. v. 22, and Mark xv. 23; and hence the frequent mention of *strong drink* in distinction from the common wine. Whether there were 390, or as many thousand kinds of wine or not, did not effect the argument, as Nehemiah furnished his men *once in ten days with store of all sorts of wine*. Neh. v.18. Mr. P. had resorted to a very singular stand in demanding proof that the total abstinence society held that to make, vend or drink liquors, which when used to excess would produce intoxication, was immoral and sinful, and asserting this to be a point open for discussion. So far as the gentleman was himself concerned, his agreement to take the negative of the first proposition in this debate was an admission on his part that such doctrine was held by the society by him represented, and for further testimony he would refer to the following resolution, passed by the Third National Temperance Society, held at Saratoga Springs, July 28, 29 and 30, 1841:

“Resolved, That the tendency of all intoxicating drinks to derange the bodily functions, to lead to drunkenness, to harden the heart, sear the conscience, destroy domestic peace, excite to the commission of crime, waste human life and destroy souls, and the rebukes and warnings of God in his word in relation to them, in connection with every law of self-preservation and love, impose upon all men a solemn moral obligation to cease for ever from their manufacture, sale and use as a beverage, and do unitedly call upon us, as men and as christians, not to pause in our work until such manufacture, sale and use shall be universally abandoned.”

The term *moral* perhaps might require some definition, as it was rendered somewhat vague and ambiguous by the use to which it was sometimes applied. A moral evil Mr. B. considered the transgression of some moral obligation, and a moral obligation was an obligation binding alike on all intelligent creatures of God as his creatures, and alike binding under all circumstances throughout all time. [Here Mr. P. was asked whether he admitted the definition, to which he replied that he did.] It having been already proved that the doctrine of the society was unscriptural, it would be next in order to proceed to examine whether the unscriptural doctrine implicated Christ and his apostles.

To prove that Christ made, drank and furnished wine for others to drink, it was only necessary to refer to John ii. 6-11:

“And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bear it: When the ruler of the feast had tasted the water that was made wine, and knew not whence it was; (but the servants which drew the water knew) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.”

alcohol,” &c.

In this scripture we had express testimony that our Lord made wine; to say therefore that to make wine was immoral and sinful, was to charge the Lord of life and glory with immorality and sin. Equally positive and emphatic was the testimony that our Lord drank wine: he had himself declared it. Speaking of John the Baptist, who being a Nazarene, “Came neither eating bread nor drinking wine,” he said, “The Son of man came eating and drinking, and they say, Behold a man gluttonous and a wine bibber, a friend of publicans and sinners.” – Matt. ix. 19, and Luke vii. 34. At the institution of the Lord’s supper, which sacrament was to be observed, according to the pattern, throughout all time, Christ said, “Verily, I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God.” – Mark xiv. 25, Matt. xxvi. 20, and Luke xxii. 18. These last quoted passages proved that the apostles also drank of the same cup and of the same fruit of the vine; for he took the cup in like manner, (as he had the bread) and when he had given thanks, he gave it to his disciples, saying, Drink *ye all* of it; and this commandment they obeyed. To say therefore that to drink wine was immoral and sinful, was to charge Christ and his apostles with immorality and sin.

That the wine used by our Lord and his immediate disciples was such as would, if excessively used, produce intoxication, was proved; first, from the absence of any instance of wine mentioned in the scriptures which would not produce such effect. Second, from the universal definition of the word *wine* by all lexicographers. Third, by the numerous instances mentioned in the bible where the wine used by the ancients did produce intoxication. Fourth, by the repeated admonitions in the scriptures, warning the people of God not to be drunken with wine, wherein is excess. To assert therefore, as did the society represented by Mr. P., that to make, vend or drink liquors, which when used to excess would produce intoxication, was immoral and sinful, was to implicate Christ and his apostles as immoral and sinful. Unfermented juice of grapes was not called wine in the scriptures, but in distinction from wine it was designated *liquor of grapes*, as in Num. vi. 3. Of the intoxicating effects of wine, Esther i. 10 was referred to.

With the foregoing array of *bible testimony*, the affirmative of the first proposition had been established: nothing had yet been produced by the negative from that sacred record to meet it. Mr. P. had promised repeatedly that he would meet it with scripture testimony, and establish the negative *as firmly as the fundamental laws of nature*; but his allusions to the bible had been “few and far between.”

In addition to sustaining the affirmative, Mr. B. said he would now show that not only Christ and his apostles, but beside them a long catalogue of the most illustrious characters that had ever existed, among whom would be found patriarchs, prophets and holy men of God in all former ages, were also implicated by the doctrine of the total abstinence society as wicked and immoral.

1. He would begin with Noah, for with him began the history of wine; he had already proved by Gen. ix. 20-24, that Noah not only made, but drank, and became drunken with wine.
2. Lot, also, as had been already shown, drank to intoxication of wine. – (Gen. xix. 33-35.)
3. Melchisedek and Abram were also obnoxious to the charge of the total abstinence society; “And Melchisedek, king of Salem, brought forth bread and wine; and he was priest of the Most High God. And he blessed him, and said, Blessed be Abram,” &c. – Gen. xiv. 18, 19.
4. Isaac: “And he did eat, and he (Jacob) brought him (Isaac) wine, and he drank.” – Gen. xxvii. 25. Isaac also furnished wine for others, not as a curse, as Mr. P. and his society had dared to pronounce it, but-as a blessing. “And isaac answered and said unto Esau, Behold I have made him thy lord, and all his brethren have I given him for servants; and with corn and wine have I sustained him.” – Gen. xiv. 37.

5. Judah, personating Christ, in the prophetic blessing of his father Jacob, “Binding his foal unto the vine, and his ass’s colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk.” – Gen. xlix. 11, 12.
6. David, a man after God’s own heart, in blessing Israel after the return of the ark from captivity, gave them wine. “And he dealt among all the people, even among the whole multitude of Israel; as well to the women as men, to every one a cake of bread, a good piece of flesh and a flagon of wine.” – 2 Sam. vi. 18, 19, 1 Chron. xvi. 3.
7. Nehemiah was a vender of wine, and bearer of the article to Artaxerxes the king. – Neh. ii. 1. And instead of becoming disgusted with the practice of drinking wine while in captivity, when released from bondage and commander of the workmen employed in repairing Jerusalem, he provided it for his men. The daily provision of his table was, “One ox, six choice sheep, also fowls, and once in ten days, *store of all sorts of wine.*” – Neh. v.18. Truly this governor of Jerusalem forbade the sale of wine; but not because it was sinful to drink wine, but because it was manufactured and sold *by aliens on the Sabbath day.* – Neh. xiii. 10.
8. Queen Esther prepared two banquets of wine. – Esther vii. 2.
9. Job. This man that feared God and eschewed evil, allowed wine as a beverage in his family. – Job 1. 13.
10. Elihu was rather too intimately acquainted with wine to escape the sweeping charge of modern abstinence societies. – Job xxxii. 19.
11. Solomon sought in his heart to give himself unto wine. – Eccl. ii. 3.
12. Daniel spoke of one very remarkable circumstance of mourning and fasting, in which for *three full weeks he drank no wine.* – Daniel x. 2, 3.

Besides the stigma and slander sought to be fastened on our Lord Jesus Christ and his apostles, this brilliant array of illustrious names, with which as many more might be brought, was implicated by the new-fangled total abstinence theory. In this list we had the names of Noah, Lot, Melchisedek, Abram, Isaac, Jacob, Judah, David, Nehemiah, Esther, Job, Elihu, Solomon and Daniel; and could the gentleman on the negative produce such a catalogue of holy men in the scriptures to sustain his doctrines? Most assuredly not. The reflection also upon the God of heaven was truly alarming; his wisdom, goodness, and even his veracity were impeached and insulted; the creatures of his creation and special gifts of his bounty, things by him given as blessings, and by him pronounced *very good*, were denounced as *an evil, a curse*, and as such requiring to be neutralized by wisdom superior to that of God!

“Shall the vile race of flesh and blood
 Contend with their Creator, God
 Shall mortal worms presume to be
 More holy, wise or just than he?

“Behold he puts his trust in none
 Of all the spirits round his throne;
 Their nature, when compared with his,
 Are neither holy, just nor wise.

“But how much meaner things are they

Who sprung from dust and dwell in clay!
Touch'd by the finger of his wrath,
We faint and perish like the moth.

“From night to day, from day to night,
We die by thousands in his sight;
Buried in dust whole nations lie
Like a forgotten vanity.

“Almighty Power, to thee we bow;
How frail are we! how glorious thou!
No more the sons of earth shall dare
With an eternal God compare.”



Mr. P. said that the wines of ancient times mentioned in the quotations that had been made from the bible, were of an entirely different kind from those, the merits of total abstinence from which were under discussion. Those wines were, as he had before remarked, the pure juice of the grape, in most cases containing no alcohol, and in none containing a quantity comparable with that of the wines of the present day. The wines now in use were strengthened by alcohol obtained from distillation, the art of which was unknown in ancient times. Our wines were mixed with brandy, and in various other ways corrupted; therefore no analogy could be claimed between modern and ancient wines. In proof of the hypothesis that oriental wines were not used in the sottish manner of our own, he would read an extract from Joseph's travels in India.

[Mr. P. here read an extract from Mr. Joseph's travels.]

As nearly as can be recollected, the purport of the extract was that among the eastern nations the common wine was a delightful and harmless beverage, containing but little alcohol, as little or less than common claret, together with Mr. J's. opinion that the wines used in the United States were a curse, and should be dispensed with.

The resolution of the National Convention at Saratoga had nothing to do with the sentiments of the society with which he stood connected; that was a convention of the old total abstinence society, but he was attached to the Washingtonian, which had recently originated in the city of Baltimore, and was commenced by the voluntary reformation of some persons that had been addicted to drinking. These persons had immortalized their names as justly as the signers of the declaration of independence – they had signed a declaration of independence from the dominion of the worst of tyrants – and that had given the first impulse to a moral revolution, which bade fair to be as beneficent as the revolution which resulted in the acquisition of civil freedom. The Washingtonian Society did not hold the doctrine of the absolute moral obligation of all persons to unite with them; but yet from the benevolence of the enterprise it was but reasonable to expect that all who were desirous of checking the evil of intemperance would co-operate with them in their efforts to that end. Example was a powerful incentive to action, and had a tendency to exert a more considerable influence than the most elaborate arguments or efforts of any other description. Intemperance had of late years assumed a more

formidable aspect than formerly, its victims were vastly more numerous, and its effects in society much more disastrous than at any anterior date or in any other country, and therefore it was now, even if not formerly, a duty binding upon all friends of morality to discountenance the use of that which could be of no benefit, but on the contrary was extremely injurious and demoralizing in the greatest degree. It was therefore expedient for all friends of temperance to wage a war of extermination against the monster alcohol, and give no quarters: by banishing it from our land we had nothing to lose, but all to gain. There was then a moral obligation founded on expediency resting upon all to co-operate with the total abstinence society, in clearing our land from the misery and sin attendant upon the use of alcohol.⁴ Mr. B. seemed determined to nail him to the bible, and since he was so desirous he would nail him to it. He would therefore show authority from the New Testament for total abstinence from alcoholic drinks: “Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.” Here was full and complete authority for abstaining from whatever was found to be an evil, or injurious to society. Who could look around him upon the scene of devastation and the dire havoc made by the demon intemperance, and say that it did not cause his brother to offend? Nearly all the crime perpetrated in community was attributable to intemperance; it reduced the most prosperous to poverty, and armed poverty with desperation. Under the maddening influence of alcohol, murders, robberies, thefts, forgeries and all other outbreaking crimes were committed. It then behooved all friends of temperance, morality, religion and their country, to unite with the total abstinence society in banishing this curse from community, and excluding it from our else happy land.

There had been formerly efforts for the extermination of alcohol and in the cause of temperance, but it had not been with a zeal adequate to the magnitude of the undertaking, and after the first impulse a kind of torpidity seemed to obtain in society on the subject; but under the Washingtonian auspices the grand object of the friends of temperance bade fair to be accomplished. Much good had already been done; seventy thousand reformed drunkards were the result of that organization, and he looked forward with confidence to the time when our country would be redeemed entirely from the blighting and ruinous effects of alcohol. Judging from the spirit prevalent in the community it could be at no very distant day. Indeed he could conceive of no reason why our citizens should be slow to leave off drinking the liquor of roaches, decomposed animal matter, &c., as were the wines in use among us, since these materials were used largely in their manufacture.

Mr. P. here read some receipts for making the corrupted qualities of ardent spirits, which he alleged were sold at our taverns, that prescribed the most loathesome and disgusting ingredients, when he was informed that his time was up.



Mr. Beebe said that should the gentleman succeed in proving that the wines mentioned in the scriptures were either weaker or stronger than those in modern use, it could not effect the argument, as it had been fully demonstrated by the most positive scripture testimony, that the wines mentioned in the quotations referred to did invariably produce intoxication whenever used to excess. Whether intoxication was produced by weak wines, *the pure juice of the grape*, or by wines made strong by drugs or otherwise,

⁴ Here, and on many other occasions, Mr. P. was handed slips of paper by his clerical friends, several of whom had seated themselves on or about the stage. To this fact perhaps it may be proper in justice to him to say, may be attributed his vascillations throughout the discussion, and his frequent resumption of positions which he had previously and repeatedly abandoned; as also when embarrassed his assumption of new ones entirely inappropriate.

was a matter of no consequence, seeing both would and did produce the same pernicious effects when improperly used. The adding of brandy to modern wines, as alleged by the gentleman, served the same end as the ancient practice of adding *defrutum* or voiled juice to their weak wines. Brandy was produced by the modern invention of distilling wine. *Defrutum* was produced previously by boiling the juice of grapes; both produced the same effect when added to simple wines. Whether therefore this additional strength to wines was produced by adding brandy or *defrutum* could not effect the subject of discussion. Mr. P's far fetched history of oriental usages as irrelevant. Mr. B. said he had been rather impatiently waiting for the redemption of his opponent's pledge, to bring forth scripture testimony to establish his theory: Mr. P. had produced some testimony from a Mr. Joseph, a traveler in India; but he would prefer the testimony of that Joseph who sojourned in Egypt, as he was more familiar with his character, and understood better how much confidence might be safely reposed in his testimony.

If by the hesitancy of the gentleman to admit the testimony of the National Convention at Saratoga, that the manufacture, traffic and use of alcoholic drinks as a beverage was immoral, or a violation of a moral duty, he meant to take the ground that it was not immoral or sinful to make, vend or drink liquors, which when used to excess would produce intoxication, he had yielded the ground on which he gave the challenge to this public discussion, and upon which it was accepted. But if he intended to yield this prominent part of the question at issue, why did he continue to harp upon moral reformation? How were our morals to be reformed by total abstinence from that the judicious use of which was not immoral? The gentleman seemed disposed to dispense with the bible as a standard of morality, and found his arguments upon *expediency*; he would only remind him of the language of the proposition, [reading it.] Mr. P's elaborate endeavors to prove by scripture that intemperance was an evil, were superfluous, for it had not been disputed. On this very fact Mr. B. had founded his arguments that the bible contained all that was valuable upon the subject, and therefore those who walked according to the divine rule required no other rule, and that to offer to secure even a conformity to the requisitions of the bible by any other rule, was a reflection on the wisdom and goodness of the divine Legislator. As to the superior efficacy of the Washingtonian over the previously existing abstinence society, and the claim that this had reclaimed 70,000 drunkards he had nothing to say, as he was the advocate for neither; and could the ambition of the advocates of either or both of them be satisfied without claiming a superiority over the bible itself, he, as a minister of Christ, would feel relieved from the necessity of testifying against them. It was however his opinion that very many gentlemen and ladies included in the boasted seventy thousand, would consider it no compliment to be presented before the public as *reclaimed inebriates*. General Washington himself, and "Lady Martha Washington," if living, might decline the honor of the association of their names with reformed drunkards: the former used spirituous liquors, and gave it to the soldiers of the revolution; and the latter furnished wine to her guests. That the wines used by them, however, was a composition of roaches, &c., he could not say, as Mr. P., claiming for himself the unenviable distinction of a reformed inebriate, might have had a much better opportunity of knowing the contents of modern bar rooms than himself; for of the sorts and composition of liquors sold at bar rooms he was willingly ignorant; but he hoped that tavern keepers and other venders of wines would not avail themselves of the receipts Mr. P. had been reading to them, for manufacturing spurious liquors. The gentleman had brought forward one passage from the scriptures, but with what relevancy to the subject of total abstinence societies remained to be shown. Paul, in 1 Corinthians viii., dwelt largely on the subject of christians eating meats offered to idols; and concluded that as an idol was nothing in itself considered, he could eat meats which were sold in the shambles without asking any questions for conscience sake, and that his brethren might do the same: but if it was said, This meat has been offered to an idol, and weaker brethren would be encouraged to offend by seeing their

stronger brethren eat, then they would walk uncharitably, if to gratify their appetites, they would cause weaker brethren to offend. On this occasion Paul said, “Wherefore, if meat make my brother to offend I will eat no flesh while the world standeth, lest I make my brother to offend.” What possible connection this passage, by any just construction, could have on the subject of discussion, Mr. P. would be unable to show. As well might this passage be urged as a reason why we should abstain from the use of bread, or any other article which God has given to be received with thanksgiving, and used as not abusing it.

That wine was a creature of God, and that God had given it to be used as a beverage by man, Mr. B. said he would proceed to prove by the infallible testimony of the scriptures, and tax his opponent with the very difficult task of producing from the scriptures a passage showing that God had ever interdicted the moderate use of it, excepting in certain cases, such as that of the vow of the Nazarene, or of the priests of Aaron’s order when ministering at the altar, &c. He would again call the gentleman’s attention to Gen. i. 29. “And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree, [if it was admitted that wine was the fruit of the vine, as our Lord. had expressly called it in the sacrament of the supper, it must be the fruit either of *herb* or *tree*, and unto man it was given for meat, or to be used,] yielding seed; TO YOU IT SHALL BE FOR MEAT.” – Gen. i. 31. “And God saw everything that he had made, and behold it was very good.” The omniscient eye of the Creator had not seen in the vine, nor in what the vine was to develop, what our modern reformers pretend to discover, viz: moral evil, sin, &c. So far from its having been given as a curse, as the gentleman and his colleagues had ventured to denounce it, it was universally spoken of as a blessing.

2. Isaac, after having eaten Jacob’s venison and drank wine, had blessed Jacob with PLENTY OF WINE, and could not recall the blessing. “Therefore, God give thee of the dew of heaven, and the fatness of the earth, AND PLENTY OF CORN AND WINE.” “And Isaac answered and said unto Esau, Behold I have made him thy Lord,” &c. “And with corn and wine have I sustained him.” – Gen. Xxvii. 28-37; and in verse 33: “I have blessed him; yea, and he shall be blessed.” . Would it not have been strange if Isaac had entailed a curse on that son in whom all nations were to be blessed, and through whose loins the Savior was to come into the world? And if he had would it not have been passing strange had he called that curse an irrevokable blessing?

3. The prophetic blessing of Jacob on Judah, who was a type of Christ, sustained this position: “Judah, thou art he whom thy brethren shall praise, &c. Binding his foal unto the vine, and his ass’s colt unto the choice vine; he washed his garments in wine and his clothes in the blood of grapes. HIS EYES SHALL BE RED WITH WINE AND HIS TEETH WHITE WITH MILK.” – Gen. xlix. 8-11, 12. Could the holy patriarch, by divine inspiration, have pronounced that a blessing which God regarded as a moral evil?

4. Wine was a prominent part of the blessing which God had promised to the children of Israel on condition of their obedience: “And he will love thee and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn and thy wine, and thine oil.” Deut. vii. 13. Had God blessed wine? Who then should dare to curse it, or to call that common which God had blessed? God had said, ‘I will give you the rain of your land in his due season, the first rain and the latter rain; that thou mayst gather thy corn, and thy wine, and thine oil.’ Deut. xvi. 13. ‘And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, and of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.’ Deut. xiv. 23.

5. A provision for the priests, &c., was, “The first fruits also of thy corn, and of thy wine, and of thine oil, and the first of the fleece of thy sheep shalt thou give him.” Deut. xviii. 4.
6. Moses, the man of God, had blessed the children of Israel thus: “There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy Refuge, and underneath are the everlasting arms: and he shall thrust the enemy from before thee, and shall say, Destroy them. Israel shall then dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine, also his heavens shall drop down dew. 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 lars unto thee, and thou shalt tread upon their high places. Deut. xxxiii. 1-26-29.
7. Nehemiah had reproved the Jews for depriving their brethren of their vineyards and their wine. Neh. v. 2
8. “Thou hast put gladness in my heart, more than in the time when their corn and their wine increaseth.” Psa. v. 7.
9. The Lord by his prophet had shown the awful degeneracy of Israel, by the similitude of an inconstant, ungrateful, and adulterous wife, so wretchedly depraved that she did not know that he gave her corn, and wine, and oil, &c. Hosea ii. 8.
10. “Behold I will send you corn, and wine, and oil, and ye shall be satisfied therewith, and I will no more make you a reproach among the heathen.” “And the floors shall be full of wheat, and the fats shall overflow with wine and oil.” Joel ii. 19-24.
11. “The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies, and the sons of the stranger shall not drink thy wine, for the which thou hast labored; but they that have gathered it shall eat it and praise the Lord, and they that have brought it together shall drink it in the courts of my holiness.” Isa. lxii. 8, 9.
- 12, “Behold the days come, saith the Lord, that the ploughman shall overtake the reaper, and treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all hills shall melt. And I will bring again the captivity of my people Israel, and they shall build again the waste cities and inhabit them: and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them.” – Amos ix. 13, 14.



Mr. P. said his opponent had boasted that he was not acquainted with the liquors of modern bar rooms; be this as it might he evidently had the tavern keepers for his friends, and advocated their cause. To discern the difference, however, between modern and ancient wines did not require a very intimate acquaintance with either; it could but be apparent to the most careless inquirer. But to the quotations which had been made from the bible, and indeed to the general tenor of his argument he did not object. Whatever use had been made of wine by any of the persons referred to by his opponent as related in the bible, that its use was not thereby justified; for wine was spoken of in the sacred volume as the figure of a curse, “The wine of the wrath of God,” &c. The divine estimation of it was thus clearly given; and most truly it was a fit and appropriate emblem of a curse. Its effects from the earliest history of it in our possession amply vindicated its adaptedness to this figure. Noah indeed used wine, and that too of the

sort that would intoxicate; but what was the consequence? The pronounciation of a curse upon one of his sons and his posterity forever. And what. had been the consequence from that time to the present? It had invariably resulted in a curse. It was not then incompatible with the scriptures to abstain from it entirely.

Mr. B. had been continually calling upon him for scripture authority for total abstinence, and he should by-and-by proceed to show such authority; but for the present it was his purpose to prove that the principles of his society were compatible with moral philosophy. He then read a lengthy extract, occupying a large portion of his time, from “Paley’s Moral Philosophy,” in which neither wine nor alcohol was adverted to, it being a mere abstract metaphysical disquisition, the exact bearing of which is not remembered, since not the slightest relevancy to the occasion could be perceived in it.

Mr. P. said that his position was the morality of the doctrines of his society; this was his position; and his opponent might take what one he pleased, yet he should endeavor to maintain this. Here, having apparently detected the ludicrous light in which he appeared from having avowedly abandoned the first position agreed upon for discussion, and assumed one entirely independent of it, and having no relation to it, he seemed very much confused and took his seat, notwithstanding but part of his time had expired.

[It being now nearly two o’clock, a recess was given until three.]



AFTERNOON, THREE O’CLOCK.

The meeting was called to order, and Mr. B., having the floor, proceeded: –

His opponent had thought proper when last up, to repeat arguments which had been previously met and disposed of. It had already been shown, on bible authority, that the wines of ancient times were capable of producing all the pernicious effects produced by our modern wines. Whatever arguments, therefore, could be made to bear against the modern were equally applicable to the ancient. If wines which, as had been proved, were given to Israel, and to other nations ‘by the Creator as a blessing, were to be rejected as a curse, ‘because there were those who by an improper and wicked ‘perversion of their use had injured themselves with them, why was not the same reason for such rejection equally valid in Old Testament times? And why should not the use of other things be rejected for the same reason? Fire, for instance, had done immense mischief in our world; cities and towns had been laid waste by its un pitying conflagrations, and many had perished in its flames. Why then were we not bound by moral obligation to combine our names, our talents and our influence for the total abolition of the destructive element? Again: why was it not equally immoral to manufacture knives, razors, &c.? Had they not been used for the destruction of human life? There was not a temporal blessing enjoyed by mankind that might not be improperly used, and even perverted so as to prove an injury instead of a blessing. We were admonished by the word to use these things, and wine among them, as not abusing them, knowing their fashion passeth away. The principal argument brought by the gentleman, in support of his hypothesis, had been the assertion that the wines of the ancients were comparatively innocent drinks to those now in use; that the art of distilling was unknown among them, &c. It had already been proved that the wines used as long ago as the days of Noah, would, and did produce intoxication. And he

would proceed to show that the ancients also had both wines and strong drinks, either of which, when used excessively, produced intoxication. Whether the strong drinks mentioned in the scriptures in distinction from ordinary wine, were produced by distilling or by drugging the common wines was a matter of no consequence. Even if this could have a bearing on the subject of discussion, it might be difficult for the gentleman to prove that the art of distillation was not known in the eastern world in former times, and had been lost, like the art of embalming and other arts, for a time, and was but revived at the time at which he thought it was originally invented, or that some superior chemical art of manufacturing the strong drinks mentioned in scripture with which we are unacquainted was not known among them. The charge given to Aaron to abstain from wine, was when officially engaged in divine service: “Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die.” – Ley. x. 9. The ancient wines and strong drinks were distinguished from each other, and from simple grape juice. Num. vi.1. ‘He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink; neither shall he drink any liquor of grapes, nor eat moist grapes or dried.” – Deut. xxix. 6. “Ye have not eaten bread, neither have ye drunk wine nor strong drink, that ye might know that I am the Lord your God.” – Judges xiii. – (the angel’s charge to the mother of Sampson, concerning her vow,) – “Now therefore beware, I pray thee, and drink not wine or strong drink, and eat not any unclean thing.” – 1 Sam. i. 14, 15., (the language of Eli to Hannah.) – “How long wilt thou be drunken? Put away thy wine from thee. And Hannah answered and said, No, my Lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord.” Prov. xx. i: ‘Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.” Prov. xxxi. 4-6: “It is not for kings, O Lemuel; it is not for kings to drink wine, nor for princes strong drink, lest they drink and forget the law, and pervert the judgment of any of the afflicted. Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more.” Isa. v. 11: “Wo unto them that rise up early in the morning that they may follow strong drink, that continue until night till wine inflame them.” Isa. v. 23: “Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink.” Isa. xxiv. 9: “They shall not drink wine with a song; strong drink shall be bitter to them that drink it.” Isa. xxviii. 7: ‘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 err in vision, they stumble in judgment.” Isa. xxix. 9: “Stay. yourselves and wonder; cry ye out and cry; they are drunken, but not with wine: they stagger, but not with strong drink.” Isa. lvi. 12: Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink, and tomorrow shall be as this day and much more abundant.” Micah ii. 11: “If any man, walking in the spirit and falsehood, do lie, saying I will prophesy unto thee of wine and strong drink; he shall even be the prophet of this people.” Deut. xiv. 26: “And thou shalt bestow that money for whatsoever thy soul lusteth after; for oxen or for sheep, or for wine or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat before the Lord thy God, and thou shalt rejoice, thou and all thine household.”

Mr. B. said he had been charged with having the tavern keepers for his friends, and that he was the advocate of their doctrines. He hoped to be able so to deport himself as to enjoy the friendship of his fellow-citizens, and not by infringing upon their rights to incur their disapprobation. He was happy in the contemplation that the same charges and insinuations were made, by the enemies of the cause of God, against the Lord Jesus Christ and his primitive disciples. His divine Master had incurred the indignant reproaches of the Jews for associating with publicans and sinners, and had not only been accused of advocating the cause of the wine dealers, but of being himself “A wine bibber, a gluttonous

man, and a friend of publicans and sinners.” He was happy to be thrown into so good company; for as these things had been done in the green tree, he was admonished to expect their repetition in the dry.

Mr. P. had said that he did not object to the scriptures produced on the affirmative. Why did he then labor so earnestly to prove the opposite of what they taught? If he objected not that wine was a creature of God, by him provided for the good of his creatures, and by him given as a blessing, and that it was freely used by Noah, Melchisedek, Abram, Let, Isaac, Jacob, all the patriarchs, and by the prophets also; why did he in his next breath labor to prove that it was a curse and not a blessing? Why did he labor to trace the curse of Canaan to the wine drank by Noah? Whether the curse of Canaan could justly be attributable to his own sin, or to that of Noah, or not, the scriptures to which Mr. P. said he did not object, showed numerous examples of evil arising from an improper and unwarrantable use of wine; nevertheless, it was declared in those scriptures to which the gentleman did not object, that wine was a blessing.

It might be easy for the gentleman to prove the doctrines of his society to be compatible with “Paley’s Moral Philosophy,” on which he had lavished so much of his time, and of which he had read so copiously, but with the standard of the scriptures, as required in sustaining the negative of the position in debate it would not be quite so easy. Mr. B. had nothing to do with Paley or his philosophy, he had no more respect for that author’s than he had for Mr. P’s. Opinions; and he would take no man’s opinion as evidence against the bible. Mr. P. had, and perhaps very judiciously, thought proper to abandon the proposition in discussion, and assume as his position “The morality of the doctrines of his society.” Let him then acknowledge that he found his former position untenable, and that he could not successfully encounter the invincible testimony of the word of God; that he had found it hard for him to kick against the pricks, and then might another subject be selected for discussion.

[Twenty minutes had now been occupied.]



Mr. P. reiterated that the morality of the doctrines of his society was the point that it was his duty to establish. If therefore he should succeed in maintaining that they were compatible with moral philosophy his position would be sustained.

[Here Mr. P. read another extract from Paley’s Moral Philosophy.]

It was then a principle of moral philosophy, that if a person was aware that any course of conduct would result in the injury of another person, he was an aggressor, and guilty of injuring such person in not refraining from such course: The use of ardent spirits all were aware resulted in the great injury of thousands and tens of thousands of our countrymen and fellow-beings. Through it thousands of worse than widowed mothers, together with their emaciated and starving children, were deprived of the care and affection of a husband and a father; and through its baneful use that creature which was formed in the image of his Maker was transformed to worse than a brute, and sunken beneath the condition of even the unintelligent animal creation. This then was sufficient evidence that there was a moral obligation binding upon all to unite in the endeavor to arrest the cause of intemperance, and abandon that from which it proceeded. The scripture had no direct bearing upon the subject. He had shown from the principles of morality which were admitted as the sentiments of the age, and taught in our

institutions of learning, that the traffic or use of alcoholic drinks involved those guilty of it in the crime of wantonly and willfully injuring their fellow-men, which was of course immoral. By our common law, if a person knowingly aided in furnishing an instrument of death for the destruction of a fellow-being, he was implicated and considered accessory to the murder of that being. That ardent spirits were instrumental in the destruction of thousands of our fellow-citizens annually, was a fact universally known. In some instances they resulted in the murder of the persons participating in their beastly draught, but in many other cases in that of others unpolluted. by them, but falling victims to the infuriated and demonized passions of those under the influence of intoxication or drunkenness. The dealer in alcoholic drinks, which were not only capable but absolutely certain of such consequences, as shown by experience, was therefore guilty, according to the common law, of being accessory to the crime committed under their nefarious influence. Mr. B. had quoted Paul's direction to Timothy; but he should like to know if the wine which Paul recommended Timothy to use was like ours, and productive of such ruinous effects. Could the apostle have recommended such a nefarious article? He thought not. His opponent had also continued to quote various passages from the bible, showing instances of its use among the prophets and others, and in some cases to excess; but was the gentleman aware that God had given statutes not good, and precepts by which we could not live? This was the case, and by indulging in the use of alcohol it was found we could not live, and evil consequences resulted. [Here Mr. P. read something about "fifteen respectable gentlemen" (physicians we believe). who upon investigation had come to the conclusion that the moderate use of wine eventuated in drunkenness.] The use of alcoholic drinks in small quantities effected the faculties to some extent, and it must be evident that the moderate use of them could not but result in drunkenness. No man was ever a drunkard at the commencement, nor had he naturally a thirst for intoxicating drinks, but a taste for them was artificial and acquired, and it was this unnatural thirst thus brought on by the moderate use of them that induced drunkenness. The bible denounced the drunkard, and since drunkenness was but the effect of that of which the moderate use was the cause, total abstinence, the effectual and only preventive of it, was the doctrine of the bible. Search the scriptures and we should find that the best of God's servants had been total abstinent from wine and drunkenness, as for instance the priests of the Old Testament times, Sampson and the Nazarenes, and John the Baptist who came preaching the advent of Christ. It is true some had used wine; but the time had now come when men must abstain from meats which caused their brethren to offend. Wine was not necessary nor nourishing to mankind; but was worse than useless; it was destructive of human life, and brought many to premature and untimely graves.



Mr. Beebe said the gentleman had promised in a former stage of the discussion that he would nail him to the scriptures, and by them establish the doctrines for which he contended; but he had finally discovered the incongruity of the sentiments for which he was the able advocate with that best of books, the bible: he had gravely asserted that the scriptures had no direct bearing upon the subject, and had therefore repeated the declaration of his assumption of a different position. That there was nothing in the scriptures which could be made to bear in favor of the doctrines by him contended for, would not be disputed; but that the scriptures bore a fearful testimony against the doctrines of his society had been fully demonstrated. The gentleman had assumed the task of establishing a theory of morality upon principles of philanthropy: a theory on which the scriptures had no direct bearing! And should he succeed in the establishment of his theory he might bequeath it to his "total abstinence" confederates,

and by them it might be regarded as a priceless boon; but christians had a more sure word of prophecy unto which they did well to take heed. They did not require the new theory as either a help or an ornament to the doctrine or morality of the bible.

The gentleman had inflicted on us another copious selection from his favorite author, Mr. Paley, from which he had arrived at the conclusion that to persist in a course which we knew or had reason to believe would, or might result in injury to our fellow-men, involved immorality and sin on the part of the person so persisting, as was the case in the Jewish code, with the man whose ox was wont to push, &c. The inference drawn by the gentleman was that intemperance was an ox that had been wont to push, and the only safe way to prevent his doing mischief was by the total abstinence doctrine, and consequently a moral obligation was binding on all moderate drinkers to take the pledge, or they were otherwise held justly responsible for all the evils of intemperance. This theory appeared as strange as novel: but before we dismissed our bibles, as being distanced and thrown in the background by modern doctrines, we should examine the bearing of the supposed substitute for the precepts and examples of our Savior. It had been shown by the most irrefragable testimony, that evils, similar to those in modern times, had in every age resulted from an intemperate use of wine and strong drinks; but, by the manner prescribed *as the only safe way*, neither Christ nor his apostles had “taken a stand” against them: neither he nor they signed the pledge; neither he nor they abstained from the use of that wine which when improperly used produced such pernicious effects. The gentleman’s new theory of philosophical morality therefore charged Christ and his apostles with having been accessory to, if not the absolute cause of all the misery and crime produced by the intemperate use of intoxicating drinks. But was this imputation upon the blessed Savior, his holy apostles and all those who preferred the precepts of Christ to the commandments of men, just? Was the pattern laid down by the Savior, for the imitation of his disciples throughout all time, liable to such consequences? Well might the heavens be astonished and the éarth afraid when men dared thus openly to blaspheme the sacred name of Christ! To expose the fallacy of this novel theory, to vindicate the doctrine of Christ and the precepts of the King of Zion from such reflections, he would show from many portions of the New Testament, that although Christ and his apostles drank wine, and allowed the temperate use of it in the church, they neither countenanced nor allowed the intemperate use of it; but he would previously prove by a few clear, plain and pointed passages, that the only safe, admissible and infallible rule upon the subject was not the pledge of total abstinence contended for by his opponent; but the high imperial authority of our Lord Jesus Christ, and that defined by his apostles.

“And Jesus came and spake unto them, (the eleven apostles) saying, All power is given unto me, in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you.” – Matt. xxviii. 18-20.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” – 2 Tim. iii, 16, 17.

At the transfiguration a voice came out of the cloud and said, “This is my beloved Son, hear ye him !” – Matt. Xvii. 5; Luke ix. 35; 2 Peter i. 18.

And Jesus said unto them, (the apostles) “Verily, I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel.” – Matt. xix. 28.

By these scriptures it was taught: Ist, That Christ, as Head over his church, had all power and authority in heaven and earth.

2. That he had authorized his servants to teach the observance of nothing more nor less than what he had commanded.

3. That the scriptures were a perfect and infallible rule of life and deportment to the man of God.

4. That the whole cloud of bible testimony directed obedience to Christ in all his precepts do. That Christ had associated his apostles with himself in judgment, and seated them on thrones of judgment, (not legislation) and their decisions in all matters relative to his kingdom were final and conclusive, and from their decisions there was no appeal.

On such authority as the above, Mr. B. said hé would now bring forward the passages by which he designed to repel the aspersions cast upon Christ and his gospel, by those who with the gentleman claimed for the modern doctrines of the abstinence society, that their pledge was the only safe and effectual barrier to intemperance:

“And be ye not drunken with wine wherein is excess; but be ye filled with the Spirit.” – Eph. v. 18. If, as had been contended, the wine here spoken of possessed no intoxicating qualities, how could the Ephesian saints have been drunken from the excessive use of it? And if the moderate use of intoxicating wine was immoral, why had not the apostle forbidden the use of it altogether. In this, with the preceding and succeeding chapters, the apostle dwelt upon the rule of the christian’s faith and practice; and in commanding the apostles to avoid drunkards and drunkenness, why had not this apostle told the saints that the only safe rule was to abstain totally from the use of wine? Evidently because he had he no authority so to tell them: had he told them so he would have conflicted with the rule which Christ had given in Eph. v. 1-18.

“But I have written unto you not to keep company, if any man that is called a brother be a drunkard, &c., with such an one, no, not to eat.” – 1 Cor. v. 11.

“Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God.” 1 Cor. vi. 10. “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 in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.” – Matt. xxiv. 49-51; Luke xi. 45, 46.

“And take heed to yourselves, lest at any time your heart be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares.” – Luke xxi. 34.

“They that be drunken are drunken in the night; but let us who are of the day be sober; putting on the breastplate of faith.” – 1 Thess. v. 7, 8.

“Now the works of the flesh are manifest, which are these: idolatry, witchcraft, hatred, variance, emulations, wrath, Strife, sedition, heresy, envyings, murder, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” “But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law; and they that are Christ’s have crucified the flesh, with the affections and lusts.” – Gal. v. 19, 24.

“Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us.” – 2 Thess. iii. 6.

Having rejected the bible as having no bearing on the subject, the gentleman had availed himself of a more popular standard of morality, and one that was better adapted to his purpose; a standard which he averred was admitted and taught in our institutions of learning, and sanctioned by the present age. This modern standard would sustain him; but it would also prove the affirmative of the last proposition, that the doctrines of the abstinence society were subversive of the principles of democracy and of true religion. By his own testimony our institutions of learning were already being corrupted, as well as the sentiments of the current age, as would be more fully shown at a proper stage of the discussion.

The gentleman had charged the venders of intoxicating liquors with being not only accessory to, but actually guilty, by the laws of our land, *of deliberate murder!* Mr. B. did not profess to be very familiar with the laws of our land there might be such statutes as the gentleman had asserted in our code; but he had never heard of them before; he wondered why the advocates of the new theory did not have all venders of wines indicted and punished according to Law. If such a law could be found in our civil code, he was positive nothing like it could be found in the divine law. Mr. P. had queried whether the wine recommended by Paul to Timothy was like our modern wines. So far as intoxicating qualities were concerned it was similar, or the apostle would not have restricted Timothy to a little. Mr. P. had also asserted, that God had given statutes not good, and precepts by which we could not live, but had neither in this nor in any other case referred to chapter and verse. He (Mr. B.) knew of no such passage in the bible; he had been in the habit of believing, with David and Paul, that the law of the Lord was perfect; that the law was holy, &c. He strongly suspected Mr. P’s. passage denouncing the law and government of God, was quoted from his new theory of philosophical morality. Those who were under the impression that the divine government was not good, might well be expected to attempt an improvement of it, either by repeal or revision but this was an undertaking in which he desired to have no agency. Mr. P. had spoken of lawyers and doctors, and clergy, &c., whose aid he seemed desirous of securing, and this reminded him that his divine Lord was once surrounded by doctors and lawyers with whom he disputed in the temple, and it appeared that the dispute was not yet settled, as doctors and lawyers were still quoted to oppose what Christ had said. The gentleman had asserted that the best of God’s servants had abstained from the use of wine! According to this, Melchisedek, king of Salem, and priest to the Most High God, was a servant inferior to the priests of the order of Aaron, and Aaron was superior to Christ who came eating bread and drinking wine! But it was not true that the priests of Aaron’s family abstained from the use of wine, except when officially engaged in the service of the tabernacle or temple. Special provision was made by God himself, that those priests should be supplied with a tithe of the wine manufactured by their brethren, and they were on some occasions actually required to drink of it. John the Baptist, as a Nazarene, came neither eating bread nor drinking wine; but this was because as a Nazarene he was not allowed to drink wine, but not because he was better than our Lord who came eating and drinking, for the latchet of his shoes John was “not worthy to unloose.”

[Twenty minutes had now been occupied.]



Mr. P. said that anatomical analysis had proved that the use of alcoholic drinks of the day was absolutely deleterious and destructive to health, in however small or moderate quantities they might be used. Eminent physicians had decided that the poisonous drugs which went so largely into the composition of our alcoholic beverages, injured and incapacitated several organs of the body for the discharge of their respective functions. A person addicted to drinking had had a part of his breast torn off by the discharge of a gun, so that his heart could be seen and examined; observations were made upon it, and experiments tried by physicians, from which the nefarious effects of modern rum were perfectly visible and indubitable, as these physicians testified. Science and experience proved the propriety and expediency of abstaining entirely from that which produced such baneful effects, and which was in no case productive of good.

His opponent had referred to the wine which Christ made at the wedding, but it was not compatible with the character of Christ to suppose that upon that occasion he really manufactured a wine that was capable of producing intoxication. This could not be so. It was derogatory to his divine character to suppose that this was the case. There were six water pots, and he commanded them to be filled with water, and the water was made wine; and that was the very best of wine: it would be well if at this day there were no wines worse than that produced from water. The wine Christ produced so far from possessing the nefarious properties of the wines of the present day, would have made drunken men sober! The wine which had been used at that wedding was the pure juice of the grape, and would not produce intoxication, or it would not have been an article of entertainment for Christ and his disciples; but our wines on the contrary bore no affinity to it; as they were neither the pure juice of the grape, nor would they fail to produce intoxication. The wines of the present day were filthy and poisonous compounds of the most disgusting and deleterious materials, and their use was attended with consequences to which the wine and the six water pots could have had no tendency. Men might harp upon technicalities and quibble upon minor points, but when the evils of intemperance stared us fully in the face and surrounded us upon every hand as at present, it was a violation of moral responsibility, and a disregard of our duty to our fellow-man and to our Maker to continue to be the advocates and practicers of that which produced it. Why should the gentleman himself refuse to aid those who were exerting their every energy to promote the happiness of our countrymen and mankind at large by discouraging: the use of alcoholic drinks as a beverage, since as he had stated, he was not accustomed to patronize the bars of our taverns? It was probable, however, the gentleman had friends that were tavern keepers, and was tenacious of their interests.

Drunkenness was not, as had been alleged, attributable entirely to the excessive use of alcoholic liquors: for were it not for the moderate use there would not be an immoderate use. If the present generation should all take the total abstinence pledge, after the present race of drunkards should die off drunkenness would not exist; but if the present generation persisted in its moderate use, that thirst for it would grow with their growth and increase with their strength, and posterity would be involved in the same degradation and distress as that from which we were just emerging, which would indeed be a gloomy prospect. But from the success of the total abstinence doctrines the moralist and philosopher had reason for a much happier hope.

The principles of his society he had shown to accord with moral philosophy, and that certainly accorded with the doctrine of the bible; for none could aver that the scriptures were inconsistent with morality, or morality reversive of the scriptures.

It was true there were in ancient times some wines that would produce drunkenness, and destroy the souls and bodies of men as at present; but that used by the patriarchs, prophets and apostles without divine interdiction was not of this sort. That kind was spoken of in the scriptures in terms of the strongest condemnation: of that sort it was said, "Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise." This was a kind that corresponded to some extent with our modern wines, although he would not assume to say that it was composed of such noxious and nefarious ingredients as ours. Bottles of wine as they were imported to this country had been analyzed and found to contain filthy and disgusting matter, detrimental and deadly to health. When, therefore, additionally corrupted by our own venders, it must indeed be like almost anything else but the pure juice of the grape. In view of its ruinous effects upon both the mental and physical faculties, there was certainly a moral obligation binding upon us to repel this great national curse. Besides its disastrous effects in time, it had a bearing even upon eternity; it incapacitated the minds of the children of men to receive the divine influence, and had been the means of dismembering from the church many who had already joined it. In the course of the debate Mr. P. thought he should be able to make it appear that total abstinence was a bible doctrine, and that the use of the wine we had, which was a mocker, was anti-scriptural. The affirmative could not show it to be a duty to drink wine of any sort, or to traffic in it; but the traffic and use of that which was a mocker, as most assuredly was ours, was absolutely prohibited.

[The twenty minutes allotted had now expired.]



Mr. Beebe said it might be justly regarded as a fearful evidence of the depravity of the human heart that men had attempted to analyze nature, to study the anatomy of the human body, to try experiments upon and watch the palpitations of the human heart, for the purpose of raising objections to the truth of God. Studies which when pursued for nobler purposes were laudable, when prosecuted for the purpose of impeaching the veracity of Jehovah were awful indeed. No testimony could be admissible which had been wrung from the mangled body of the person whose heart was said to have been laid bare in consequence of his having had his breast shot away; nor could any such testimony bear against what God had said in the scriptures of truth. To say nothing of the inconsistency and improbability of the case referred to, the observations made by scientific sceptics might have been produced by the deranged state of the patient's body. But the arguments of Mr. P. and his testimony from physicians and others to prove the evil effects of intemperance were altogether gratuitous and unnecessary, as that point had not been contested, and was entirely irrelevant to the propositions on which the affirmative and negative were at issue. Mr. P. might with equal propriety and relevancy have attempted to prove that a comet had fallen or a meteor had exploded. He had undertaken to sustain the negative of the propositions mutually agreed upon for discussion: it was therefore his duty in the first place to prove that the doctrine of his society was scriptural, and did not impugn Christ and the apostles; but how widely he had wandered from the subject must have been apparent to all.

Mr. P. had expressed a thought that it was incompatible with a correct conception of the character of Christ to believe that the wine made by him at Cana of Galilee was such as would produce intoxication; and to sustain this strange idea he had not hesitated to: present Christ as an impostor, deceiver or

juggler: for if Christ did not really convert the water into wine the people were deceived. If that which was produced from the water on which the miracle was wrought did not possess all the real properties of wine, it was not wine. All the elements of the *real article* were necessary to constitute it wine. If in fact, as alleged by Mr. P., he had only produced from the water pots a medicine to cure drunkards, there could have been no propriety in calling that medicine wine, since its effects were the very reverse. To charge Christ with having pretended to make wine of water by a miracle, and with having led the people to believe that the article was the very best of wine, when indeed it did not possess the qualities of wine, involved the charge of juggling. Simon Magos, or the magicians of Pharaoh, might have wrought greater miracles than Mr. P. would admit Jesus wrought on the occasion referred to. But, To the word and to the testimony: if any speak not according to these it is because there is no light in them. [Here Mr. B. read John ii. 1-11.] The governor of the feast, who was of course a competent judge,⁵ without knowing whence it was, pronounced it better than any which had been used at the feast; and the wines used at wedding feasts were of the strongest kind, as was well known by all who were acquainted with eastern customs; they were old wines that had been kept for the occasion from the birth of the parties married⁶. But in how different a light would Mr. P. present this miracle in which John says, “Jesus manifested forth his glory;” and on which occasion “his disciples believed on him,” (John ii. 11) from that presented by the scriptures and oriental history! It could be no more astonishing that our Lord produced weak wine, than that he drank the common wines then in use among the Jews. But that neither the making, furnishing to others or drinking of *real* wine could contaminate him or his disciples, would be established by the following, in addition to the strong array of scriptures already quoted, viz.: “Hearken unto me,” said Jesus, “every one of you, and understand, There is nothing without a man that entereth into him can defile him; but the things which come out of him, those things are they that defile the man. If any man hath ears to hear, let him hear.” – Mark vii. 14, 16. To the disciples of Christ the apostle had moreover said, “Let no man judge you in meats or in drinks, or in respect to an holy day, or the new moons, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ.” – Col. ii. 16, 17, also to the end of the chapter. These scriptures, together with the circumstance of Christ’s having made and furnished wine as above at Cana of Galilee, his having chosen it as a symbol of his blood in the New Testament shed for many, and as such administered it at the institution of the supper, and enjoined a perpetuation of its use to the end of time, and the direction of Paul to Timothy to use it moderately, together, also, with the absence of a solitary passage in either the Old or New Testament discountenancing the moderate use of it, were amply sufficient to wipe away the stigma and reproach sought to be cast upon those who conscientiously objected to the total abstinence society, by them who would make void the law of God by the traditions of men, and who taught for doctrines the commandments of men.

Mr. P. had betrayed one leading principle of his novel system of philosophical morality, which required a remark or two, viz.: that it belonged to finite worms of the dust to determine what course it was

⁵ On this passage of St. Paul Theophylact remarks, That no one might suspect that their taste was vitiated by having drunk to excess, so as not to know water from wine, our Savior orders it to be first carried to the governor of the feast, who certainly was sober; for those who on such occasions are entrusted with this office observe the strictest sobriety, that they may be able properly to regulate the whole.” – Oriental Customs, vol. 1, p. 320.

⁶ “The Abbe Mariti, speaking of the age of the wines of Cyprus, says, ‘The oldest wines used in commerce do not exceed eight or ten years. It is not true, as has been reported, that there is some of it an hundred years old; but it is certain that at the birth of a son or a daughter, the father causes a jar filled with wine to be buried in the earth, having first taken the precaution to seal it hermetically; in this manner it may be kept till these children marry. It is then placed on the table before the bride and bridegroom, and is distributed among their relations, and the other guests invited to the wedding,’ – Travels in Cyprus, vol. 1, p. 229.

proper for the God of heaven to pursue, to set bounds for the Almighty, and in the plenitude of our wisdom to fix the bounds beyond which the Lord might go without derogating from his divine perfections! Were these the beauties of the new-fangled system, for which the bible was to be laid aside? Then well might the saint of God say, “My soul, come not thou into their secret: unto their assembly, mine honor, be thou not united.” God was himself the standard of perfection, and under no law out of or above himself. Things were right simply because he had done them, and because they were in accordance with that will which could not be wrong, and his creatures should rather say with David, “I was dumb, because thou didst it,” than to attempt to arraign their Maker at the bar of human reason. To wrest the scriptures and say. they could not mean what they plainly said, because what they said might not comport with our weak sense of right, was most awfully presumptuous.

In reply to the demand why he did not unite in efforts which were made to suppress drunkenness, &c., Mr. B. said that he already occupied bible grounds, and he did not wish to be “wise above what was written.” On bible principles he had been engaged in a warfare against sin for many years, and he had not yet lost confidence in the rule which God had given, but desired to abide by it. As that divine rule discountenanced vice in all its multiform outbreakings, so did he. He would challenge his opponent to bring from the ranks of his boasted combination of “reformed inebriates,” one who had more uniformly contended, by precept and example, against the excessive use of intoxicating drinks than himself. But he had not been stimulated to this by any new theory that could be traced to any six inebriates at Baltimore or elsewhere for its origin. The word of God taught that we should live soberly, righteously and godly in this present world. But beyond the divine instruction he was not at liberty to go, and thus sin that grace might abound.

To the insinuation that tavern keepers were friendly to him, and that he advocated their cause, Mr. B. replied that he was not aware of having at any time invaded the rights of tavern keepers; he had not spent his breath in vilifying or abusing them, and if a plain exhibition of the scriptures of truth was an advocacy of their cause, then, and not otherwise, was the declaration true, for in no other way had he advocated their cause. Similar reproaches had been heaped on the head of his divine Master, who was called a wine bibber, a gluttonous man, and a friend of publicans and sinners: and notwithstanding the reproaches of Christ his Lord might be entailed to him, he hoped to be able to so deport himself as to merit the friendship of his fellow-citizens.

The very strange argument, if indeed argument it was, that excessive drinking did not, and moderate drinking did produce drunkenness, required no reply; it was but another attempt to charge on such as Christ and his apostles the cause of intemperance, with all the evils connected with drunkenness.

Mr. P. had condescended to admit that some ancient wines produced pernicious effects; but of that sort he had given us his *ipse dixit* that the patriarchs and men of God did not drink! Would he tell the meeting whether Noah and righteous Lot became drunk on the innocent or “nefarious” kind of wine that was in use in their day? To prove that there were two kinds of wine in use among the ancients, the one harmless and the other capable of producing intoxication, Prov. xx. 1 had been quoted: “Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise.” But to answer the purpose intended by Mr. P. this text should be rendered, “One kind of wine is a mocker, and raging,” &c. But this proverb was written of wines and Strong drinks generally, and only proved that in ancient as in modern times there were wines and strong drinks capable of producing all the evil consequences that result from them in this day. But who were the *unwise* that were deceived by them? Let the wise man reply, “Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek

mixed wine.” – Prov. xxiii. 29, 30. The wise man and Mr. P. were at antipodes on this subject, the latter contending that the moderate use of liquors resulted in intoxication; but the wise man a continuance long at the wine: “At last,” said Solomon, (not at the commencement or in a judicious use of it) “it biteth like a serpent and stingeth like an adder.”

In his closing remarks, Mr. P., when last up, had challenged scriptural proof that God had ever made it the duty of any of his creatures to drink wine, &c., and that he had ever authorized them to traffic in wine. A precept embodying all the testimony sought for in the challenge, was contained in Deut. xiv. 23: “And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine and of thine oil, and the firstlings of thine herds and of thy flocks; that thou mayest learn to fear the Lord thy God always. And if the way be too long for thee, so that thou art not able to carry it, or if the place be too far from thee, which the Lord thy God shall choose, to set his name there, when the Lord thy God hath blessed thee: then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose. And thou shalt bestow that money for whatsoever thy soul lusteth after; for oxen or for sheep, OR FOR WINE, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thy household.” Here was the testimony which the gentleman had so exultingly demanded, that God had commanded the use of and traffic in wine and strong drink. Nor were the subjects of the command restricted in the purchase of their wines to some particular kinds: they were at liberty to buy or use wine or strong drink, or whatsoever they desired. Again in a well known instance it had been enjoined on the disciples of Christ, “Drink ye all of it;” and “Do this until I come again,” &c. These directions had been given by the highest authority, and on a most solemn occasion. What further proof did the gentleman require? He would now call on Mr. P. to lay his finger on the passage of scripture in which, as he had asserted, the use of that wine which was a mocker was. *absolutely prohibited*.

Mr. Pierce said he had been repeatedly and continually challenged to produce scripture authority for a total abstinence society, and he should now do so. He should bring an instance that would be satisfactory to the most fastidious, and that must put to silence all further demands on this score. It was a case ‘precisely in point, a case in which a pledge was taken to total abstinence, and a society was formed and blessed of God in the cause. He referred to the Rechabites, an account of whom was given in the bible: – “And I set before the sons of the house of the Rechabites pots full of wine, and cups; and I said unto them, Drink ye wine. But they said, *We will drink no wine*; for Jonadab, the son of Rechab, our father, commanded us, saying, Ye shall drink no wine; neither ye, nor your sons for ever.” “Therefore thus saith the Lord of Hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever.” Thus he had established his position, and had shown that so far from the total abstinence doctrine of his society’s being anti-scriptural, that it was sanctioned and sustained by the scriptures, and that a blessing was pronounced upon those who adhered strictly to it, and God had declared that “Jonadab the son of Rechab should not want a man to stand before him for ever.” Much had been said in the course of the present discussion against the total abstinence society as being a human invention, and its advocates had been charged with being wise above what was written, and with presumption and wickedness in uniting with a humanly devised institution, and ascribing moral merits to it; but here was an instance of a human invention having been adopted and blessed of God: for although total abstinence from wine had not been divinely commanded, Jonadab instituted it in his family to be preserved and persevered in by his posterity, and God had blessed him and said he should not want a man to stand before him for ever. His opponent had persisted in a very serious strain of declamation against all human inventions; but at the same time he did not hesitate to avail himself of

the advantages of such inventions, for from the best information in his (Mr. P's.) possession, he was a merchant, and baker, and preacher and printer! This brought to his recollection an alleged case of a man who went into a village and denounced the various medical systems in practice, the Mineral, Botanic and Thompsonian, making a very plausible representation of the evils of each. After having succeeded in proselyting some of the townsmen, much to their chagrin and to the surprise of the remainder, he set up a doctor shop himself! The total abstinence society, although human invention, in its object and principles, which were benevolence, philanthropy and morality, accorded with the bible, and he defied any to disprove it.

Authority had been given by Paul for total abstinence societies; for he had said, "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended or is made weak." This society then did as Paul had said it was good to do; and for doing so they were charged with being anti-scriptural, and implicating Christ and the apostles, and Paul among the rest, as immoral and wicked! By the means of wine our brothers were made to offend and to stumble, and were made weak, and Paul had said that under such circumstances it was good not to drink wine, and just so said the total abstinence society. Here was scripture proof of the correctness of the doctrine of the total abstinence society, and what further proof could his opponent want?

The effect of the movements of the society afforded ample evidence in themselves that the institution or invention, whether human or otherwise, was divinely approved. Under its exertions much good had been accomplished, many abandoned inebriates had been reclaimed, and certainly anything good in itself was not incompatible with the scriptures, but perfectly congenial and agreeable with them. Men who had devoted their time almost exclusively to the study of the scriptures, and who were ministers of Christ, and a large majority of such ministers throughout our country, had cooperated with this society, and had decided that it was in perfect harmony with the bible. He had now proved, he hoped, to the satisfaction of all, that under existing circumstances it was immoral to traffic in alcoholic drinks, nefarious, poisonous and destructive as they were in their tendency.



Mr. Beebe said from the opening of the discussion his hopes and fears had been alternately excited, with regard to the willingness of his opponent to come to a scriptural test of the doctrines involved in the controversy. Frequent promises had been made by the gentleman that he would, *presently*, come to the bible and nail the affirmative to the scriptures; but, anon, all hopes based upon such promises were: dashed, by declarations that the scriptures had no direct bearing upon the subject! At length, however, the long looked for scriptural testimony was produced. A case was brought, not however for the first time during the discussion, but with increased assurance of its adaptedness to his purpose; and with it the gentleman assayed to establish beyond the power of successful contradiction, that there was a *humanly invented total abstinence society* mentioned in the scriptures of which God had approved! The scripture brought forward to support this assumption, was the case of the Rechabites mentioned Jer. xxxv., which he would read, and submit whether anything contained in it sustained the assertion that God had approved a total abstinence society. [Here Mr. B. read the chapter.]

There was then no account given in the quotations made by Mr. P., or their connection, of an organized society of any kind; the family of the Rechabites, or rather that portion which embraced the sons of Jonadab, had obeyed the voice of Jonadab their father, who had commanded them, saying, "Ye shall

drink no wines, neither ye nor your sons for ever; neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents; that ye may live many days in the land. where ye be strangers.” – Jer. xxxv. 6, 7. There seemed to be some dissimilarity between the cases of the Rechabites and the Washingtonians. If the former were a pattern for the latter, abstinence from building or dwelling in houses, and from all agricultural pursuits was as indispensably necessary as abstinence from wine. The chapter afforded the same authority for total abstinence from sowing seed, planting vineyards, owning real estate, or building and inhabiting houses, as for abstinence from wine. The gentleman had averred that God manifested his approbation of the course adopted and pursued by the Rechabites, as a human invention! But if he had read his bible with a little more attention, he would have found that the strict obedience of the Rechabites to the command of their father, and not their abstinence from wine, was what God commended. ‘For God had commanded in the decalogue, in the first command with promise, saying, “Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee,” on which Paul, in Eph. vi. 1, 3, founded his exhortation, “Children, obey your parents in the Lord, that it may be well with thee, and thou mayest live long on the earth.” Therefore as the children of Jonadab had obeyed their father, in doing so they had obeyed the command of God; not a command to abstain from wine, for God had given them no such command; but to honor their father, and as proof that this is what the Lord approved, the very promise connected with the command in the decalogue, was repeated and applied to them. “And Jeremiah said unto the house of the Rechabites,” (not to the total abstinence society) “Thus saith the Lord of hosts, the God of Israel, because ye have obeyed the command of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you, therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.” – Jer. xxxv. 18, 19. Who would understand the prophet to be describing a total abstinence society? That which the Lord approved in the Rechabites, would not be found characteristic of modern abstinence societies; but frequently the very reverse. Children, instead of being taught to honor and obey their parents, had been, in some cases, at least, taught to disrespect and disobey them. Where it was known that their parents had conscientious objections to the societies, and had forbidden their children to join them, they had been urged to disobey, and the impression had been attempted to be made on their weak minds, that their parents were unworthy of respect. Were such the Rechabites of our age?

There was, however, one example, and but one, of a regularly organized total abstinence society, where a pledge was taken by the members, mentioned in the scriptures; the gentleman had failed to notice it; perhaps it might have escaped his recollection; therefore he would bring it forward, as he did not wish to deprive the gentleman of any example of which it would be proper for him to avail himself. A record of the organization, number, respectability, and even the pledge of the society alluded to would be found in the Acts of the Apostles, xxiii. 12-15, which he would read: “And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul. And there were more than forty which had made this conspiracy,” or taken this pledge. There was certainly much greater similarity between the society last described and that represented by the gentleman, than between the latter and the family of Jonadab, the son of Rechab. Mr. B. denied that he had declaimed against all humanly invented institutions. In discussing the comparative merits of the bible doctrine and that of the abstinence society, he had contended earnestly for the superiority of the scriptures over all humanly invented rules, for the doctrine of Christ in preference to the traditions of men. Christ and his apostles had also so contended, and denounced the pious scribes and pharisees for making void the law of God by their own traditions, and for teaching for doctrines the commandments of men. To the gentleman’s sarcastic allusion to him, as a practical patron

of human inventions, he felt but little disposition to reply. He did not consider the preaching of the gospel agreeable to the institution of our Lord Jesus Christ, as a mere human invention, however it might be regarded by those who made a science of what they called the preaching of the gospel; neither did he follow it as a worldly calling: he labored in the gospel ministry from a conviction that he was called thereto by the Lord, as was Aaron to the priesthood. In regard to his temporal affairs, and the business in which he had found it necessary to be engaged for the support of himself and family, he could perceive no similarity between it and the case of the quack doctor, alluded to by his opponent. As a citizen of the world, in common with his fellow-men, he held it as his privilege to procure his bread by the honest sweat of his face; the same privilege and duty, in his estimation, belonged to all men by a divine appointment, which the gentleman might read, Gen. i. 28, also iii. 19. As a citizen of the world he could therefore labor with his hands as did Paul and the other apostles; but as a citizen of the Zion of God, he was bound to denounce all human inventions, in all matters relating to the religious deportment of the subjects of Christ's spiritual government. If his opponent could show that during the discussion, or at any other time, he had disclaimed habits of industry, or honest enterprise in the affairs of this life, he called on him to do so; but if otherwise, his similitude was inappropriate and unhappy. The often reiterated declaration of the gentleman, that the Total Abstinence Society was in harmony with the bible, and his defiance of counter testimony; was badly timed, after it had been proved that its fundamental doctrine was anti-scriptural, and that it charged Christ and his apostles with, immorality and sin. Such testimony had been presented, and Mr. P. had admitted its force, whereupon he had denied that the scriptures had any direct bearing on the subject, and had assumed a new and altogether dissimilar position. His positions were laid down and abandoned with astonishing agility; they served the gentleman as matters of mere convenience: if closely pursued on any one of them he could retreat to another; and if occasion required, the retrograde motion was not at all difficult.

The last reference made by Mr. P. to the scriptures demanded serious consideration. Paul had said, "It is good neither to eat flesh nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." This text was found Rom. xiv. 21. The instructions of this chapter were given and applied to the church of God, and to the church exclusively, in which the apostle had set forth the relative duties of the saints, and in which he had enjoined upon those members of the church which were strong, to bear the infirmities of the weak. "And if thy brother," said the inspired writer, "be grieved with thy meat, now walkest thou uncharitably. Destroy not him with thy meat for whom Christ died. For the kingdom of God is not meat and drink; but righteousness, and -peace, and joy in the Holy Ghost. For meat destroy not the work of God. All things indeed are pure; but it is evil to that man who eateth with offence." Then followed the words in which Mr. P. found authority for total abstinence societies as at present organized! Meat was here spoken of in distinction from drink, and the apostle insisted that the peace of the church of God, the union and fellowship of her members, ought to be dearer to all than any of the temporal blessings we enjoyed. If wine was here objected to, so also was flesh; it could not be therefore because there was evil in the wine, more than in the flesh; for Paul had declared they were both pure. And if the gentleman would read the commencement of this chapter, he would find a doctrine quite irreconcilable with that for which he contended. "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things, another who is weak eateth herbs. Let not him that eateth despise him that eateth not; and let not him that eateth not, judge him that eateth, for God had received him," &c. The same rule which the apostle applied to eating flesh and drinking wine, he also, in verses 5 and 6, applied to special regard paid by the saints to particular days. In verse 2 he forbade their judging each other in these particulars, as also in Col. ii. 16: "Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon,

or of the Sabbath days.” If the gentleman could find positive, and, as he claimed, incontrovertible authority in this chapter for total abstinence from wine, did not the same authority also prohibit flesh? Would it be a fair construction of 1 Tim. v. 23, “Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities,” to insist that the apostle required a total abstinence from water? Certainly not; yet it would be equally as just as the conclusion which the gentleman had labored to establish from Rom. xiv. 21. If Paul intended his exhortation to the Roman church as authority for, or a commendation of total abstinence societies, pledges, &c., why had he continued the temperate use of wine himself, and recommended its use to Timothy?

Mr. P. had said that much good had been done by his society, and anything productive of good must be in harmony with the scriptures. This was a new, an ingenious, but altogether an inadmissible method of interpreting the scriptures: according to it we had only to determine by human judgment what was good, or evil, and if the bible testified against what human reason called good, or approved of what men regarded as evil, the inference would be easy, that the bible could not mean what it said. Old Saul might, on this principle, have founded a plea that he had obeyed the design of God’s command, although he had spared the life of Agag, and the best of the sheep and oxen, which God had commanded him utterly to destroy, for the preservation of life must have been in itself, good. But upon this mode of disposing of the scriptures, the rule which God had given would be made void, human judgment enthroned in power to decide, and any heathen oracle would answer as valuable an end as the scriptures, and either would be as serviceable as the plumb line of the workman who bent it to suit his defective work.

[Twenty minutes having been occupied, the floor was yielded to the negative.]



Mr. Pierce said that while he held that at the present time there was a moral obligation binding upon all to totally abstain from the use of alcoholic drinks in view of their ruinous consequences, he had not charged Christ nor the apostles, nor any who in former times had participated in the use of wine with immorality or wickedness; and therefore the whole drift of his opponent’s argument had missed him. Things which at one time and under certain circumstances might be moral and expedient, at another time and under other circumstances might be immoral in the greatest degree. Hence as he had said before no instances adduced from the bible of the use of wine could have any bearing upon a discussion of the morality or expediency of abstinence therefrom at the present time. Nor could the fact that in modern times any particular thing was right, implicate those of ancient times as having done wrong in practicing it. This he had stated before, and his opponent had not met him upon it; but had found it convenient to make no allusion to it, and to persist in the same course of argument that had thus conclusively been made irrelevant. Even from a practice divinely authorized under some circumstances, immorality might result under others. For instance God had instituted a monarchical government among the Hebrews, and had ordained the anointing of kings in his name, and it was under such circumstances wrong to resist such a form of government: for David had said, The Lord forbid that I should stretch forth my hand against the Lord’s anointed. But from this it would be absurd to attempt to prove that at the present time it was wrong to live under another form of government, and that our selection of a republican system involved us in the crime of being wise above what was

written. What would have been said had his opponent lived in the time of the American revolution – had he been present when that august body, the Continental Congress, were about to adopt the Declaration of Independence from British power, and disavow allegiance to the king of England – what would have been said had his opponent been there to shake his bible in their face, and tell them that kings were ordained of God, and heaven forbid that they should stretch forth their hands against the Lord’s anointed? Would he not have been spurned as a tory and an enemy to liberty? And now that revolutionary efforts were being made to disenthral our country from the despotic dominion of a more oppressive tyrant, the monster intemperance, what must be thought of him who would rise with his bible in his hand and protest against them, because, forsooth, that wines were used in ancient times?

But ministers of Christ and expositors of the scriptures, as he had before remarked, went with the total abstinence society in their enterprise and sanctioned it as compatible with the bible, and in perfect harmony with its precepts, having for its object the good of mankind. He would read an extract from the writings of the Rev. Mr. Barber, and he presumed that he was as good authority as the Rev. Mr. Beebe. [Mr. P. here read an extract from Mr. Barber, the amount of which was a statement that persons had been excluded for drunkenness, and that churches had consequently been diminished by the use of intoxicating drinks; and that it therefore behooved all christians to unite their efforts for the suppression of it, and thereby promoting the. Prosperity of the church; and a recommendation to all christians to abstain altogether from the use of that which resulted in the injury of the cause of christianity, (even from the communion table, we believe.)] It made no difference what examples were brought from the bible of the use of wine; times and circumstances had changed; and he and thousands of patriots and divines said the time had come when men must abstain from that which caused their brother to offend. The total abstinence society acted upon the principle which Paul had avowed correct, viz: that it was good to neither eat bread nor drink wine whereby a brother stumbled; and while it was thus in the most perfect harmony with the scriptures its opposers were directly in the face of them. Not only did the bible teach total abstinence by precept, but also by example. When Daniel had wine set before him by the king of Babylon he declined using it, and desired to be permitted to use pure water. And at the end of a certain period, when compared with those who drank of the king’s wine they were found to be fairer and fatter in flesh than all the children which did eat the portion of the king’s meat. And experience had proved that the same course would be attended by the same result at the present day: when those who used the limpid fluid pure as it oozed from the fountains of nature, were compared with the drinkers of wine they would be found to present a more healthy appearance, and their countenances would be fairer and their constitutions more rugged.

[Here Mr. P’s. time had expired.]



Mr. Beebe said that before replying, he would appeal to the president and board of moderators, to say whether Mr. P. had not agreed to his definition of a moral obligation, viz: That a moral obligation was that which was alike binding on all the intelligent creatures of God, under all circumstances, throughout all time. [The president and moderators unanimously decided that he had.] In his last address Mr. P. had urged the very opposite sentiment, viz: that what was, by the express law of God, binding on mankind as a moral obligation at one time, might become immoral and sinful at another time and under other

circumstances! In support of this novel and curious theory, directly contradictory of his previous admission as it was, the gentleman had referred to the establishment of regal government in Israel, by the appointment of God, under which opposition to it would have been a violation of moral obligation, and argued that therefore if the moral obligation of submission to regal governments was done away in our country, so also the principles of moral obligation in reference to drinking wine and strong drinks might also be reversed. In behalf of the society by him represented, he had labored hard and long to prove that the manufacture and use of wines and strong or intoxicating drinks had always been immoral and sinful, and even in his closing remarks when last up he had attempted to show that Daniel so considered it in his day. Strange incongruity! Could any good cause require such conflicting arguments? If the gentleman had at first taken the ground which he now occupied, and admitted that it was once perfectly moral, and that the scriptures sanctioned the manufacture and temperate use of alcoholic drinks, but that by a change of time and circumstances the bible was no more to be regarded as an infallible rule, much time might have been saved. But he had assumed to prove that the doctrines of his society, by him advocated, were as firmly established by the scriptures, as were the fundamental laws of nature – and how had he succeeded? At one time he had brought forward some detached portion of scripture, and with a triumphant air asserted that he had established his first assumed position, and when beaten off from this ground by counter arguments and scripture references, he had asserted that the bible had no direct bearing upon the subject! When driven from this subterfuge, he had admitted that the scriptures had to do with the subject, that the scriptures had sanctioned and even in some instances enjoined the use of wines and strong drink; and now to evade the effect of this admission he had made the most ridiculous somersets and come up at antipodes with his first avowed sentiments on moral obligation. He had now taken the ground that in modern times and under existing circumstances it was immoral and sinful to make, vend or drink wine or other intoxicating liquors; but denied that he thereby accused Christ or the apostles of immorality or impropriety, because he conceived the fixed principles of morality to be mutable, and changeable with times and circumstances! He had said that it was at the present-day immoral and sinful to make, vend or drink wines, &c., but admitted that Christ and his apostles, together with Noah, Abram, Melchisedek, and nearly all the saints of the Old and New Testament times, had made, vended, and drunk wines, &c., and yet he disclaimed all intention of charging Christ and these holy men of God with immorality! So much for the consistency of the gentleman and the doctrines by him so ably advocated. But he had gravely complained that his allusions to regal government, although they had been previously made, had not been met; and had drawn the very sage conclusion that they were unanswerable. He, as also his clerical advisers, must be lamentably ignorant of the scriptures, and of the history of Israel, if they had yet to be informed that the government under which God established them, was not a regal, but a republican form of government, under which they lived for about four hundred and fifty years, when, becoming weary of the government: which God had instituted, which government knew no king but God, Israel desired a king that they might be like the nations around about them, and as a judgment for their wickedness, “God gave them a king in his anger, and took him away in his wrath.” – Hosea xiii. 9-11. As well might the gentleman urge that polygamy, which our Lord said Moses suffered Israel to practice, as a judgment for the hardness of their hearts, and which was not so from the beginning, was to be regarded as a precedent of moral rectitude, as that the form of regal government with which that nation was punished for a season was to be so regarded. When God in anger consigned that nation to the curse of kingcraft for a limited term, there was no moral principle involved, farther than what related to obedience to God. And as God for their wickedness had bade them honor a king, they could not lift their hand against such king without transgressing the authority of God. But this state of things was for a limited period, and neither Mr. P. nor any other person could show where God had limited the

duration of moral obligation. Times and circumstances might change, but moral obligation would endure throughout all time, alike under all circumstances, as the gentleman had once himself admitted.

Mr. P. had seemed to invoke for him the same odium and contempt which was justly due to the tories who opposed the patriots of the revolution, because he tenaciously adhered to the bible as the rule of his religious faith and practice. To obloquy and reproach he had become inured; and of it he would not complain if no weightier charge could be brought than that of raising his bible against unscriptural practices.

The gentleman claimed the opinions and co-operation of the clergy of our country in support of his theory; and so also the advocates of popery, of the inquisition and cruel persecution of the non-conformists to the prevalent opinions in all ages might have done. The most corrupt, abominable and murderous schemes ever invented had been sanctioned by an interested priesthood, and that this was the case of modern religious inventions, should rather excite alarm. Than allay our fears.

That Mr. Barber was as good authority as himself, and that any other man was as good authority as either, Mr. B. would freely admit, as the doctrine for which he contended was not based on any human authority. No commentator in particular, nor all commentators combined, could have weight when brought against what God had said; and the gentleman might save himself the labor of his frequent references to commentators, as his commentators' views were no better testimony than the gentleman's own opinions without their aid. The testimony of his authors that total abstinence societies were calculated to fill up churches with members, who without such unscriptural machinery, would keep their places in the world, only proved that thousands were brought into the churches and retained, who were unprepared by regeneration for discipleship to Christ. "Except a man be born again he cannot see the kingdom of God." The church of Christ was the kingdom of God; regeneration was an indispensable prerequisite to membership. The total abstinence pledge was, as shown by the gentleman, substituted in place of regeneration; in bringing total abstinence converts into a profession of the christian religion, and where there was no grace to incline them to love holiness or to obey the gospel, the pledge was the agent by which they were to be retained in the church connection. This theory might answer for the new orders of religionists, but not for the church of Jesus Christ of which he had said, "Every plant that my heavenly Father has not planted shall be rooted up." The arminian branches of anti-christ were welcome to monopolize the whole advantage of this paper substitute for saving grace; but the christian church would never regard it as being necessary. It was no wonder that such churches had suffered such diminution by drunkards; but this could not establish the gentleman's notion of an inefficiency of divine grace, and that the church required the aid-of total abstinence societies.

Mr. P. had made another but a fruitless attempt to wring from the apostle Paul, some countenance to his society. Paul had decided that it was good neither to eat flesh nor to drink wine, nor to do anything whereby a weak brother was made to offend; and Paul was willing to even forego his undoubted right rather than offend his brethren or cause any of them to offend: but what he said of wine in this case, he said also of flesh, of preference for particular days, and everything whereby a weak brother was made to offend: but that the apostle did not consider it immoral or sinful to use wine, the gentleman might read in the same chapter: from which he had quoted, verse 7: "I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself but to him that esteemeth anything to be unclean, to him it is unclean:" and the whole drift of his exhortation went to impress the members of the church of Christ with the importance of the strong members bearing the infirmities of the weak. But this had no bearing beyond the bounds of the church. This same apostle charged the members of the Colossian church, "Let no man therefore judge you in meats, or in drinks, or in respect of an holy day, or of the new moon, or

of the sabbath days.” And certainly if Paul had held the doctrines contended for by the gentleman and the society by him represented, he would not have recommended wine to Timothy. To assert that the society was acting upon principles approved by Paul, required other and more direct testimony than what the gentleman had adduced.

Daniel had also been mentioned as an example of total abstinence from wine. As a Hebrew it was true Daniel refused the meats and drinks provided by the king of Babylon. If his abstinence from wine was to be regarded as an example to others throughout all subsequent time, then his abstinence from the king’s meats, pulse, &c., should also be regarded in the same light; but the prophet of the Lord did not object to the king’s meats and wine from any conviction that it was immoral or sinful to drink wine: for it had been already demonstrated that Daniel was in the habit of drinking wine; that so habitual was his use of wine, that he only abstained from it on certain occasions, such as fasting, and when in captivity as when he refused the wine of Babylon. It had been mentioned, as one remarkable instance of his fasting, that “for full three weeks he drank no wine.” Those who at this day drank wine, if not more frequently than once in three months or years, if they refused to take the pledge were denounced as enemies to temperance. What would be said of Daniel, if he were living in our day, and only abstained from wine temporarily for a few days, and only on fasting occasions? Would such as he be quoted as patrons of modern total abstinence societies? The gentleman might search the scriptures in vain to find authority for his doctrines: he had mistaken the book. There was a book, however, regarded by a large number of the human family, as being very far superior to our scriptures, which would answer the gentleman’s purpose much better than the bible. The *alcoran* was a very popular standard work among the disciples of the prophet Mahomet, and the very sentiments of the society for which the gentleman so zealously plead were laid down so plainly that he that run might read. Being unwilling, as he had before said, to deprive the gentleman of any testimony from any quarter whatever; and as the gentleman had seemed to have overlooked the book that authorized the total abstinence doctrines, he would read for the edification of the gentleman, the following passages from the *alcoran*, viz:

“They will ask thee concerning wine and lots. Answer, in both there is great sin, and also some things of use unto men, but their sinfulness is greater than their use.” – *Sale’s translation of the alcoran, chap. ii. p. 39.*

“O true believers, surely wine, and lots, and images, and divining arrows are an abomination, and of the work of Satan, therefore avoid them that ye may prosper; Satan seeketh to sow dissension and hatred among you by means of wine and lots, and to divert you from remembering God, and from prayer. Will you not, therefore, abstain from them.” – *Chap. v. p. 149.*

“In those that believe and do good works, it is no sin that they have tasted wine or gaming before they were forbidden.” – *Ibid.*

“Moreover, whatever inebriates shall be esteemed wine, and all wine is prohibited. God has cursed wine, and the persons drinking it, tasting and presenting it to others, buying it, selling it, treading grapes and expressing it; and also the persons receiving it, or eating anything bought with the money for which it was sold. Shun wine for it is the key to all evils.” – *See Refutatio Alcorani, p. 237.*

[Twenty minutes had now been occupied.]

As it was now nearly dark, an intermission was taken until “early candle lighting.”

EVENING – SEVEN O’CLOCK.

[The meeting convened according to appointment; but was detained for about half an hour by the absence of Mr. Pierce. At length, however, (but not until messenger after messenger had been despatched for him) he made his appearance upon the stage, and stated that he was not ready to proceed. After having waited a few minutes more, the President arose and announced that Mr. Pierce had the floor. Mr. P. still continued leafing and examining books, apparently much perplexed – but at last abruptly arose to prosecute the discussion, as nearly as can be recollected as follows:]

The affirmative had endeavored not only to make it out that it was anti-scriptural to abstain from the use of alcohol, but also that those who did so abstain were Mahometans! They were charged with being Mahometans because the alcoran recommended abstinence from wine. But carry out this principle and where would it end? Would not the gentleman and his friends be obnoxious to the same charge because they believed in the existence of a God, since the alcoran also asserted such belief? It was not necessary to abandon principles which were in themselves correct, simply because the Mahometans also maintained them. His opponent professed to believe the bible, and so did the Catholics, but did it follow as a necessary consequence that he was a Catholic? Certainly not: nor any more did the maintenance of the doctrine of total abstinence by the alcoran involve all the advocates of that doctrine in the charge of being Mahometans.

In answer to the argument previously advanced in favor of total abstinence from intoxicating drinks as a beverage, from the example of Daniel, Mr. B. had said that Daniel also refused to eat pulse, which he had properly defined to be a vegetable preparation for food; and had therefore drawn the inference that it was not on account of any innate evil contained in the wine any more than in the pulse that Daniel rejected it. But it was not true that Daniel also abstained from pulse: on the contrary Daniel requested Melzar, in behalf of himself and his Hebrew brethren, Give us pulse to eat and water to drink; and in this request he had expressed the sentiments of the total abstinence society: for in it he manifested a preference for water rather than the best of wine – the portion of the wine which the king drank. Nor could the import of Daniel’s request be set aside or misconstrued by what his opponent had said in his remarks upon it: for they were based upon the false assumption that pulse was rejected together with the wine, and that therefore it was not because the wine any more than the pulse contained any intrinsic evil.

He had said, and he would repeat that traffic in alcoholic liquors, deleterious and deadly as they were in their effects, was the direct cause of death. If it were not for the traffic in them the many of our countrymen who find premature graves would not be placed in possession of the means of their destruction, and would consequently be saved from their dreadful fate. In our country, by means of the traffic in them, thirty thousand souls and bodies were destroyed annually – and. would they be so if there were no traffic in them in our land? In view of the awful consequences of this abominable traffic, it could not be a problem of difficult solution to any lover of his country whether the advantages resulting from it were sufficient to justify its continuance. It should be totally and entirely abolished: then, but not till then, would our country be cleansed from its foul pollution.

Mr. B. affected to oppose the total abstinence society upon religious grounds; but the denomination with which he stood connected did not sustain him in taking this stand. He (Mr. P.) was acquainted with a number of Old School Baptists in the State of New Jersey who had united with it, and were using all their efforts in its support. Were these Old School Baptists, the gentleman's own brethren, anti-scriptural and Mahometans, too? What could he say when his own churchmen decided against him?

Notwithstanding what his opponent had said, he would still assert and maintain that what was strictly proper at one time might be highly improper and injurious at another. For instance the scriptures sanctioned slavery among the Jews, and but few were to be found who would advocate the propriety of slavery at the present day. Many things which were recommended in the scriptures might become destructive under certain circumstances, as was the case with the use of ardent spirits, which should therefore be abandoned.

The truth was that whoever looked in the bible for a specification for every moral doubt would be disappointed, constantly upon the change as were times and circumstances. Mankind were rational beings, placed in possession of intellectual powers, and were of course expected to exercise reason, which was given to them for that purpose.⁷



Mr. Beebe said he had just been informed by one of his opponent's moderators, that Mr. P. did not represent either the total abstinence society or their doctrines! Had he been aware of this he should have declined the acceptance of his challenge to public discussion. Mr. P. had been introduced to him at his office by a member of the total abstinence society, as a lecturer in behalf of its doctrines, and as such had offered the challenge. At a subsequent interview Mr. P. had informed him that he had consulted with Rev. Mr. Wood, and other leading members of the society, and they had encouraged the discussion, and furnished the meeting house for the occasion: he had also been informed that it would be hazardous to encounter the gentleman in public debate, as he had been bred a lawyer, was talented, &c.; from all of which he had supposed that the society would be as ready to share with their champion the mortification of a defeat, in ease of such an event, as to claim a portion of the spoils of victory, if the gentleman should succeed agreeably to his and their sanguine expectations. But at this late hour the society had found it convenient to retire from all responsibility and leave the gentleman to bear the whole responsibility of the defeat.

Mr. B. said he had not pronounced the members of the 'total abstinence society Mahometans: he had only referred them to the alcoran as containing those passages on the subject, for which they might search the bible in vain. He had directed the attention of the gentleman to the alcoran as the more suitable book for his purpose, as Mahomet had recorded in that book the very words insisted upon by the advocates of modern temperance societies. Christians were by no means exposed to the retort of the gentleman for believing in the existence of God, for they had direct testimony to establish that truth in the scriptures, and were not, like the society, under the necessity of going to the alcoran to find a passage in point. If christians contended for any doctrine which the alcoran so strongly enjoined, and

⁷ Here Mr. P. seemed more embarrassed from overhearing one of his moderators [Mr. Bross] disown him as a representative of the Washingtonian society; and he soon after stated to the meeting that he wished it distinctly understood that he had assumed the negative of the propositions under discussion, entirely upon his own responsibility.

for which they could find no warrant in the scriptures, they might be obnoxious to the retort of the gentleman; but otherwise it was wholly gratuitous.

He thanked the gentleman and his clerical assistants for correcting him concerning Daniel's having refused to eat pulse. By reference to the first chapter of the prophet Daniel it would appear that Daniel refused the portion of the king's meat, and the wine which the king drank, and desired to be fed upon pulse instead of the king's meat, and water instead of the wine which the king drank. This error however did not effect the argument favorably to Mr. P., as meats as well as wine were rejected by Daniel. The example of Daniel would go as far to establish a total abstinence from meats as from wine, and could therefore be of no service to the negative.

Mr. P. had referred to some Old School Baptists in New Jersey, who he said co-operated with the agents of the total abstinence society. Mr. B. said he had no knowledge of any such Old School Baptists, either in New Jersey or elsewhere. Old School Baptists, as such, occupied scriptural grounds, and rejected the doctrines and inventions of men, as having nothing to do with the rule of their faith and practice: but he had been looking for higher authority than that of New Jersey Baptists. The Old School Baptists whose testimony would be authority with him, were John the Baptist, Paul, Peter, Jude, James, or the Savior himself, for these were all Baptists of the Old School. If men, professing to be their successors, in New Jersey, had corrupted themselves by worshiping the gods of the nations round about them, they were no longer entitled to the distinction of Old School Baptists. He could not perceive that the question of ancient or modern slavery had anything to do with the controversy in progress.

From Mr. P.'s closing remarks it appeared that he had finally concluded to dismiss the bible altogether as a rule, as in his estimation it was not sufficiently specific, and to substitute in place thereof human reason. He had indignantly spurned the alcoran which taught his doctrine, but he had now settled upon the broad ground of deism. The scriptures were to give place to human reason, and so taught the champion of infidelity, Thomas Paine.

The president and board of moderators had thought it best that the discussion of the subject should be brought to a close by nine or ten o'clock; and, as in their opinion the second proposition had been 'merged in the first, they requested that the remaining part of the evening should be occupied with the discussion of the third and last proposition. He had come prepared to spend any amount of time that a defence of the truth might require; he had scarcely begun to draw upon the arguments with which he had come prepared to maintain the affirmative of the propositions; but if it was determined to disown Mr. P. as the representative of total abstinence societies, and hurry the discussion to a close, he would not object.

The affirmative of the third proposition had already been very well established by Mr. P. in his references to some of his authors, by whom he had shown that the pledge was considered as an indispensable prerequisite to church membership, and the only safe and infallible preventive against the destruction of thirty or forty thousand souls and bodies per annum. If all the churches in this village (Middletown) had not, there certainly was one or more which had adopted the rule to admit no member whose name was not previously attached to a total abstinence pledge; and, if necessary, he would show from undoubted authority that the same order was observed by many professed churches of the present day. He had also himself heard leading men of the abstinence party declare they would vote for no man to hold any office of honor or trust, who was not a member of the society and signer of the pledge. That this policy was corrupting to both church and state; that it was incompatible with true religion, and subversive of the principles of pure democracy, could easily be demonstrated. According to this theory the same qualifications were necessary to qualify for political preferment that were required for church

fellowship, and any person, however dissipated he might have been, if he but signed the pledge was to be eligible to church membership or any office in the gift of the people. This policy must corrupt such churches as adopted it by bringing in graceless souls to their communion and fellowship, while on the other hand our civil and political offices would not only be filled with improper incumbents, but a large portion of our citizens who had always been temperate and deserving must necessarily be proscribed, because they had conscientious objection to taking the pledge. The legitimate tendency of this doctrine was, therefore, In the church to make void the law of Christ, and substitute the doctrines of men, and thus insult the divine Legislator of Zion; and in the state to subvert the democratic principles for which our fathers poured out their blood in the revolutionary struggle and, instead of equal rights, a system of intolerance and proscription more cruel than the inquisition of Spain must be supplied.

The proscriptive and anti-democratic tendency of this system was already very sensibly felt among the citizens of our republic. Men of the basest character were, unfortunately, ever to be found, who would not hesitate to take any popular pledge to secure popular favor, while men of worth would scorn to stoop to any dishonorable means to secure lofty and lucrative stations. Our magistrates and legislators must give place to professedly reformed inebriates, and every office from the president of the nation to the pathmaster of a district must be supplied by pliant tools of the clergy who had taken the pledge.

Not regeneration, but the pledge; not the holy religion of Jesus Christ, but the pledge of the inebriate was to be the inlet to church membership; not patriotism, integrity nor talent, but the pledge was to be the test for all sorts of office of profit and honor among the people. In all their lawful avocations, our mechanics, farmers, merchants and professional men, must be proscribed, persecuted and avoided; and “temperance taverns,” “temperance” workshops, boarding houses, stores, groceries, doctor-shops, churches and intelligence offices, were to be patronized; and all who did not lay aside their bibles and adopt the doctrine of the society, might bid a long, a final farewell to freedom, and to equal rights.

[Twenty minutes had now been occupied.]



Mr. Pierce said that nothing could be more unfounded than a fear that the reformation to be brought about by the total abstinence society would result in the subversion of our civil institutions. It had not been contemplated by its friends to compel any to conform to it; but more effectual means were employed in its behalf than coercion. Conviction was more efficient than compulsion for the dissemination of sentiments and the propagation of principles. Motives of policy alone were therefore sufficient to induce the friends of temperance to desist from forcible measures for its advancement, even if no higher motive were ascribed to them. Moral suasion was that upon which they relied for success. This alone could produce a real and radical reformation. Those who were desirous of checking the nefarious career of intemperance, had united together in organic compact with those who had reformed and taken the pledge, for the sake of encouraging others to the same course; thus as it were extending their hands to the drunkard in the gutter and leading him from his degraded condition to occupy a respectable station in society. Lecturers were sent out to persuade and encourage those who

were indulging in intoxicating beverages to relinquish them – the moderate drinker that he might save himself from the ultimate degradation of a drunkard; and the drunkard who had advanced a little further in the use of alcohol as a beverage, that he might abandon his miserable course of life, and assume a respectable standing in society, and become a useful citizen. But while the society was engaged in this laudable enterprise, evincing philanthropy and friendship to their country and their countrymen, they were charged by the language of the third proposition under discussion with the most diabolical designs, and with a desire to destroy those free institutions which the triumph of the cause of temperance was so eminently calculated to perpetuate.

Through the influence of intemperance thousands of votes had been cast at our elections without the direction of reason or sentiment, but which were dictated by a desire to gratify a depraved appetite. In this way the voice of the people had been drowned, and their liberties and immunities as a rational, self-governing people had been threatened; but the object of the society was to reinstate reason on her throne, to effect a moral reformation, and thus insure the preservation of our institutions in their primitive purity. While the ballot box had been corrupted by the means of alcohol, who could say that such had been the case by means of total abstinence? It was a well known fact that a neighboring state (Pennsylvania) in which he himself resided, had been sold to the banks by its legislature through the influence of rum. Our halls of legislation were filled with bickerings and quarrels, while the interests of the country were neglected through the nefarious influence of alcohol. And when would this state of things be changed and these evils be remedied? Not until a moral reformation should be effected, and men should be sent to compose them to whom the interests of their country were dearer than the gratification of a degenerated appetite, and men who would not dabble in that which destroyed the exercise of reason and sound judgment. While men were incapacitated for the discharge of the responsible duties of legislators by the use of intoxicating poisons, by total abstinence they were left in possession of their better judgment and in the exercise of reason; and to men of the latter class he felt more willing to entrust his rights than to those of the former. He could not perceive in what manner the liberties of our country would be endangered by the election of moral and temperate men to our legislatures, instead of such as we had been in the habit of sending. Nor could he any more perceive in what manner strict temperance and morality could be any injury to the church. While men were in a state of intoxication they were incapacitated for receiving spiritual instruction, and therefore the interests of the church were promoted by temperance.

Many who before spent their time in the grog shop, would attend meeting and listen to the preaching of the gospel, after joining the society and becoming temperate; none would be excluded for drunkenness if all would observe the pledge.

Apprehensions of a union of church and state were but phantoms of the gentleman's imagination; there was no real cause for such fears. Was there any connection between the church and state at that time? Certainly not. Nor was there any ground for fearing any, either from the disposition or intelligence of our countrymen. But even if there were any danger of such an unhappy event, wherein had the total abstinence society designed the subversion of our government?



Mr. Beebe said that the time being limited, this would probably be his last opportunity to be heard on the subject, and after replying briefly to some things said by his opponent, he would therefore proceed

to sum up the arguments upon the subject. Mr. P. had most emphatically dissented from his views of the anti-christian and anti-democratic bearing of the doctrines of the total abstinence society; but his arguments had gone to confirm rather than controvert the conclusions arrived at: he had informed us that the state of Pennsylvania had been sold to the banks by means of rum that the legislature of all our states and federal government were becoming corrupted in consequence of the intemperance of their members; and that our churches were in danger of becoming extinct from the same cause, and therefore the all-sufficient pledge had, in his opinion, become indispensable. These declarations, if true, but gave additional confirmation of the correctness of the conclusions he had made when last on the floor. They but confirmed the statement that the pledge was held by the society as a test of church fellowship and standard of political preferment, and that according to their doctrine nothing short of the pledge would answer. The gentleman had endeavored to repel the charge of proscription, but let him or any other person walk through the streets of our cities and principal villages, where these doctrines had prevailed, and his eye would be greeted on every hand with the evidences of monopoly and proscription. On one corner he would see the sign of "Temperance Hotel," on another that of "Temperance Grocery," then a "Temperance Oyster House," &c.; and in Nassau Street, New York, he would find a "Temperance Intelligence office." The object of this last named institution was to fix the screws of oppression upon the poor laborers. The honest and industrious working man or woman, wishing for employment, might call at the intelligence office, and he or she would first be catechised thus: "Are you a member of the total abstinence society?" On the reply their success or the reverse would depend. If the answer was, "Sir, I have unquestionable testimonials of unexceptionable character; I never drank a drop of intoxicating liquor in my life, but] am not a member of the society, neither have I ever taken the pledge. I have conscientious scruples as to the propriety of foreswearing myself," &c. The reply would be, "Well, we can furnish you no employment. If you will join the society and take the pledge we will furnish you with a good place, otherwise you must go to the 'drunkards' intelligence office." This was a fair sample of the oppressive proscription of the society. And the fact would not be denied that the members of the societies were urged by their public lecturers and through their public prints to avoid patronizing taverns, merchants, mechanics and all others who refused to take the pledge. If this did not amount to proscription, it would be hard to define the term.

As Mr. P's. moderators had disowned him as a representative of their society, he wished them to examine a document, purporting to be from a committee of the society, and published in the city of New York under their supervision, and give a decision whether the said document was a true or a spurious one. [Mr. P's. moderators examined the paper and pronounced it a legitimate document of the society.] This paper contained an account of the review and inspection of fourteen armies of children under drill, which had been inspected by governors and other characters in high standing in different States of the Union. One of these armies was said to have been reviewed on the last 4th of July by Governor Seward of New York State. They were represented as being marshaled for the work of a revolution, and lauded in this sheet by unmeasured applause. The nature of the war in which they were engaged, and the revolution they were about to effect, was fully explained in the following stanzas which floated upon their banner, and which Mr. P's. moderators had admitted as good authority, viz.:

"GOING TO TEXAS.

"Our nation's hope, the temperance band,
In many a town erect is,
And he who hates what we have plann'd

Had better go to Texas.
The pledge, the pledge, it is the thing,
A shield that now protects us;
Nor will we cast it off and wing
The vagrant's flight to Texas.

“To ‘touch not, taste not, handle not,’
For every one a text is;
And he who'll strive the pledge to blot,
Must slide away to Texas.
The pledge, the pledge, &c.

“Let drunkard-makers sigh and weep,
But never dare to vex us,
Or with the pledge their law we'll sweep,
And roll them off to Texas.
The pledge, the pledge, &c.

“The wine and cider toppers quail,
Our pledge their soul perplexes;
But they with those who guzzle ale,
Must pledge, or off to Texas.
The pledge, the pledge, &c.

“The brewers and distillers prate –
‘This pledge so ill effects us,
That we must soon absquatulate
And hide ourselves in Texas.’
The pledge, the pledge, &c.

“Let those who sell the poison groan,
Our pledge their conscience vexes,
When left by whiskey friends alone,
They'll think of death, or Texas.
The pledge, the pledge, &c.

“In empty beer rooms let them cry,
‘Our customers neglect us;’
Then take the eagle's wings and fly
Away – away to Texas.
The pledge, the pledge, &c.”

How remarkably modest is this society of mushroom growth to claim that it was “our nation's hope!” Pray, what had been the hope of this nation when the six constituents of this famous society were lying

in the gutters of the streets of Baltimore? After this arrogant assumption of the protectorship of our nation, it was altogether in keeping to menace all non-conformists, that

“He who hates what we have plann’d
Had better go to Texas.”

But why was it better that those who did not choose to fall down and worship this image should go to Texas? Was it because our civil and religious rights were to be invaded, trodden down and annihilated? This was truly bold language, that fourteen armies already marshaled were now under discipline to strip the citizens of America of their inalienable rights, or drive them with the lash of persecution to another land.

The second verse began with a most profane perversion of a portion of the word of God: “Touch not, taste not, handle not,” quoted from Colossians. ii. 21, as though the inspired apostle had been discoursing upon rum in the context, and had concluded his teetotal lecture with these words, or had directed them to be used as a motto for total abstinence banners. But why not conclude that the direction given in verse 16 of the same chapter was also “For every one a text?” “Let no man therefore judge you in meat, nor in drink, nor in respect of an holy day, nor of the new moon, nor of the Sabbath days.” Ah! this would not answer their purpose. The text thus stolen from the epistle to the church of God, and offered as a booty to the abettors of humanly devised institutions of rebellion against God, was found in connection with solemn warnings against all such institutions as were to perish with their using, as was indisputably the case with the abstinence institution. In this connection the apostle proclaimed the jubilee, or the release of the church of God from the hand-writing of ordinances which had been against them, and charged the saints: “Let no man beguile you of your reward in a voluntary humility, and worshiping of angels; intruding into those things which he hath not seen, vainly puffed up by his fleshly mind; and not holding the Head, from which all the body, by joints and bands, having nourishment ministered and knit together, increaseth with the increase of God. Wherefore, if ye be dead with Christ, from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not, taste not, handle not, which all are to perish with the using,) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility and neglecting of the body, not in any honor to the satisfying of the flesh.” Did it not appear from these scriptures that in the prostitution of this portion of holy writ, the scriptures were handled deceitfully, and counsel darkened by words without knowledge, and this too by the society, in a published document, acknowledged as valid testimony in this place? To this perversion of scripture was added another hint that all such as would not approve their heaven-daring course, “Must slide away to Texas!”

The third verse was still more bold. Mr. P. had defined “drunkard-makers” to be sober, upright, temperate men, of strictly moral habits, who refused to take the pledge. These, although not obnoxious to the charge of being themselves drunkards, were charged with being drunkard-makers, and accused of doing more to encourage drunkenness by with-holding their names from the pledge, than the drunkards, from their limited influence, could do. Thus rendered, let the stanza be read: Let sober and moral men who fear God, and will not wrong their consciences by taking the pledge, “sigh and weep,” “But never dare to vex us;” [the fourteen armies now being trained for the onset, and their co-operators] “Or with our pledge” we will revolutionize the government of the United States. Thus were the fires of liberty and of civil and religious rights lit up at the expense of the warmly flowing heart blood of our revolutionary fathers, threatened with extinguishment. The boasted laws of free- men were thus threatened in direct terms, that the cherished constitution of America should give way to a code that

should consign such as dared to speak out in defence of freedom, liberty or truth, to a foreign land or legal punishment.

The fourth and fifth verses seemed principally designed to brand with reproach those who refused the pledge, and they presented as the only alternative the pledge, "Must pledge, or off to Texas." The sixth verse threatened the assassination of those who manufactured or vended beer or distilled liquors. These "Must think of death or Texas!"

Had it come to this so soon, before the little remnant of the surviving revolutionary heroes had joined the departed spirits of their companions, the threat of death or banishment for non-conformity to schemes of priestcraft were to be reiterated from Maine to Florida, and from the Atlantic to the Rocky Mountains? Were proof demanded that the doctrine of the total abstinence society was anti-democratic and opposed to true religion, it might be heard thundering from nearly all the pulpits, and teeming from nearly all the presses of our country. From their high stations of honor and trust in the councils of our states and congress of our nation, men were sallying forth, joining the clamorous shouts of the infatuated, priest-ruled and priest-ridden multitude, eager to secure for themselves a share of the spoils of vanquished freedom.

But to sum up, it had been proved by a great number of passages of scripture, embracing nearly every passage in the bible in which the subject was mentioned: first, that the fundamental doctrines of the society charged Christ and his apostles with immorality and sin. Second, that the society assumed to be wise above what was written in the scriptures. Third, that the doctrines held by the society were subversive of the principles of democracy and of true religion, and were calculated to overthrow those civil and religious rights, for the establishment of which the patriotic blood of our revolutionary sires was poured forth. On the other hand, not a single passage of holy writ had been made to bear against the affirmative of the propositions agreed upon as the subject of discussion. The gentleman, on whom devolved the support of the negative, had closed his bible, and concluded that nothing in that book contained had any direct bearing on the subject, and was at length disowned by his party, and by them left to enjoy the honor of his defeat solitary and alone.

As a few minutes yet remained of his time, Mr. B. said he would compare the general characteristics of anti-christ, as delineated by the apostle Paul, 1 Tim. iv. 1-5, with those of the society.

"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; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry; and commanding to abstain from meats that God hath created to be received with, thanksgiving of them which believe and know the truth. For every creature of God is good and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the word of God and prayer." These were the general characteristics of the man of sin, which, according to the express declaration of God, should be developed in the latter times; and that these characteristics were all developed in the institution, doctrine and order of the T. A. Society, he would proceed to demonstrate.

By departing from the faith in this case he did not understand the grace of faith, as that was the fruit of the Spirit and the gift of God, a vital principle in the hearts of God's children, from which it was impossible to depart; a principle which the society under consideration never possessed, but from the doctrine or standard of faith, the bible. From the bible as a standard of faith and rule of practice, the society had very widely departed, as had been very fully demonstrated by the testimony of perhaps more than a hundred direct portions of scripture in the course of the debate. To depart from the precepts

and instruction of the bible, always required the agency of seduction and seducing spirits, both of which were very apparent in the society, its agents and its doctrines.

And doctrines of devils. By doctrines was intended teachings, and all doctrines adverse to the scriptures were of the devil; for our Lord said, He is a liar and the father of it. The teachings or doctrines of the society, as had been proved, were not only unauthorized by the scriptures, but positively in contradiction of the word of God, and justly ranked as doctrines of devils. To the tenets, teachings or doctrines of the society, its members tenaciously adhered and gave heed.

Speaking lies in hypocrisy. All lies involved the crime of hypocrisy, as they were uttered with the design to deceive; but it was peculiarly so in the case of the modern anti-christ. The apostle had decided that no lie was of the truth, and all truth, in a religious sense of the word, was embraced in the scriptures; that doctrine, therefore, which was religiously taught, for which there was no warrant in the scriptures, was false, and every such doctrine was a lie in the sense of this text. Such doctrines or lies were uttered by the society, when, for instance, they declared their pledge was the only sure and infallible rule of temperance, thus denouncing the rule which God had given in his word; or when the society claimed to save thousands of souls and bodies by their pledge, or complained that 30,000 souls and bodies were annually lost which might be saved by taking the pledge. These were all lies, for they contradicted what God had said; "Salvation is of the Lord;" "I am God, and beside me there is no Savior;" "Neither is there salvation in any other," &c.; and these lies were spoken in hypocrisy to deceive, to allure, to decoy, and to turn men away from the scriptures, that they might be turned unto fables.

Having their conscience seared with a hot iron. Could any rational creature account for the contempt and careless indifference with which the numerous passages of the word of God, quoted in the course of this debate, had been treated upon any other ground than that of a callous state of the conscience, or a conscience seared in the manner described by the Holy Ghost? They that feared the Lord trembled at his word; but had his word produced any such results on this occasion? In the absence of the fear of God, the conscience must be seared indeed.

Forbidding to marry. It was but recently that this horn of the beast had sufficiently developed itself to be perceptible; but by close attention it would be found to be quite apparent. In the public lectures and printed documents of the society the young ladies had been required to refuse the hand and avoid the company of any young gentleman who had not taken the pledge, but were advised when such called upon them to be "not at home."

[Tremendous cheering. Order was soon however restored, and Mr. B proceeded.]⁸

And commanding to abstain from meats which God has created to be received with thanksgiving, &c. It had been shown from Gen. i. that all the trees of the field, and every herb, with seed in themselves to produce all their future developments, were created of God, and by him given to be meat for man, and to be received (not rejected) by man with thanksgiving. Such meats the society required all its members to abstain from, when it imposed on them a total abstinence from the developments of the vine. For

⁸ We subsequently learned that the clergyman of the most popular denomination in the village (in the meeting house of which the debate was conducted) had for some months been zealously descanting from the pulpit in favor of the course recommended to the young ladies, which we had just touched upon; and to this fact the for a time irrestrainable burst of applause should doubtless be attributed. – [Ed.]

every creature (or created thing) of God is good; albeit, the society were at issue with this express declaration of the Spirit; for they denounced some of the creatures of God, or things which God had created, as evil, and as a curse, and forbade their use. The Spirit farther said expressly, “Nothing is to be refused, if it be received with thanksgiving: for it is sanctified (or set apart for the use of man) by the word of God, (Gen. i. 29, 30) and prayer. It was to be received with thanksgiving, devotion or prayer, inasmuch as it came from God, of whom christians were taught to ask, “Give us this day our daily bread,” and to be used as the scriptures direct, temperately, as not abusing, knowing that its fashion must pass away.

This testimony had presented the society in a fearful light, but he had not dared to withhold it. As the advocate of the bible in its superiority over all humanly invented rules, he had not, according to the limited opportunity allowed, shunned to declare what he honestly believed to be the truth – truth that would endure when every refuge of lies should be swept away. For the severity of the application of scriptures, he dared not apologize. By these scriptures, severe as they might sound. in the ears of the enemies of truth, God would judge the world in righteousness at the last day by that Man whom he had appointed.

Being informed that he had occupied twenty minutes, Mr. B. concluded his remarks with an expression of thanks to the audience for their patient and respectful attendance.

Mr. Pierce said the plan proposed by his society was the only effectual one of producing a moral reformation from intemperance. The advocates of total abstinence had preached themselves drunk on their “doctrine, and they had preached their churches and congregations drunk.⁹ Yes, they had preached their total abstinence doctrine until they had preached their hearers drunk. [Mr. B., “Amen.”] Their churches had been diminished by intemperance, and had dwindled away, and this was sufficient evidence to induce all true friends of temperance to unite with those who were endeavoring to encourage it by abstaining themselves and inducing all others with whom they had influence to abstain entirely from all that would intoxicate.

Mr. B. had asserted great fear of a union of church and state in our country, and its horrid consequences. But when called upon for his reasons therefor, he had not been able to bring such as to satisfy the friends of total abstinence societies that they were engaged in attempting the overthrow of civil and religious freedom: yet he continued to vehemently urge that such would necessarily be the effect of such a moral reformation as the friends of temperance were laboring to produce. Mr. B’s. perceptions must be far keener than those of the community in general; for few had been able to discover the bugbear which he described.

“He must have optics rare I ween
To see what is not to be seen.”

Mr. B’s. argument had reminded him of the oration of a student: (as nearly as can be recollected as follows:)

I stood upon a lofty mountain: before me spread the vast expanse of ocean. As I mused, gazing thoughtfully upon its bright unruffled surface, I saw deep in its bosom an image that seemed reflected from the sky. I turned from gazing upon the boundless blue and briny deep, to view its anti-part in the vaulted heavens above, when for the first I saw a dark and frightful cloud rising in terrific grandeur and floating furiously forward from the precincts of the horizon, upon the light ethereal azure that before

⁹ A friend of Mr. P. suggested to amend this remark by substituting “the advocates of the moderate use of alcohol” instead of “the advocates of total abstinence,” to which alteration Mr. P. consented.

had overspread the canopy. It soon secluded the glorious king of day from sight; and as if freighted with supernal vengeance, it poured out the tempest as it came, and uprooted in its course the oaks of centuries. Swept by the wild tornado, the bottomless and boundless deep swelled high, and heaved, and roared with wrath; billow with billow joined, and with their might and bulk combined they dashed and burst against each other and the shore until their spray met with the very clouds above, and then the sea and sky, united, seemed to brook no bounds. It seemed as though the deep was being to its bottom scooped to surge the spot on which I stood! Trembling with fear that at each succeeding moment the angry ocean would engulf me, and bewildered by the wildness of the scene, I sank into a swoon, and swooned into a trance. But when I woke the war of elements was hushed; the gloom had left the heavens; and the bow of the Almighty's covenant with man was shining in its brightest colors. Now that all was calm again except the lazy tossing of subsiding waves, I repaired to the margin of the shore to see what the mighty ocean in its boisterous heavings had thrown up, When lo! my fellow students, I beheld *a frog!*"

The verses which his opponent had read from a periodical of his society were not intended to seriously threaten coercion in the cause of the society, but were merely meant as a satire. Since Mr. B. had read a document he would also read one – the Declaration of Independence of the Washingtonians:

[VERBATIM COPY.]

"When in the course of human events it becomes necessary for one community of people to dissolve the bands which have connected them with pernicious habits, and to assume in the moral world that sphere of dignity for which the laws of nature have fitted them, and to which the laws of God entitle them, a decent respect for the opinions of mankind, and a prudent regard for their own character, requires that they should declare the causes which have impelled them to such a procedure. We hold these truths to be self evident, that our Creator has given us two great sources of wealth, viz: the earth and the mind of man: and that from the proper cultivation of these great sources, emanate certain rights, among which are life, liberty, and the pursuit of happiness; he has made these rights inalienable by creating all men equal; and to inculcate the practice and duties of life, he has designed that governments should be instituted among men, which governments must give man a relative position to his fellow-man. Prudence indeed will dictate, that long and established customs should not be changed for light and transient causes; and accordingly all experience has shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the habits to which they have been long accustomed. But when a train of demoralizing habits have emanated from abuses, pursuing invariably the same object, evincing a design to incapacitate us for the development of the gifts which nature and nature's God has endowed us, and to render abortive the two great sources of wealth, and eventually to reduce us to a state of total depravity; it is our right – it is our duty, to abolish such customs, and to establish new ones; laying their foundation upon such principles as will elevate us in the scale of civil and religious liberty. And such is now the necessity which constrains us to abolish our former habits and customs. The history of that nefarious prince, king alcohol, is a history of repeated injuries and usurpations, all having a direct tendency to the establishment of an absolute despotism over us, morally, physically, and intellectually. To prove this let facts be submitted to a candid people.

He has dethroned reason, impaired our intellectual faculties, and subjugated our moral endowments..to the animal propensities, and in many instances he has totally suspended the operations of the mind; and when so suspended, he has confined many of our most valuable fellow-citizens within the walls of

lunatic asylums, and at the same time tortured others: with the agonies of *mania-a-potu* or delirium tremens. He has frequently presided in our legislative councils, and there exercised such a despotism over the minds and morals of our representatives as to totally unfit them for the duties assigned them by the people, and in some instances he has made them conspire against each other; inciting them to disorder and disgraceful 'scenes, to fight duels, &c.; making them believe at the same time that they were acting the part of honorable men. He has frequently refused his assent to laws the most wholesome and necessary for the public good. He has called together large assemblies of our people at places unusual, uncomfortable, and distant from their families and friends, for the sole purpose of bringing them under the influence of his demoralizing despotism, and has finally converted them into bacchanalian worshipers. He has dissolved meetings for opposing with manly firmness his invasions on our tranquility and happiness. He has refused for a long time after such dissolutions, to permit the people to peaceably convene for the discussion of their grievances, exposing us in this way to all the dangers and turmoil without, and drunkenness and an endless train of diseases within. He has tried to prevent the population of our country, by destroying the souls and bodies of thirty or forty thousands of our Citizens annually, thus rearing up in our country an army of helpless orphans and widows. He has refused to pass such laws as would put an end to this iniquity; but on the contrary he has enacted laws to encourage the migration of foreign spirits who aid him in the work of death, desolation and misery among us. He has impaired our judgment, debased the finer sensibilities of our hearts, and made memory dependent on his will for the tenure of its office. He has erected a multitude of new officers among us, under the name, style and title of distillers, wholesale dealers, retailers, coffee houses, hotels, taverns, inns, &c., who have harassed our people by inducing them to swallow a liquid fire, which excites them always to folly, generally to wickedness, and sometimes to madness. He has kept among us in time of peace a standing army of four hundred thousand drunkards, who are the vassals of his despotic will, but whom he finally abandons to the appetites of ruined animals, and throws upon the community for support. He has affected to render the animal propensities independent of, and superior to the moral endowments; thus inverting and violating the mental laws of our nature. He has combined all his powers to subject us to drunkenness, thus rendering us incapable of civil life, enjoying liberty, and pursuing happiness. For quartering large bodies of his troops in our lunatic asylums, alms houses, jails and penitentiaries. For levying a tax upon us to support them under the plea of the license system, which is worse than no equivalent. For cutting off our intercourse with moral and religious beings. For destroying our property, both by sea and by land, and transporting us to jails, penitentiaries, to the highway and the gallows. For abolishing education, virtue and religion from our dwellings, and establishing therein ignorance, vice and barbarous practices, thus enlarging the boundaries of his kingdom so as to completely enslave the rising generation. For taking away our characters, undermining the vital laws of our nature, altering and breaking our constitutions, and in some instances declaring himself our ruler, sole legislator and governor in all things, spiritual and temporal. He has abdicated all moral and religious government among us, at the same time inciting us to immorality, irreligion and nefarious habits; thus severing the bonds which bind man to his fellow-man, incapacitating us for self-government, and waging an internal war of drunkenness against us. He has impoverished and plundered our people, both by sea and by land; broken the hearts of our wives and made our children wretched. He is, at this time, importing large quantities of spirits among us, to complete the work of death, desolation and misery already begun, with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous nations. He has constrained our people from doing their duty either as christians or patriots; and has frequently caused us to take up arms against our families and friends, and in some instances to become the murderers of our own brethren. He has excited domestic insurrections, by letting loose upon us a flood of foreign spirits, whose known rule of

warfare is an undistinguished extinction of everything that dignifies our nature, or elevates our persons or character. In every stage of these oppressions, we have met in conventions and petitioned for redress in the most respectful manner: but our repeated petitions have been answered by a pretended treaty, under the appellation of wine, beer, and cider, which is a new mode of enslaving us – of giving another color to our depravity, and a facility to his despotism. A prince, whose character is thus marked by every thing that may define a tyrant and a demon, is unfit to be ruler of. rational and intelligent beings. Nor have we been wanting in attention to king alcohol and his allies; we have warned him from time to time, to desist from extending such an unwarrantable jurisdiction over us; we have reminded him of the conditions upon which we would receive him into the bosom of our families; and in return for all this, he has subjugated all ages, sexes and conditions.

We have conjured him by all laws, moral and physical, to disavow such usurpation and despotism, which would inevitably cut off all connection between us; but he has been deaf to the voice of reason, justice and humanity. We must, therefore, acquiesce in the necessity which denounces our separation, and hold him, out of his province, as we hold all bad spirits, enemies now and forever.

We, therefore, the members of the American Temperance Societies in general assembly met, do in the name and by the authority of said societies, solemnly publish and declare, That all connection between us and king alcohol is now dissolved; and as a free and independent people, we will be untrammelled and unfettered, morally, physically and intellectually; and for the support of this declaration, with a firm reliance on divine Providence for assistance, we mutually and voluntarily agree to sustain and carry out the principles and pledges of our respective associations.”



Mr. Beebe asked for and obtained liberty to repel some personal insinuations made in Mr. P's. last speech. He said he regretted the necessity of detaining the audience after having concluded, as he supposed, his defence of the position by him assumed; but the gentleman, who had throughout the former part of the debate avoided making any personal attack upon him, had taken advantage of the opportunity to attack him personally at a time when he was not to reply. Mr. P. had, when last on the floor, asserted that with the doctrines by him [Mr. B.] advocated, preachers had preached themselves drunk, and their churches and congregations were preached drunk with this moderate doctrine. This was the wrong place for the gentleman to throw out such insinuations. He, Mr. B., was in the vicinity of his home; more than a thousand persons present had been acquainted with him personally, many of them intimately for almost twenty years; and he would challenge the assembly or the united world, to name an instance of his ever having made an improper use of intoxicating drinks; and the churches which he had the happiness to serve in the gospel ministry, could suffer nothing by a comparison of temperate habits, with any other church or congregation in the universe. He knew not that there belonged to either of the churches which he served a single habitual drinker of spirituous liquors, and certainly there was not a drunkard among them. Drunkenness, or immoderate drinking, was by him and the churches of his connection, regarded as a departure from the order of the gospel; and should any such case occur among his people, such an offence would subject the offender to expulsion from the church. For himself and for his brethren, he claimed the bible as the guide: it had never directed them wrong. The grace of God that bringeth salvation, had appeared unto them, teaching them that denying themselves of ungodliness and worldly lusts, they should live soberly, righteously and godly in this present world.

But the time had come, when men, claiming to be reformed inebriates, could be taken out of the gutters of our streets, and before the fumes of whiskey could pass from them, they were ready to prescribe rules and regulations for the church of the living God; for the ministers of the gospel, and the legislative councils of our nation. This required a great amount of effrontery, and more than they could work themselves up to, were they not encouraged in it by an interested combination of aspirants for power and fame, who could turn such arrogance to their own advantage, and were therefore ready to unite with them in denouncing all, without distinction, who refused to submit to their dictation. If men who had been habitual drunkards, had reformed and could manage for themselves to avoid their disgraceful course of profligacy, they would do well; but a little more modesty on their part than was evinced by the “reformed drunkards” of the day would be more becoming. If by reformation they could regain their station in society, they should not think to prescribe rules for those who had ever been able to walk circumspectly. At least they should let the winds of heaven blow from them the sickening fumes of their own disgrace, before they take it on themselves to denounce the church of God, the ministers of Christ, and the legislatures of our states.



Mr. Pierce requested permission to reply, which being granted, he said that Mr. B. had altogether misapprehended him. He had not intended to charge him or his friends with preaching themselves and their churches and congregations drunk. In the remarks in his preceding address which Mr. B. had thought intended for him, he had reference to the temperance society under its old organization, which allowed the use of beer, cider, &c.. And to illustrate the truth of what he had said he would relate an anecdote of an occurrence which was alleged to have taken place in New England. Deacon Rutgers had united with the old society, but was of a jovial and social disposition, and a great lover of cider. One evening a neighbor who was not a member called upon him to argue the merits of the society; and after conversing awhile the deacon brought on a mug of cider: the neighbor quaffed and complimented liberally, and by the aid of the deacon the mug was soon drained. Another mug was filled and disposed of in a similar manner. As both grew more and more social in the ratio of the cider quaffed, the deacon now remarked in reply to the superlative compliments of his neighbor that he had another barrel which he thought to be a little better. By this time the neighbor concluded that he did not care if he joined the society too! But in going down cellar after more, the deacon fell down stairs. It was the patrons of the society to which the deacon belonged that he had alluded to, and not to Mr. B. or his friends. With these remarks he would yield the floor.



The debate was then closed, without any formal decision by the officers as to the merits of the argument, as Mr. P. and his friends had requested that a public decision should not be given by them. But the officers as well as the audience in general were unanimous in their opinion, so far as we have been able to learn.

THE DEBATE.

NEW VERNON, N. Y., March 15, 1843.

WE have been compelled to defer, for the present, the publication of several communications from our regular correspondents to make room for the debate. It would have been more satisfactory to us had it been in our power to present our readers with an exact account of the debate, but as there was no regular reporter present, and as the notes taken by Mr. Pierce's secretary were inaccessible to us, we have depended on our own secretary to prepare the statements of the arguments of that gentleman, which he has done, by the aid of some brief notes by him taken at the time of the debate, and from his recollection and the recollection of others who were present. So far as we have heard from the friends of Mr. P., it is conceded that our secretary has dressed up his arguments in a much better garb than that in which they appeared, as by him delivered; and no expression by him made has been omitted in any manner to his disadvantage. Many repetitions, and some palpable contradictions have been purposely withheld, which would only swell the dimensions of the report without increasing its interest.

The report of the arguments on our side are more fully given from notes prepared before the debate. We have intended to give the substance of the debate, knowing that an exact statement was impracticable. We do not learn that any one who attended the debate has noticed any omission or alteration of the arguments, only that the statements of Mr. P. have been greatly improved by the reporter.

We have already apprized our readers of the reason why the publication of this has been so long delayed; but as the numbers containing it will be read by many who are not subscribers to our paper, it may be proper to repeat that being disappointed in our expectations of being supplied with notes from Mr. P's. friends, and being by them encouraged that they would procure a more potent defender of their doctrines and call us out again, we were induced to delay our publication, intending, if favored with such an opportunity, to employ a regular reporter from the city of New York to take down the debate verbatim. We have been informed that application has been made by the friends of the total abstinence society, to some of their most talented champions, who have declined to meet us on the propositions stated in the discussion with Mr. P. From the failure of the friends of that institution to redeem their pledge, the prospect of being able to give our readers a more exact statement has vanished; and, as many had desired copies of the discussion, we determined to publish the substance of the late debate as accurately as possible, in the columns of this paper; and if the demand for copies should exceed the number which we have struck off as extras, we shall hereafter publish an edition in pamphlet form.

Before we close our remarks on this subject, justice to Mr. P., as a stranger in these parts, requires us to say that he has been, in our judgment, treated unfairly by his professed friends. We candidly believe that he managed the debate as well as any one of its advocates could have done, and for his zeal to defend their unscriptural doctrines, he deserved from their hands better treatment, than to be publicly disowned and abandoned to the mortification of his defeat. That the total abstinence society at Middletown, (who, with their kindred institutions, have robbed the sepulchres of the dead, to procure the names of "Washington" and "Lady Martha, Washington," to give to their institution an elevation to which it cannot arise by its own merits) did encourage Mr. Pierce in giving us the challenge, did provide the place of meeting, were at the expense of erecting a Stage, and did confidently expect to share with him the spoils of an anticipated victory, cannot with the least plausibility be denied; and we contend that they in justice to him should have been as ready to share with him his mortification in the issue of his enterprise. It is not surprising to us that after treating Mr. P. in the manner they have, they should find it difficult to find another champion to defend them. We have described in the latter part of

the debate the manner in which Mr. P. was publicly disowned by his party, and we will subjoin to these remarks, a letter from Mr. P., dated on the morning after the debate, and on the day before he left Middletown, showing that his total abstinence friends would not suffer him to leave without a written assumption of the entire responsibility. The following is a copy of his letter:

ELDER BEEBE – SIR: – It appears to me proper that I should correct an erroneous impression that seems to be on your mind in regard to my capacity as a temperance agent. I told you, at my first interview with you, (if I am not mistaken) that I was a delegate of the Washington Temperance Society of Columbia, Lancaster County, Pa., and have with me credentials to that effect. I make these statements in consequence of expressions made by you in debate last evening, viz: that you did not know that I was not a proper representative of the temperance cause. Now, sir, I wish you to understand me that I am a proper representative of my society, in the capacity of a lecturer; but in the capacity of a controversialist, I take the responsibility upon myself, which I stated in the outset of my remarks yesterday, and if you had any objections to such conditions, you should have made them when I first made them. Respectfully yours,

JAMES J. PIERCE.

This letter was evidently exacted from Mr. P. by his total abstinence friends, as an indemnity from all responsibility on their part, and shows in what light the issue of the debate was regarded by them. We do not deny that Mr. P. said something at the opening of the debate about meeting us on his own responsibility, but whatever was by him said to that effect escaped our notice while our attention must have been otherwise attracted. That Mr. P. should be a regular delegate from his society, and not a representative of them is a paradox. He wishes us to understand that he is a proper representative of his society and of their doctrines, as a lecturer; but in defending the doctrines which they have delegated to him due authority to set forth in his lectures, he must take the responsibility on himself! Truly this is a nice distinction and requires “optics rare I ween,” to discover the legitimate bounds of his delegated power. This subterfuge however will not avail the society much, as, by their own admission, the debate has resulted to the disadvantage of their cause, “More than can be made good in six months.”

We have only to repeat what we have before published, viz: Whenever the total abstinence society shall produce a man in whom they have confidence, and one that they will not desert in the hour of trial, to meet us in public discussion of the same propositions agreed upon between Mr. P. and ourself, we shall cheerfully meet him, and again attempt to demonstrate the superiority of the rule which God has given in the scriptures over all rules of human invention.

LIVING FAITH CONTRASTED WITH THAT WHICH IS DEAD (Concluded.)

NEW VERNON, N. Y., March 15, 1843.

“For the Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness.” – I Cor. i. 22.

THE success attending the modern schemes for carrying natural conviction to the human mind, and so captivating men is accounted for by predictions going before, concerning The man of sin, the son of perdition, the dragon, the beasts and every form in which anti-christ has, does or shall hereafter appear. The wonderful boasting about *new light* reflected from seminaries, Sunday schools, tracts, anxious benches, camp or protracted meetings, and all other signs and lying wonders, sought by Jews or Gentiles, and supplied by ancient Jews or modern proselytes, is but the development of the powers of darkness, which men will choose rather than light, according to the declaration of the word of Cod. The Jews require a sign!

The Greeks seek after wisdom. The research of the ancient Greeks after knowledge is proverbial, and when appropriately directed was laudable; for all the sciences of this world are valuable in their place, but altogether inferior to and disconnected from that wisdom which cometh from above. The error of the Greeks was not simply that they sought after wisdom, but that they sought to incorporate their human wisdom with religion. And as God had made foolish the wisdom of this world, and hidden the things of his spiritual kingdom from the wise and prudent of this world, and revealed them to babes, they erred in seeking to reduce the religion of God our Savior to human science. To all those who, like the Greeks, are seeking after worldly wisdom, the gospel of Christ in the simplicity in which it was preached by Paul, and all the primitive ministers sent forth by divine authority, the account of a crucified Savior was foolishness. They are led from human policy to seek religious knowledge from the halls of literature and colleges of science. In their estimation it is no less foolish and absurd to look for human science from the untutored savages, than for religious instruction from unlettered fisherman. What was remarkable in the opposition of Jews and Greeks to the religion of Jesus Christ, is blended in the modern popular theory of their successors in delusion to the present time. And still the words of the apostle are as applicable as when at first uttered, the Jews require a sign and the Greeks seek after wisdom.

But we preach Christ crucified. The pronoun we includes all the apostles of the Lamb and true ministers of Jesus Christ. These all preach Christ crucified, which is in reality both a sign and wisdom; but not of a kind adapted to the carnal sense of Jews and Greeks. The signs which the Jews required were such as Christ told them should not be given to them, and the wisdom which the Greeks sought after was: that which God hath made foolish, and which Paul says in, connection with this text, he did not use in his speech or preaching: for Christ had told the Jews, “There shall no sign be given them but the sign of the prophet Jonah.” The preaching of Christ crucified is the sign of the prophet Jonah: “For as Jonah was three days and three nights in the whale’s belly, even so shall the Son of man be three days and three nights in the heart of the earth.” The sign of Jonah was an emblem of Christ in the heart of the earth, of Christ crucified, &c.; hence to preach Christ crucified, is to set forth that sign of which our Lord spake, and the only one that God will give. This sign not only sets forth the descent of our Redeemer into the dark dominions of death, through his crucifixion, loaded with the transgressions of all his chosen people, for whose offences he was delivered up; but his triumphant resurrection, at the time signified in the sign, for the justification of all for whom he was delivered up. Three days and three nights show also the extent of time that his mystical body or any part of it should be held in that death from which Christ is engaged to raise them up and cause them to sit together in the heavenly places; for iii the fullness of the dispensations of time, which are three, counting from Adam to Moses, from Moses until the coming of Messiah, and thence to the end of time. As at the expiration of three days and nights, the perfect body of Jesus left the environs of the king of terrors, so at the end of time he shall deliver up to his Father the fullness of his mystical body. This sign, whether considered in reference to that body which died on Calvary, or the church which is his body and the full ness of him

that filleth all in all, is embraced in the preaching of Christ crucified. And as the sign is of a spiritual nature, the Jews, who look for salvation by works, and for a foundation of their faith in external or natural signs, adapted to their carnal sense, stumble at it; for it is to them a stumbling block. They stumble at the word, as Peter has said, being disobedient, whereunto they were appointed. If therefore it were possible by any course of preparatory study or labor, to present the subject of Christ crucified in such a light as to enable the Jews to understand it, and so prevent them from stumbling at it, it would cease to be the gospel of Christ. It would fail to be the anti-type of Jonah, and it would involve what Paul studiously avoided, viz: that the faith of God's people should stand in the wisdom of men but not in the power of God. Is the preaching of Christ crucified in this day a stumbling block to boasting arminians, and legal work-mongers, so that they can neither understand nor love it? So it was when preached by Paul, and in all cases where the doctors of divinity, as they are called, manage to present a system or theory of religion which can be taught in seminaries, colleges, Sabbath or other schools, by tracts, catechisms, arguments, moral suasion, or by any other means of human device, they present a gospel which Paul did not preach, which is another gospel, and those who have devised it and all who preach it are accursed; for if Paul, or an angel from heaven preach any other gospel than that which was preached in the primitive church by the apostles, "let him be accursed."

We need not labor to prove that religious doctrines are invented and taught by men in the present age, so widely differing from the gospel preached by Paul, that instead of avoiding, as he did, the excellency of speech which man's wisdom teaches, those who are engaged in promulgating such doctrines, use enticing, or persuasive, words, the consequence of which is, that their converts' faith stands not in the power of God, but in the wisdom of men. This spurious sort of preaching is not unproductive of faith; for unregenerate sinners are capable of believing such systems, and it is taught to unregenerate children and adults in schools, as worldly sciences are taught, and they can and do learn it upon the same principle and with as great facility as they can learn grammar, mathematics or mechanical operations, and ten converts are made to such delusions, where one is made by grace to the faith of the gospel of Christ. The faith therefore of a majority of modern converts, being destitute of spiritual life, is dead faith.

To the worldly wise, who have confidence in their superiority of knowledge and talents, the gospel of the blessed Redeemer is foolishness. The Grecian philosophers could but regard the doctrine of salvation through the blood and righteousness of one that was crucified, with contempt. They regarded the doctrine preached by Paul as an imposition, a delusive infatuation. And to this very day, all who understand the christian religion to be a science, capable of being taught in schools, and comprehended by human intellect, without the special quickening operation of the Holy Ghost, do regard the real gospel of Christ, when preached in its primitive simplicity and purity, as foolishness.

To all those who possess dead faith, however orthodox that faith may be, the preaching of Christ crucified is a stumbling block and foolishness. Hence the mighty efforts which are made by work-mongers to remove the stumbling block, and the offence of the cross of Christ, and the cunning craftiness of the wise and prudent of this world, to invent and practice upon some principle which they regard as an improvement upon the gospel as preached by the apostle Paul.

MARK IX. 50.

NEW VERNON, N. Y., April 1, 1843.

“Salt is good; but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.” – Mark ix. 50.

An explanation of the above passage, through our columns, has been requested by a friend in Pennsylvania. The preceding verse reads thus: “For every one shall be salted with fire, and every sacrifice shall be salted with salt.” Doctor Gill has favored the idea that the salting with fire has reference to the fire of hell, into which the enemies of God shall finally be cast: but he has not informed us in what manner he has avoided the doctrine of universal damnation, which seems to be implied in his view of the subject. How everyone shall be salted with the fire of hell, and yet some escape the vengeance of eternal fire through the blood and righteousness of the Redeemer, involves a paradox of no easy solution. And if the fire of hell, in the sense in which the doctor has defined it, be the salt intended in the text, it is hard to comprehend how such salt is good, and how it may lose its saltness, or why the disciples were charged to have salt in themselves.

The whole discourse of our Lord mentioned in the connection of the text, was addressed to the twelve disciples whom our Lord named apostles, and the same unto whom he had said, Mathew v. 13: “Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men.” These disciples had been disputing among themselves upon a subject which is hardly settled yet among some of the disciples of our Lord, viz: “Who should be the greatest.” And a reaching after power which did not belong to them, was detected in the answer of John, that he and his colleagues had forbidden one whom they found casting out devils, because he followed not them. Occasion was afforded for our Lord to instruct them concerning the order of his kingdom. In these instructions he informed them that “If any man desire to be first, the same shall be last of all, and servant of all.” He also, as we understand this subject, instructed them how order should be preserved in his kingdom, among the members of the body, or church. The members of the church are set as the members of the human body, and each to supply its appropriate place, so that the head may not say to the foot, I have no need of thee, nor can the ear say, Because I am not the eye I am not of the body; “For as the body is one, and bath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body,” &c. – 1 Cor. xii. 12, 13. Keeping in view this figurative description of the church, the discipline shall dispose of offenders in the church, without respect to the stations which they may occupy. When Judas, who was one of the twelve to whom these instructions were given, should offend, he was to be cut off, and cast out as salt that had lost its savor, and his having had part of the ministry, being numbered with the apostles should not entitle him to the fellowship of the saints any longer than he walked according to the order of the gospel. And if Paul or an angel from heaven should preach to the body, any other gospel than that which had been preached, let him be accursed or cast out. However important their standing in the church, when any offend by any departure from the laws of Christ, or from time faith once delivered to the saints, they are to be dealt with according to the rule. By the expression “It is better for thee to enter into life maimed, &c., than having two hands [or a perfect set of members], to be cast into hell,” we are not to understand that the church will enter into her ultimate glory with spots, blemishes, or imperfections; or that she is liable to sink down to the perdition of the ungodly, by her connection with disaffected members here; for such a conclusion would seriously conflict with the plain testimony of the scriptures. “All that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out.” – John vi. And, “I give unto them

eternal life, and they shall never perish.” – John x. 27. Salt is good; literally speaking it is very useful to season our food, and to preserve from putrefaction that unto which it is applied. So the apostles of the Lamb, and all the members of Christ’s mystical body are useful, and the gifts on them bestowed are for, the comfort and edification of the church of God. “Ye are the salt of the earth.” For the elect’s sake the world standeth, the wheels of nature continue to revolve, and shall continue until all the elect be gathered into the fold of Christ. But, they are the salt in reference to their connection with the body of Christ, preserving the pure testimony of truth, when and where the body is in danger of being corrupted by false doctrine, or unauthorized institutions.

As salt acts upon flesh to preserve it, so the gifts of the Spirit act upon the church to preserve her from the corrupting influence of the doctrines of men and of devils, with which she must frequently come in contact. And that spiritual food on which the saints are fed, is seasoned through the gifts by which it is communicated to them. They receive it with a peculiar relish when delivered in its simplicity, as the Holy Ghost giveth utterance to his messengers. But if the salt have lost its saltness, wherewith will ye season it? The question arises, if the apostles and ministers of Christ, in possession of the gifts conferred on them by the Holy Ghost for the edification of the body of Christ, be the salt, how can they lose their savor or saltness unless they fall from grace, according to the doctrines of arminians? To which we may reply, that when such ministers of Christ depart either from the testimony of the truth or from the order of the gospel, they lose their savory usefulness to the church of God: “I keep my body under,” says Paul, “lest while I preach to others, myself become a castaway.” Not a castaway from the inheritance which he possessed in Christ Jesus his Lord; for he was persuaded that neither life, nor death, nor angels, nor things present or to come, should be able to separate him from the love of God in Christ Jesus his Lord; but a castaway from his usefulness in the church. To illustrate, let us suppose that Paul, instead of warring with hi flesh, and keeping his body under, had indulged in the lusts of the flesh; had gratified the depraved appetite of nature, and eaten and drank with the drunken; had become disorderly in his conduct, a railer, a striker, a brawler, a drunkard, or an heretic, could he continue as a useful minister of Christ, and an example to the flock under such circumstances? By no means: for the Lord had given charge, that if the right hand, or right eye should offend, it must be cut off and cast away from the fellowship of the church, or, if not, the whole body would be involved in hell fire. By hell fire in this case we understand the same as that mentioned by James iii. 6: “And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.” into this description of hell fire, or tormenting strife and disorder, the whole body of the church must be plunged when she would retain in her connection those who walk not circumspectly, who conform not to the spirit and doctrine of the gospel. How many instances of this kind have our churches witnessed in these last days! Members who have held important stations in the body, as right hands, or right eyes; hands to labor and bear the burdens of fatigue and toil; eyes for discernment, penetration, wisdom, &c., and because they have been so very useful in the church, they have been suffered to bring in heresies and corruptions, without feeling the lash of discipline: the notion has been indulged in that they cannot be spared; if we withdraw our fellowship from them we shall lack their hands to labor among us; we shall suffer for want of eyes to see with; as we were wont to depend on them for counsel, &c.: therefore they have been sustained in connection with the church like members of the natural body when mortified, until infection of the limb has reached the vitals and thrown dire confusion into every part of the church. The King himself has decided that it is better to cut off such right hands, pluck out such right eyes, than that the whole church be plunged into such disorder and fire of hell.

Salt may become unsavory by accumulating filth, so that instead of seasoning our food it would ruin it; and instead of preserving that to which it is applied, it would render it unfit for use. Even so it is with those who are denominated the salt of the earth, when they depart from the truth and are turned unto fables; when they cease to preach the doctrine of Christ, and preach for doctrine the commandments of men; when they cease to preach the gospel, and labor to sustain the institutions of men, they have lost their saltness; their preaching becomes insipid to the saints; it is sickening, having no savory relish: and for this cause many are sickly among the churches, and some have fallen asleep. And when such is the case – when those who have preached Christ crucified, with whom we have taken sweet counsel, become disorderly in their conduct or corrupt in their public improvements, their savor being lost, wherewith will ye season it? The lack of saltness in this sense cannot be supplied by anything we may provide. There is nothing in the world that can supply the place of salt: nor can any doctrine be invented which will feed, comfort, edify and build up the saints of God in the absence of the gospel of the blessed Savior. “It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men.” Our Lord has shown that it is hazardous to the peace of the church to retain them in fellowship; they must be cast out, and even in the world, or in anti-christian connection with the world, if they are subjects of grace, they are good for nothing but to be trodden under foot of men. The world or worldly churches have but little or no use for them, and they are destined to learn that the way of transgressors is hard. We could give numerous instances which are within our knowledge for illustration, such as a Grennell, a Ball, a Matthias, a Judas, and a thousand others who having lost their savor as ministers of Christ, have become detached from the church of God, and are now trodden under foot of the swine among whom they mingle. Christians can no longer hear them preach with satisfaction or edification, and the world have men to whom they give the preference, so that those who have observed lying vanities, find by sad experience, that they have forsaken their own mercies.

Have salt in yourselves, and have peace one with another. Let the truth of God dwell richly in the hearts of his people, his ministers and all who stand in connection with the church of God. Be not carried about by divers and strange doctrines. “Abide in me,” says Christ: as the branch cannot bear fruit of itself, neither can his disciples bear fruit except they abide in him as their living Vine. Try the spirits – prove all things; and, “If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God’s speed.” And as the peace and fellowship of the saints is predicated on the reception of the apostles’ doctrine and fellowship – so, in pursuing the course marked out by the great Apostle and High Priest of our profession, the saints shall have peace one with another.

Before we close our remarks it may be proper to offer a few observations on the verse preceding the text we have under consideration. “For every one shall be salted with fire, and every sacrifice shall be salted with salt.” God has chosen his people in the furnace of affliction, and Peter has exhorted them not to think it strange concerning the fiery trials which are to try them: it is the common lot of all God’s people. The Sun of Righteousness is like a refiner’s fire and like fuller’s soap; and he shall sit as a Refiner and Purifier of silver: and he shall purify the Sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. – Mal. iii. 2, 3.

As salt is intended to preserve and keep from putrefaction that unto which it is applied, so are the fiery trials which the saints endure calculated to refine them – burn up their pollution and dross, their hay, wood and stubble, that they may be saved so as by fire. Every one of the children of God shall realize the saving benefits of that refining fire which is ordained to purify the sons of Levi: and these fiery trials are as salutary in their effects on the children of God, as salt is literally when applied to our provisions. Every sacrifice shall be salted with salt. The saints being by fire salted, preserved from confidence in the flesh – from all alloy, shall offer their offerings or sacrifices in righteousness, or

salted with salt. Our Lord seems to allude to the law concerning offering, Lev. ii. 13: "And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering; with all thine offerings thou shalt offer salt." The offerings of the saints, when offered in righteousness shall be offered as the law directs, and as typified by the offerings under the ceremonial law. As the bodies of the saints are to be presented as a living sacrifice, holy and acceptable unto God, which of our reasonable service, they must be kept under: we are to walk circumspectly, in. all the ordinances of the house of God blameless, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Our sacrifices of thanksgiving, the incense of our prayers and devotion before the Lord must be salted with the rich savor of the spiritual gifts bestowed upon the saints.

I CORINTHIANS II. 13.

NEW VERNON, N. Y., April 15, 1843.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

To us it seems important at the present time, that the testimony of the apostles upon the subject embraced in this text, should be kept before the church of God, both for their admonition and consolation. For their admonition, because the temptation to regard worldly wisdom as being in some manner or to some extent connected with the prosperity of the cause of God, is much stronger and more insinuating and seductive than it has been in ages past. If in all ages of the church, and under all circumstances, it has been necessary to observe this solemn admonition of the apostle, now that evil men and seducers have grown worse and worse, deceiving and being deceived, it is the more needful that we take heed to those words which we have heard spoken, lest at any time we should let them slip.

It is important also that we refresh the memory of the saints upon this important subject for their consolation, seeing that they are greatly reproached by their adversaries for their lack of the wisdom which the world teaches. Caricatures, slurs, reproaches, ridicule and taunting jeers are dealt out upon our churches and the servants of the churches with an astonishing profusion, and many are made sad, and feel mortified when reproached for their ignorance of the popular sciences of the world. To call the attention of that poor and afflicted people who are everywhere spoken against to the consolations of the gospel, is calculated to fortify them for the encounter of the enemy. There is a peculiar fitness at the present moment in the application of the text under consideration, to the ministry of the gospel ordained by Christ. Showing, first, what things (by scriptural authority and apostolic example) are to be preached. Second, the manner in which these things were preached by the apostles, and are to be preached by Christ's ministers.

1st. The things to be preached are those which none of the princes of this world know. The princes and aristocracy of this world have generally been familiar enough with the sciences of the world, and that wisdom which all intelligent creatures may, to a greater or less degree, acquire. But had they been able by worldly wisdom to comprehend spiritual things, they might have understood the true character of

Christ, which would have arrested the execution of the purpose of God, in the redemption of his people, for if they had known it they would not have crucified the Lord of glory.

2d. The things spoken of by the apostles and to be preached by the ministers of all apostolic churches, are those of which it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." Superhuman qualifications are therefore indispensable to prepare the preacher to set them forth, and the hearer to comprehend them, seeing that our natural faculties, however capacious, have never, can never attain to a knowledge of them. Things that are not revealed to sense, can never be communicated to sense by worldly wisdom, moral suasion, or taught or learned as worldly sciences are communicated.

3d. The things spoken by the apostles and to be reiterated by the ministers of Jesus, are those which are revealed unto us, (the church of God) by the Spirit. Things which are, or can be learned by application to study, in schools or colleges, are not the things which the apostles preached. They preached among the Gentiles the unsearchable riches of Jesus Christ; and things which are unsearchable, like their divine Author, cannot be found out by the searching of men; for if they could, they would not be unsearchable. The Spirit, and that Spirit only, can search the deep things of God. The argument of the apostle in verse 11 of the same chapter is conclusive: "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." "Now, (continues the apostle) we (the saints) have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God." That which is born of the flesh is flesh, and that which is born of the Spirit is spirit; and this Spirit of which the saints are born, is not the spirit of the world, which involves worldly wisdom and human policy, but the Spirit which is of God, which Spirit constitutes its possessor spiritual, and qualifies him to judge all things, while he himself can be judged of no man. See verse 15. Hence Christ said, "Except a man be born again he cannot see." Cannot see what? Man certainly requires no second birth to qualify him to see natural things. What is it then that a man, however wise or learned he may be, cannot see except he be born again? The kingdom of God. The kingdom of God is not visible to unregenerate men, because it is a spiritual kingdom; not composed of flesh and blood, nor meats nor drinks, but righteousness and peace and joy in the Holy Ghost. These are things which the apostles preached, and which the carnal or fleshly, or natural mind could not comprehend, as the apostle said: "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."

Finally, the things preached by the apostles embraced the entire gospel of the Redeemer, and nothing else; for a dispensation of the gospel was committed to them, and they shunned not to declare the whole counsel of God. Incomprehensible as the gospel was and is to natural men, it was understood through the revelation of the Spirit of God, by the apostles, and by the same spirit of truth, which Christ promised to send, to lead his people into all truth; it is measurably understood by every one that has been called of God, quickened and taught by the Spirit, and by no other persons whatever. And all others who may attempt to find out the riddle, will be found among those who are "Ever learning and never able to come to the knowledge of the truth." If it be demanded of us to tell why the things of the Spirit are concealed from the unregenerate, the answer is found in the words of him who never spake amiss, "I thank thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

(Concluded)

NEW VERNON, N. Y., May 1, 1843.

Second. We notice the manner in which the apostles presented these things in their ministry, 1st, negatively, and 2d, affirmatively. 1st. “Not in the words which man’s wisdom teacheth.” These words would be without meaning if there were no men attempting to teach the art of preaching. If there were no schools in Paul’s day established for the purpose of qualifying pious young men for the ministry, there are many in our day, and since the famous schools of Alexandria, there has been no lack of those hot beds of heresy and priestcraft; but the apostles and ministers of the apostolic order did not avail themselves of any qualifications from them. If our limits would admit, we would dwell largely on the manner of wisdom which man teacheth. First, it is human wisdom, and such as the natural mind of man, with out a knowledge of God, or the things of the Spirit, is susceptible of. Secondly, it is that which God disapproves of, and which, being opposed to the wisdom of God, is foolishness with God. It is that kind of human policy which leads false apostles and graceless ministers to handle the word of God deceitfully, giving flattering titles to men, such as Rev., A. M., and D. D., with such other titles as fashion may render flattering. The words taught by man’s wisdom are such as are made use of by those who creep into widows’ houses, lead captive silly women; and such as are employed by teachers heaped to their manufacturers, having itching ears, and who preach for filthy lucre’s sake. The words of those who bring in damnable heresies – who teach for doctrines the commandments of men; and who for a pretence, make long prayers, influenced by seducing spirits, and preaching the doctrines of devils are words which man’s wisdom teaches. Man’s wisdom teaches to avoid the offence of the cross of Christ, lest the ministry be rendered offensive and unpopular; and to study to please the carnal ears, and fed the vanity of carnal hearts at a sacrifice of the truth as it is in Jesus. Man’s wisdom teaches the preachers, under its instruction, what manner of doctrines will suit the depraved hearts and vitiated tastes of the children of this world; and those governed by it will never present to their hearers that which will be likely to subject themselves to reproach, persecution or a reduced salary. Man’s wisdom has a vocabulary of its own, especially in regard to religious things – words which are capable of a double construction, so that they may be construed in a manner to suit all parties. When worldly men read or recite their sermons, in which they assay to preach and set forth the things spoken by Paul, they are not in the habit of using the plain word *shibboleth*, for they can not frame to pronounce it; but they say *sibboleth*. The pulpits of these diviners never ring with the doctrine of sovereign, effectual, discriminating and irresistible grace; for man’s wisdom teaches that the carnal mind of man will not receive it. The total depravity of fallen man – his entire helpless condition – the necessity of quickening grace, eternal love, cleansing blood, justifying righteousness, and a living union to Christ, are parts of speech, for which their grammar lays down but one rule, viz: to avoid them. There is a considerable confusion in the language taught by man’s wisdom, such as appeared among the ancient builders of Babel, so that those who are so taught cannot fully comprehend each other – their creeds vary as did the sound of the voices of their brethren, the builders alluded to: but, it is always well understood, however discordant their notes, that they always want bricks or mortar, for their people always “Have a mind to work,” not however in building up the waste places of Jerusalem, like Nehemiah and his men, but, like their own type, they build monuments of their own folly. All schemes for proselyting and convert-making by men are productions of man’s wisdom; and, the words employed in that work, whether coaxing, persuading, reasoning, terrifying, threatening or scolding, are taught by that wisdom which is not of God, and which was discarded by the apostles. The wisdom of men, in preaching, leads them to transpose, mutilate and pervert the scriptures – applying the terrors of the law to such as are no more under it; and the consolations, invitations and assurances of the gospel to such as know not God, and

obey not the gospel of our Lord Jesus Christ. The wisdom of man teaches worldly preachers to discriminate between the rich and the Poor, to court the favor of the former, and neglect the latter. As in all the organized societies of false benevolence, goodly seats and flattering titles are provided for and lavished upon the rich, who pay by their tens or hundreds, and some humble place is provided for the poor, who can only ape their wealthy neighbors by handing in their shillings or their dollars. The gospel plan of neither purse nor scrip is quite too antiquated to be taught by man's wisdom.

All those words, maxims, mottoes and sayings which are taught by man's wisdom were laid aside by the apostles and primitive ministers of the gospel of Jesus Christ, lest the faith of their hearers should stand in the wisdom of men and not in the power of God. They denounced the hidden things of dishonesty; they walked not in craftiness, neither handled they the word of God deceitfully, but by manifestation of the truth, commending them to every man's conscience in the sight of God. This brings us to consider the affirmative proposition, viz: The manner in which they preached these things.

The first important particular in regard to the manner of primitive preaching which we shall notice is, that those whom the Holy Ghost had designated for that work, were determined to know nothing among the churches save Jesus Christ and him crucified. These comprehensive words comprise all that belongs to the gospel of our salvation. Jesus Christ is the First and the Last, the sum and substance of all that the apostles preached. The Savior, the Anointed, the Hope of Israel, and the Savior thereof; neither is there salvation in any other name. As the Anointed he is full of grace and truth, anointed of the Father, to preside as head over all things to his church, which is his body and the fullness of him that filleth all in all. The anointed Prophet, Priest and King: and him crucified. Christ and the Resurrection. The vicarious sufferings of the Redeemer. His conflict with the powers of darkness. His bitter death and his triumphant resurrection and ascension to glory. Justification by his blood and righteousness, deliverance from the law, the curse, and from all guilt. And all this without anything else to qualify, modify, improve or neutralize it so as to make it palatable to the enemies of the cross. For I determined not to know anything among you, save Jesus Christ and him crucified. – 1 Cor. ii. 2. Paul knew nothing among them about Sabbath schools, Bible classes, Tract societies, Missionary boards, Education sermons, or Total Abstinence lectures. It was enough for him to know Jesus, and the gospel of the Redeemer, and he could recognize nothing else as the gospel.

2d. His manner of preaching was in weakness, in fear, and in much trembling. If any man had whereof to glory, Paul was not a whit behind him, but he gloried only in the cross of Christ, by which he was crucified to the world, and the world was crucified to him. If this great apostle to the Gentiles felt weak and trembling when he attempted to preach, how ought we to feel when engaged in the same blessed work? Is it becoming in those who attempt to preach Jesus, to glory in their own strength? Are they the ministers of Jesus who manifest nothing of that weakness and fear and trembling of which Paul spake? When we see and hear men who claim to be the successors of Paul, and the servants of Jesus, vaunting of their borrowed plumage, and offering their prayers and intercession for sinners, and calling them up to anxious benches and altars to receive the benefit of their intercession, can we discover in them anything like the spirit which Paul evinced when he acknowledged he knew not how to pray as he ought, but depended on the Spirit to help his infirmities, and make intercession for him according to the will of God? The truth is, our modern religious stock jobbing revivalists think nothing about conformity, in their prayers, to the mind of God; they desire God to so far change his mind as to adopt their plans, second their motions and grant their petitions. Not so with Paul. He felt his weakness and insufficiency, and cast himself upon the sovereign bounty of his gracious God.

3d. The words in which the apostles spake these things were words which the Holy Ghost teacheth. It is true the apostles were inspired by the Holy Ghost, in a manner which is not to be looked for by the ordinary ministers of the same gospel in subsequent ages of time; but it is equally true that all the ministers of Jesus Christ are required to speak in the words which the Holy Ghost teacheth, although not by special inspiration, as when he spake to our fathers by the prophets, or unto us by the apostles, still the teaching of the Holy Ghost is as indispensably necessary to qualify the ministers of Jesus to preach, as it was to inspire the apostles to write. The Holy Ghost teaches what words are proper in setting forth Jesus Christ and him crucified, first, in the scriptures; secondly, by his indwelling power and government, opening to the understanding of his servants the things of the kingdom; leading them into all truth; taking the things of Jesus and showing them unto them; also in giving them a door of utterance. As the husbandman must be partaker of the fruit, so he that laboreth in the vineyard of Christ must have an experimental knowledge of the things which he is required to preach. No one can give evidence that he is called of God to preach who has not learned that the words which the Holy Ghost teacheth are altogether dissimilar to the words taught by man's wisdom, whether in seminaries or elsewhere. But there is another prominent mark by which to discriminate between the ministers of Jesus, and false apostles; those called of God, as was Aaron, compare spiritual things with spiritual; while those of the opposite class compare spiritual things with temporal or earthly things. The force of this truth may be illustrated in many ways; two or three must, however, for the present suffice. First, the ministers of the Lord Jesus compare the instructions of the Holy Spirit in the scriptures, with the instructions of the same Spirit in the experience of all the saints of God; for the testimony of the Holy Ghost in the scriptures, is copied with infallible accuracy in the experience of all the saints, so far as they are taught by that Spirit. It is true the testimony in the scriptures is more extensive – none of the saints have, as yet, experienced all that is recorded in the word, but they shall eventually experience all; and, as far as they have been led, the hand-writing of the Holy Spirit on the tables of their hearts, is a perfect transcript of the same divine truth as recorded in the scriptures. In this therefore the ministers of Jesus shall be known, and the ministers of Satan detected. The experience of God's children responds to the doctrine taught by the learner; for they compare spiritual things with spiritual. But it is not so with the other description of ministers, whatever may be their show of zeal, professions of love, power of eloquence, or how of tears; they do not, they cannot compare spiritual things with spiritual, for the word of God assures us that 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. But when they attempt to expound the scriptures, all their imagery is of an earthly kind, being themselves unacquainted with the spirituality of the scriptures, they compare them with things which carnal men can comprehend, as the ancient pagans compared the invisible God to images made of various material substances. False teachers, thinking that God is altogether such an one as themselves, draw their conclusion that his purposes, plans and arrangements must be such as they would make. The gospel itself, according to their conception of it, is comparable to their own preaching, a mere commodity which may be estimated in dollars and cents, and transported by the cargo to foreign countries according to the amount of capital they can persuade men to invest in the speculation. The christian's experience as by them described amounts to nothing more than every unregenerate man may possess, such as using means within his reach; and heaven itself in their estimation is a place of carnal amusement, consisting principally of flowery fields, pearly gates, golden walks, and the greeting of old acquaintances, and no small part of the joy of that world, by them anticipated, is to consist in robbing God of the glory belonging to him as the only Savior. Every man that has given sixpence into the missionary or tract funds, is taught by them to expect in heaven to meet some soul or souls who shall

ascribe to his liberality the efficient cause of saving him or them from hell and bringing them to heaven.

But, again, the ministers of Jesus, speaking the words which they are taught by the Holy Ghost, compare the spirituality of the law of God with the perfect work, righteousness and blood of the Lord Jesus, while those who speak what human wisdom teaches, compare the spirituality of that law with the ability of unregenerate sinners. The ministers of Jesus compare the perfect and complete salvation of all the elect of God with the provisions of grace in the eternal counsel, the blood of Jesus, and the effectual work of the Holy Ghost, while the others regard the work of salvation as being the work of the creature, depending on means, men and money. The preparation of men to preach the everlasting gospel, being a spiritual work, is, by those who have experienced it, regarded as equal, by just comparison, with those gifts which Jesus their Prince and Savior received for them when he ascended up on high and led captivity captive. But, by the others, all the qualifications necessary for preaching are, that the preacher should possess that kind of religion which all carnal men can possess if they please, feel a love for souls and a great desire to save more than the number which God has ordained to eternal life; a willingness to make a trade of preaching; a theological education obtained by application to the study of words which man's wisdom teaches; a fluency of speech; a gift for begging money; a readiness to hate and persecute, scandalize and culminate the Old School Baptists; strike hands of fellowship with the workmongers of all denominations, take the total abstinence pledge and promise to sustain all the schemes of the clergy. These prerequisites, together with a call, an outfit, a purse and scrip and as many as two coats apiece, &c., &c., embraces what they regard as the most essential qualifications for preaching the gospel.

If any of our readers think our language extravagant or unwarrantable, in regard to worldly preachers, we refer such to the published statements made by themselves in almost every New School or arminian paper published in our country, and to the doctrines preached by them in their pulpits; and, above all, to the fact that they all practice upon the very principles applied to them in this article.

Let then the saints be on their guard – let Zion prepare to try the spirits that are abroad in the world; and if even angels from heaven bring in new doctrines, or such as Paul preached not, let them be accursed. And if there come any unto you and bring not this doctrine (which was preached by the apostles) receive him not into your house, neither bid him God speed. Beware of men who come unto you in sheep's clothing, but inwardly they are ravening wolves. By their fruits ye shall know them.

PREACHING AND BAPTISM BY THE APOSTLES.

NEW VERNON, N. Y., June 1, 1843.

BROTHER BEEBE: – I wish to ask a question or two through the SIGNS OF THE TIMES.

1st. Is there any positive evidence in the New Testament that the right to administer the ordinance of baptism ever extended beyond the hands of the apostles who were commissioned by Christ?

2d. Did they, (the apostles,) preach the gospel to all nations?

Yours in christian love,
DAVID CLARK.
WESTFIELD, Mass., April 10, 1843.

IN answer to the first of the above inquiries we refer brother C. to John the Baptist, by whom the administration of the ordinance of baptism was introduced, and who also was not of the twelve chosen as apostles. Christians are commanded to observe the ordinance of baptism as a token of taking up their cross and faithfulness in following the Lamb “Whithersoever he goeth.” Nor was this beautiful symbol of the death, burial and resurrection of Christ confined to the apostolic age; but its perpetuity is to be co-extensive with the other christian ordinances which ornament the church militant. But should our inquiring brother desire further instances than that of John the Baptist, we cite that of the eloquent *Apollos*, (Acts xviii. 24, and onward) who was not an apostle, but a co-laborer with the apostles, preaching and baptizing. So instrumental was *Apollos* in practicing these functions, that in speaking of the inability of man by any means to add to the church of Christ, the apostle was constrained to say, “I have planted, *Apollos* watered, but God gave the increase.”

From the above considerations, as well as from the whole tenor of the New Testament, we can entertain no doubt of the propriety of the administration of the ordinance by any regular minister of the church of Christ. Indeed preaching and baptizing seem to be inseparable functions, and we are not aware of any instance in which they have not been combined since the day of John the Baptist.

In reference to the second inquiry above, we answer that in the persecution which arose at Jerusalem it is said that the saints were scattered, and they that were scattered went everywhere preaching the word. Again, on the day of pentecost, by the miracle of tongues, the gospel was preached, and every man heard in his own tongue, wherein he was born: “Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.” Again, “All they which dwelt in Asia heard the word of the Lord Jesus.” – Acts xix. 10.

At sundry times, from the age of the apostles to the present, persecutions have scattered the saints, and they that were scattered as of olden times went everywhere preaching the word.

When the saints became from time to time troublesome to the Roman pontiffs and popish prelates, persecutions arose against them, and they were scattered from the opulent and populous regions of the Roman dominions to the deserts of Arabia and Africa, among the then savage tribes of the northern coasts and islands of Europe and elsewhere; and thus the gospel was proclaimed to the Arab, the Hottentot, the Ethiopian, the Barbarian, Druidist and others for they that were scattered went everywhere preaching the word.

When in God’s good time it was necessary to send the gospel to America, he caused the persecutions of the saints in the eastern world to wax hot, and drive them from their native land to the unknown wilds of the western hemisphere and when driven here they did not fail to preach the gospel of God’s grace.

In reviewing the history of the church we shall see her driven from nation to nation; and as her members have gone about from one place to another with the flame and fagot behind them, and thus been scattered up and down in the world, they have gone everywhere preaching the word. And as long as the carnal mind is enmity against God, the world will continue to persecute the church, and the saints will be scattered to and fro, and thus God will ever send his word just where it is his own good pleasure

to send it, without the unhallowed aid of human inventions to obtain such corruptible things as silver and gold for its propagation.

MISSIONARY BENEVOLENCE.

NEW VERNON, N. Y., June 1, 1842.

“ELD. WM. C. BUCK – DEAR BROTHER: – Inclosed I send to your care five dollars, which u will please hand over to the treasurer of the Indian Mission Association, to be disbursed for the spiritual benefit of the red men of the forest I would be glad that I could do more, but I cannot at this time. I have set apart a certain portion of my fees, which I receive as clerk of McNairy County Court, for missionary purposes, say twenty-five cents on each marriage license that I issue, to be divided equally between foreign and domestic missions. This I expect to do so long as I am permitted to hold the office. At times I burn with missionary zeal. Oh, bow freely I could then bestow any thing of which I am possessed, if an agent of some missionary society were then to appear before me! At other times, (to use a familiar expression) when I am in the brush, the old antinomian principle (I say old, for I believe it is nearly as old as the world) of withholding more than is meet, draws its snaky folds around my heart. But when I feel, as I believe, the love of God burning in my soul, I feel benevolent; those folds, like Sampson’s cords, become like burnt flax, and then it is that I have a spirit truly missionary. There is one thing which I would be glad to know. Can any person become a life member of any missionary society, according to its constitution, by paying so? If so, I would like to see the propriety shown. And is it not dangerous for wicked men to have a vote in matters of so much moment to the cause of God? Might we not fear the consequences of being so closely united with ungodly men? I would be glad that at some convenient time you would insert the article, if there be such in the constitution of any missionary society, in your valuable paper, with your comments annexed. I have not written to you in order that any part of this letter should be published; but I know of no safer hands into which to throw my mite, in order for it to be applied to the use I have mentioned. Oh, may the good Lord bless the little offering, and make it the means of some poor sinner’s return from the errors of his way to Christ, the great Shepherd and Bishop of souls.

“I am, as ever, yours in Christ,

“A. A. SANDERS.

“PURDY, May 17, 1843.”

“IN answer to our brother’s inquiry respecting life membership in benevolent societies, it may be sufficient to say that the American and Foreign Bible Society grant life member ships for \$30 in hand. Many other societies have a similar provision in their constitution, but not all requiring the same sum. We, however, regard such a provision as not only free from all danger, but as a matter of duty to God on the one hand, and of justice to those benevolent individua1 on the other, who not being members of the church, bestow their money for the spread of the gospel. It is an act of duty to God, because as all the gold and silver are his, it is their duty to receive it for his service, let the offering be made by whom it may. And it is an act of justice to those who bestow, that they

should at least have a voice in electing the board and officers of the society, who alone have a right to dispose of the money they have given, and especially as all are excluded from these boards but members of the church.

“That no such danger as brother Sanders suggests can arise from such provisions in the constitutions of benevolent societies, is evident; first, because even the prince of darkness himself could not stir up wicked men enough to give \$30 each, whose numbers would exceed those of the church so as to take the direction of the means out of their hands; and secondly, because if such a thing should occur, still as none but members of the church could be elected members of the board, the funds would still be in their hands. But should it be suggested that a sufficient number of worldly men might get into these societies to change the constitution and make a board of their own sort, and thereby control the funds, then we remark that the danger would not consist in their having control of these funds, but in the fact that the church was less christian than the non-professing world, seeing that they done less to honor God and benefit mankind; and in that event we should want to get out of such a church and into such a world, and so we think every good man would. Our good brother need apprehend no danger from this quarter; in this matter the earth is only permitted to help the woman.” – *Banner and Pioneer*.

WE have copied the above from the *Banner and Pioneer*, that the readers of the SIGNS may form some adequate idea of the craftiness whereby the New School Baptists, in common with their work-mongrel brotherhood of other denominations, lie in wait to deceive.

Mr. Sanders has no desire to conceal from his left hand the benevolence of his right hand; for a strict conformity to the directions given by Christ to his disciples would not answer the purpose of these worshipers of mammon. Sanders is the happy occupant of the fat office of clerk of the county court, and wishing, as we presume, to retain that office, publishes to the world that a portion of his fees are appropriated to sustain one of the numerous schemes of priestcraft for which the present times are so famous. Thus by giving five dollars, and sounding a trumpet as other hypocrites do, he may secure his re-election to that office. It is now distinctly understood that so long as Sanders holds the office, he will pay a bonus to the popular institutions of anti-christ. He may therefore with considerable safety calculate to enjoy the honor and emoluments of that office, until some one will offer to give to the religious speculators who are now becoming sufficiently potent to control the elections in many parts of the land, a greater percentage of the fees. This deep laid plan is commended by the editor of the *Banner*, who says in his introductory remarks, “We recommend others to adopt similar measures to those of brother Sanders for benevolent purposes.”

The query of Sanders, whether any person can become a life member of any missionary society by paying \$30, and whether so close a union with ungodly men is not dangerous, has drawn from the editor such remarks as will, we doubt not, silence all conscientious scruples on the mind of Sanders. After admitting the fact that flattering titles are sold to all descriptions of characters who will pay the money, the editor professes to regard the measure as a duty to God on the one hand, and justice to the ungodly donors on the other, and free from all danger, &c. How little idea friend Buck has of what constitutes a duty to God and justice to ungodly men, may be learned by his decision on this subject. He does not pretend to show that God has anywhere required at our hand to set up this kind of merchandise in his name, and hence we see that what God has required of his creatures is not, with him, the rule of duty; nor does he show what just claim the ungodly have upon professors of religion, to be united with them in the traffic of flattering titles and high sounding encomiums for their precious gold and silver.

Mr. Buck says that “The prince of darkness himself could not stir up wicked men enough to give thirty dollars each, whose numbers would exceed those of the church, so as to take the direction of the measure out of their hands,” &c. Well, we conclude that Mr. Buck knows how much power Satan has in drawing members into those mission institutions about as well as any other man, and we have no doubt that he speaks advisedly when he concludes that if the devil can not persuade a sufficient number of men to join and pay their money, that his emissaries will find it somewhat difficult. But should the missionists beat the devil in his zeal and success in this modern mission mendicancy, and get the world to give mere money than what can be collected from the church, it will only, in the estimation of our friend Buck, prove that the devil and the ungodly, as he denominates them, will have claims upon the christian name superior to the claims of those who bear that name but withhold their pelf, as his rule of judgment is not the scriptures but the amount of money given.

“WHAT CAN I DO FOR THE HEATHEN?”

NEW VERNON, N. Y., June 1, 1843.

“Do you wish for an answer to this question, my dear children? Are you really anxious to do what you can for the souls of those who ever heard of a Savior? Do you long to assist in sending to them the word of God and christian teachers? You can do something towards it, and perhaps more than you suppose. Now what can you do? Think for a moment. *Do you ever have any money?* I dare say you have sometimes: very likely not a large sum: you may have but a few pence; or, if a very poor child, may have only a half-penny, and even that not very often. Only suppose that Jesus Christ were upon earth at this time, and were to say to you, ‘Will you give me that half-penny?’ Would you refuse to do so? I think not: and if you would give it to him, surely you will give it to promote his cause. He will then look upon it as given to himself, if you give it from love to him. “I do not think he will not accept so small an offering. He will receive it, and will love you and bless you, and perhaps when he sees you are a good steward of so small a sum, he will entrust you with more.” – *American Messenger, (the organ of the Tract Society-printed by its funds.)*

The scriptures inform us that, “If a man would give all the substance of his house for love it would utterly be condemned.” – Cant. viii. 7: but the Tract society teaches a very different doctrine. Half a penny will, in their estimation, purchase the love of God. And they represent the love of God as a mere commodity in the market, and the agents of their society as merchantmen, to vend it in large or small quantities to suit purchasers. And poor, starving children are swindled out of their last half-penny, under the notion that it will not only procure for themselves the love of God, but also for the heathen the salvation of their souls; as though the heathen could be redeemed with such corruptible things as silver and gold.

We look around in vain to find examples of such cool, calculating knavery among infidels, skeptics and heathen, as the pious leaders of these popular institutions evince at every step. To work up the feelings of poor ignorant children to the giving point, the most base and dishonorable tricks are played upon their credulity. “Do you ever have any money?” That is the great *sine que non*. “You may have but a

few pence, or if a very poor child, may only have a halfpenny.” Even the half-penny of the very poor child is coveted by the purse-proud religious aristocracy of the present corrupted age, and their wits are taxed to contrive some plausible means by which to rob the *very poor child* of his last half-penny. “Suppose that Jesus Christ were upon earth at this time and were to say to you, Will you give me that half-penny? would you refuse to do so ?” Thus endeavoring to inveigle the poor child with the notion that the Savior of sinners, if he were upon the earth, would be engaged in begging half-pennies from very poor children! Here is an implied libel, a base slander upon the Son of God! Did Jesus while in the flesh ever ask for money from the rich or from the poor? Never: nor has he ever authorized any one to beg for him. God has told us in his word of his independence, and that if he were hungry he would not tell us; and he hates robbery for burnt offerings. But suppose it were even as stated, that Jesus would, if opportunity served him, beg the poor child’s half penny away from him, would that authorize any mortal to beg money for him without his special orders? By no means. Yet these greedy dogs, as Isaiah calls them, have constituted themselves receivers in his name, and assure the very poor child that Christ will look upon the half-penny as given to himself if it be given into their hands, and he will love and bless the poor child for giving it; and as a still greater inducement to urge the very poor child to give the only half-penny, they will suggest to the child that the giving of so small a sum may be the means of inducing Christ to entrust him as a steward with larger amounts of money, to be disposed of in the same way.

The above is a fair specimen of the religion of the popular religious institutions of this century. “Be astonished, O heavens, at this! and be horribly afraid, and be ye very desolate, saith the Lord.” – Jer. ii. 12. All this is done under the cloak of religion, and is done under the plausible pretext of doing something for the heathen! But in what dark corner of the earth shall a people be found to whom the cognomen more properly belongs than to the leading spirits of the tract societies, and their kindred swindling institutions? It is difficult for us to determine which are the more ignorant of God and salvation by grace, this description of money beggars, or those from whom they beg. The beggars, however, manifest more shrewdness than those from whom they filch the lucre; for having begged millions from the public, they are enabled to so appropriate their plunder as to fare sumptuously every day.

If there remained in them one particle of sincerity, one drop of the milk of human kindness, one spark of moral honesty, would they – could they allow themselves to roll in luxury, and possess their thousands if they really believed the Lord required the last half-penny from very poor children, to enable him to save the perishing heathen from the quenchless fires of hell?

“PRECIOUS SEED.”

NEW VERNON, N. Y., June 15, 1843.

“The Rev. Mr. Huribut, of New London, Connecticut, enclosing five dollars, says: 'It has been my privilege to attend the sick and dying bed of a dear child of God, Miss Elizabeth II, who sealed an exemplary, consistent life, by a death full of faith and peace. The money was earned by her Sabbath school class who met with her on Saturday afternoon to sew, while she read to them and

instructed them. It is precious seed, for it has been wet with the dying tears and consecrated by the fervent prayers of one who, I believe, is now in Abraham's bosom. Will you send it in tracts to some missionary, and request him to scatter it faithfully as good seed that may be expected to bring forth fruit unto eternal life." *American Messenger*.

PRECIOUS SEED, in the language of Ashdod, does not mean the same as *good seed, incorruptible seed, &c.*, as used in the scriptures; but now agreeably to the order of things precious seed signifies filthy lucre, wrung from the earnings of Sunday school children, and wet with dying tears, and consecrated by the fervent prayers of their teacher. The children are taught to believe that such seed will raise up children to Abraham, and bring forth fruit unto eternal life.

Albeit, the scriptures inform us that a seed shall serve him, (Christ) and it shall be accounted to the Lord for a generation – that when he shall make his soul an offering for sin he shall see his seed, and the pleasure of the Lord shall prosper in his hand. Christ, in expounding one of his parables, says that the good seed are the children of the kingdom: and Peter tells us that the heirs of grace and glory are "Born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." Peter esteemed this modern precious seed as corruptible things, such, said he, as silver and gold. But the wire workers of modern religious machinery, take a very opposite view of the subject. They believe that gold and silver are far more effectual in the redemption of sinners than the blood of Christ; for they contend that Christ's blood has been expended for the redemption of all mankind, and that it has failed to secure that object for which it was expended; but a five dollar bill, earned by Sunday school children, wet with dying tears and consecrated with fervent prayer, then laid out for tracts, and these tracts faithfully distributed will produce fruit unto eternal life, where the blood of the Lamb has failed to produce such results.

John says, Whosoever is born of God cannot commit sin, because his seed remaineth in him, and he cannot sin, because he is born of God. According to the New School rendering the text should read, Whosoever is born of money, or tracts, cannot sin, for the five dollars remaineth, &c. Is it any wonder that these worshipers of mammon should believe that gain is godliness!

The *American Messenger* is a new paper published by the American Tract Society, at 150 Nassau street, New York, and is the regular organ of that institution. The above article, with several others copied from that filthy sheet, will show to what extent of abomination that society has arrived in their daring opposition to the God of heaven.



RELIGIOUS JUGGLING VS. YANKEE TRICKERY.

NEW VERNON, N. Y., June 15, 1843.

Our readers have probably all heard the ludicrous tales which have been frequently told on Yankee pedlers of their oak leaf segars, wooden cucumber seeds, &c., and all have united in the general verdict against that class of our community. But should a question be raised for discussion at this day on the comparative merits of the clergy and the Yankees, who will undertake to show up one roguish trick of

the Yankees for every score we can detect in. the proceedings of the religious jugglers of this nineteenth century?

In looking through the columns of a stray number of the *American Messenger*, a paper published by and devoted to the interest of the American Tract Society, we were involuntarily led to make the comparison implied in the words at the head of this article, and to strike the balance greatly in favor of Yankee trickery! We have no knowledge of any class of the non-professing world that is not left far in the distance, for dishonest, hypocritical, sly, artful and cunning plots and schemes for gulling the public of its wealth, character and self-government, by those who wear sacerdotal garments, and love to be greeted in the market places.

From the number of the *Messenger* before us, (No. iv. Of Vol. i.) we copied a few articles into the last number of the SIGNS, accompanied with our remarks, and we shall give one or two more in the present.

The disposition betrayed by the society in the following article, to usurp a censorship over the press, and to dictate to the community what books are proper to be read, and what should be suppressed, deserves a rebuke. *Those who purchase have not always time to examine, and if they have, their discrimination or ability to judge and choose for themselves what kind of books to introduce into their families, is questioned.* How very kind and benevolent in the Tract society to appoint a committee of, if not black legs, black coats, who have plenty of time, being supported on public bounty, and who have discrimination in *quantum sufficit* to suppress all books which are not published by themselves, and shut out every ray of light which would be calculated to expose the corruption and base hypocrisy of their abominable institutions.

Their committee consists, as we are gravely told, of men who are thoroughly evangelical. Cobb defines the word *Evangelical* to mean *according to the gospel*. But what resemblance can be traced between this hireling nest of money-begging mammon worshipers and their doctrines, and the gospel of Jesus Christ, no ordinary intellect can conceive. If this committee is composed of men who are thoroughly conformed to the gospel, why do they belong to separate and conflicting denominations? Can they all be thoroughly conformed to gospel rule and yet remain as widely apart from all other in faith and practice as Baptists, Methodists, Presbyterians, &c., agreeing in nothing but their schemes to gull the public, oppress and persecute the saints of God, and gormandize upon their ill-gotten plunder? With what effrontery they challenge, "What evangelical christian, fully acquainted with the American Tract Society, doubts that all this is true of their publishing committee, and of every publication it issues?" We answer, every one to whom the name of christian and the character of evangelical legitimately belongs, not only doubts, but has painful evidence to the contrary. The committee of that institution is composed of such men as Herod and Pilate, who can lay aside their sectarian wrangling only for the purpose of uniting their hostility to God and to his Christ. We doubt not that they would gladly select all our books for us, and all our preachers, our sentiments, and our laws, both civil and religious. To look for protection from imposition, heresy, or from anything that is abominable, to such men, would be like seeking for a cool and safe retreat in the bowels of Vesuvius.

"SELECTING GOOD BOOKS."

"It has been loudly complained of, and most justly too, that editors of papers, and eminent ministers and laymen often give their endorsement to books of very little worth, not to say of a highly injurious tendency. He who would purchase for himself or others has not always the time to examine, even if he has discrimination to decide on the merits of a book.

“Of how much value, then, is an institution having an able committee consisting of men thoroughly evangelical, known and loved in the churches, and connected with different communions, who carefully examine every book they issue, and send out nothing to poison the minds of youth, or give false or distorted views of religion or of human life.

“What evangelical christian fully acquainted with the American Tract Society, doubts that all this is true of its Publishing Committee, and every publication it issues? In this aspect alone is it not an institution of incalculable worth? You wish to circulate good books over the land and world – here they are furnished to your hand, every one of them worthy of the labor and the cost you may expend.”

Now let the reader compare the spirit manifested in the above article, and the general policy of the American Tract Society, ‘with all its kindred institutions, with the following, copied from the same *Messenger*, (of Satan) and point out the difference, if any difference there be, between the Jesuits of the sixteenth and seventeenth centuries and the New School Baptists and other arminian denominations in the United States of the nineteenth century – as exemplified in the general character of the latter as well as in the Jamaica case in particular. In both cases creeds are conformed to carnal taste and numbers and funds thereby acquired.

“THE JESUITS”

“This learned and artful society in the Romish church was founded by Ignatius Loyola, a Spaniard, in 1537, and became the grand bulwark of papacy. Their characteristics were craft and subtlety; and the facility with which they relaxed the moral system of christianity, and accommodated it to the propensities of mankind, rendered them exceedingly popular as spiritual advisers and confessors. They were perfectly unscrupulous in the use of means for the accomplishment of their ends. This powerful society was suppressed first by the French Parliament, then by Spain, Portugal, Italy, &c., and finally the order was extinguished by Pope Clement XIV. in 1773. This was a grievous blow to the papacy. In the course of the present century this dangerous order has been revived by Pope Pius VII. and is beginning again to trouble the church. It is spreading itself secretly, but taking root firmly in Europe and in the United States, and with its wonted policy seeming to adapt itself to the institutions of the country, while by getting the control of education it prepares to modify and direct those institutions at its will.” – *Palmer’s Church History*, 1842.

“ONE MISSION COMPLETED.”

“The churches in Jamaica, West Indies, which have been nurtured by the English Missionary Society, have resolved hereafter themselves to support the gospel, and the aid of the Missionary Society is no longer required.” – *American Messenger*.

No doubt the disclosures of Weston, published in a former number of the SIGNS, have led to this result. When these missionists have drilled their victims to the tune of five or six thousand dollars per annum, the work is pronounced completed.



ADVICE TO THE BOYS.

NEW VERNON, N. Y., June 15, 1843.

Brother Boulware, in his communication (on page 92) complains that there are some “carnal, lazy and disorderly boys” in the ministry in Missouri, who attempt to recommend themselves by their ignorance, and talent for abusing intelligence, &c., and calls on us to advise them to do better.

We regret to learn that the churches of our order are in any part of the land annoyed by such preachers as our brother has described. We do advise all carnal preachers to leave the ranks of the Old School Baptists forthwith; for we have no idea that carnal preachers can do any better. Ignorance and laziness are also serious detriments in the character of ministers among Old School Baptists. But our churches should endeavor to discriminate between ignorance of the gospel of Christ and ignorance in the more general acceptance of the word. A minister of Jesus may be very deficient with regard to the sciences of this world and destitute of that knowledge which is acquired in the schools, and yet be an able minister of the Lord Jesus. As Old School Baptists we do not hold that scholastic knowledge has anything to do with qualifying a man to preach the gospel, the requisite qualifications for that work being altogether spiritual. Neither do we hold, as some have slanderously reported, that ignorance of the sciences, or a disposition to denounce literature belong to the qualifications of a gospel minister.

Education is good, and should be regarded with esteem and respect in its place, and young men or boys in the ministry, instead of abusing intelligence would render better service to the cause of religion by pursuing their leisure moments in the pursuit of general information, than by affecting a contempt for intelligence. God has evidently called some learned men into the ministry, and in other cases he has called men unlearned, and has often displayed his power and wisdom in making the latter more eminently useful than many of the learned.

It has sometimes been the case when our ministers have protested against the substitution of human learning in place of divine calling and qualifications; when they have borne a faithful testimony against colleges and theological schools for increasing the number of the ministry, and for embellishing the gifts of the Holy Spirit with the rules of scientific divinity, that they have been accused of abusing intelligence when such was not their motive, and to charge them with a want of regard for education, was to do them great injustice.

It is possible that some of the boys may let their zeal out strip their judgment in expressing their dissent from the popular doctrine on this subject: the elders should in such cases teach them the way of the Lord more perfectly.

If any through covetousness or carnal indulgence have attached themselves to the Old School, they should be put away when they give evidence that such is the case.



JOHN X. 2, 3.

NEW VERNON, N. Y., July 1, 1843.

AGREEABLY to the request of brother Robbins, on another page, we will offer some remarks upon that part of our Lord's parable embraced in the passage proposed for consideration, viz.: "But he that entereth in by the door is the Shepherd of the sheep; to him the porter openeth, and he calleth his own sheep by name and leadeth them out." In perfect harmony with predictions going before, Jesus "Opened his mouth in parables, and uttered dark sayings;" and while unto his disciples it was given to know the mysteries of the kingdom, unto them that are without, all these things were uttered in parables, for without a parable he spake not to them. This course was well adapted to the execution of the design of God, whose pleasure it is to hide these things from the wise and prudent and reveal them unto babes. The wisdom and prudence of men would rather dictate the opposite course, and instead of purposely concealing the things of the Spirit from the understanding of the great and learned, the wise and the noble, it would seek by moral suasion, lucid argument, conclusive demonstration, &c., to persuade men of influence and talent to embrace the gospel. Had our blessed Redeemer intended to court the favor or applause of those who move in the higher circles of human society, he might have used human policy, and adapted his discourse to their taste and capacity, as the worldly taught preachers of our age do; but then their faith would stand in the wisdom of this world, and not in the power of God. – 1 Cor. ii. 5.

God's peculiar people are in various parts of the scriptures called sheep; and this figurative appellation is given them as the children of God, in distinction from the rest of mankind, who are designated goats. "All we like sheep have gone astray," says the prophet, Isa. liii. 6, "and the Lord has laid on him (Christ) the iniquity of us all." Of these strayed sheep. the same prophet has said, "He shall feed his flock like a shepherd, he shall gather the lambs with his arm and carry them in his bosom." – Isa. xl. 2. And the inspired psalmist says, "The Lord is my Shepherd, I shall not want." – Psalm. xxiii. 1. And in connection with the parable under consideration, Christ announces himself the good Shepherd, that layeth down his life for the sheep. Hence we have the testimony of Christ himself that the redeemed, or those for whom he died, are his sheep; that they were not only sheep, but they were *his sheep*, before they went astray, and that they were the objects for whom alone he laid down his life. Much might be said on the appropriateness of the figure, but to trace its analogy would swell our article to too great an extent. In the course of this chapter Christ speaks of two distinct sheep-folds: the one is that into which he as the Shepherd of Israel has entered by the door for the purpose of bringing out his own sheep and the other, that into which he will fold all his redeemed when there shall be but one fold and one shepherd. The carnal tribes of the family of Abraham, under their legal covenant, were a fold in which many of the sheep which he came to redeem were held in bondage. "For this Agar is Mt. Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." – Gal. iv. 25, 26. The son differeth nothing from the servant until the time appointed of the Father. And this was evidently the case with those "lost sheep of the house of Israel," which Christ the Shepherd came to seek and to save. He for this purpose entered into the fold where they were confined, *by the door*, for the purpose of effecting their emancipation; and as the anti-type of Cyrus, of whom it was written, "Thus saith the Lord thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the

liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof; that saith to the deep, Be dry, and I will dry up all thy rivers; that saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundations shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut: I will go before thee and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron," &c. – Isa. xlv. 24-28, and xlv. 1, 2.

As in the execution of the word of the Lord, Cyrus acted as the Lord's chosen shepherd in delivering his captive people from their bondage, and in leading them out of Babylon, and in the re-establishment of Jerusalem, and in the building of the second temple, which was more glorious than the first, he was evidently so far a type of Christ: even so God has proclaimed his Son as his Shepherd, and the man that is his fellow. – Zech. xiii. 7. As God went before Cyrus to break in pieces the gates of brass, and cut in sunder the bars of iron, and to open before him the two-leaved gates which were closed upon captive Israel, so the right hand of Christ in the deliverance of his people from the wrath and condemnation of the law, was upheld by the omnipotence of his eternal power and Godhead. Cyrus entered Babylon by the gates, and the palace of Belshazar by the door; for God had said unto the deep, Be dry, and the proud waters had retreated from their accustomed channel, and the army of Cyrus entered the city under the walls, and the guard or porter opened the gates of the city to him; and according to the word of the Lord these gates could not be again closed against God's redeemed people. "But he that entereth in by the door is the Shepherd of the sheep." Christ in entering the fold, or place of his children's captivity, may be considered as having entered by the door, in reference to the prophecies going before. He came as it was written of him in the volume of the book, to do the will of God. "A body," said he, "hast thou prepared me. In burnt offerings and sacrifices for sins thou hast had no pleasure." "Then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second." – Heb. x. 5, 6. Secondly, he came in by the door to the place where his sheep were folded, when he was made of a woman, made under the law; for it was a carnal or fleshly covenant that his sheep of that fold were under; "The children being partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." – Heb. ii. 14-17. The captivity and bondage of God's people was in the relation in which they stood to Adam. "Therefore as by the offence of one judgment came upon all men unto condemnation," &c. – Rom. 5. 18. And the Jewish covenant embraced a carnal or fleshly people, related to Abraham by being born in his house or bought with his money, and their covenant contained also carnal ordinances and a worldly sanctuary. – Heb. ix. 1. To effect their deliverance from that bondage, to emancipate them from that fold and from that government, he must needs be made flesh and dwell among them, he must be made like them in all points, and yet be without sin; and although like them in point of humanity, yet holy, harmless and separate from sinners.

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

Although he had no sin, he was made sin for us, that we might be made the righteousness of God through him.

3d. He entered by the door, agreeably to his explanation of the door of his sheep-fold. "I am the door," he says, and by himself he has fulfilled the law, cancelled its demands, borne its penalty, suffered the vials of almighty wrath, poured out his soul unto death, descended into the grave, encountered the king of terrors on his own dominions, despoiled him of his sting, and the grave of victory. "Not by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." – Heb. ix. 12. He had power to lay down his life, and power to take it up again, so that by himself he was able to enter. This was a *new* way, a living way of entrance, and the Shepherd who entered by the door is himself the way, and no man can come unto God but by him.

To him the porter openeth. If, by the law, his captive sheep were held in the prison-house Of death, Divine Justice was the porter who kept the door. No bribe could tempt him, no pity move him; he was inexorable. But to Jesus even this inflexible porter opened, and without expense, for Jesus met his full demands, and Justice asked no more. The brazen gates of death were unsealed; the massy bars of death were cut in sunder.

To him the porter has not only opened the door of death, and the grave, but he has opened to him the portals of immortal glory. Not only have the gates of death been opened to receive him as the ransom of his people, but they have been opened to deliver him up, for it was impossible that he should be holden of death. Having done and suffered all that law could demand, or justice could inflict, he has now entered into the inner court of the temple by his own blood. He has commanded, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in! Who is the King of glory? The Lord, strong and mighty; the Lord mighty in battle." – Psalm xxiv. 8, 9.

But again: In the testimony of the Son of God, (1 John 5. 6) we are informed that Christ came by water and blood; not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth.

We have shown in the foregoing remarks, that Jesus by his own blood has entered in once into the holy place, having obtained eternal redemption for us, and by reference to Matt. iii. and last clause of the fifteenth verse, where the porter opened the door to Christ in regard to this witness. When Jesus came into the sheep-fold, or palace*, the Spirit, in bodily shape like a clove, designated him as the Son of God. And lo, a voice from heaven was heard, saying, "This is my beloved Son in whom I am well pleased." This Baptist porter opened the watery door to the Shepherd of the sheep, because "Thus it became them to fulfill all righteousness."

And the sheep hear his voice. As he had promised by the mouth of the prophet, "I will cause my glorious voice to be heard, and will shew the letting down of my arm," &c. He has verified the promise not only in causing his voice to be uttered, but he causeth it to be heard, by giving ears to the deaf, and life to the dead. "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 5. 22. Although dead in trespasses and sins, he gives unto them eternal life and they shall never perish, neither shall any pluck them out of his hand. But by the sheep hearing his voice we understand something more than to hear what he says; they give the same evidence that they hear his voice, that sheep do when they are called by their shepherd, they follow him. The voice of Jesus as the Shepherd and Bishop of souls is sounded in the gospel, and all the sheep recognize the gospel as the well-known voice of Jesus; but others believe not, because they are not his sheep, as he said unto them.

And he calleth his own sheep by name. He has their names all written in his book of life from the foundation of the world, and the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. He is therefore at a loss in calling them. He knew among the Jews who were the lost sheep of the house of Israel, and he knows equally well all his sheep among the Gentiles, which were not of the Jewish fold. He is not liable to the mistake which the arminians charge on him, of calling some that are not his own and endeavoring to make them his own; and of frequently failing in the enterprise. He says, "I know my sheep and am known of mine;" and he also knows who are not of his sheep: "For whom he did foreknow them he also did predestinate to be conformed to his image, that he might be the Firstborn among many brethren. Moreover, whom he did predestinate them he also called," (he calleth them by name, and he makes them hear and understand and obey him) "and whom he called them he also justified; and whom he justified them he also glorified." He calls 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. If he should call them ineffectually, that would not be a holy calling; for a calling that is holy cannot be defective – must secure the design of him who calls. His calls are not general, as arminians assert, but special and particular, addressed to his own sheep, and these he calls by name, that there may be nothing indefinite in the vocation.

And leadeth them out. Christ was not only anointed to preach good tidings unto the meek, to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison doors to them that were bound, but also to bring his prisoners out of their prison houses. The porter having opened the door to him as the Shepherd and Leader of his people, he leadeth them out. In order to lead them out it was necessary that he should go into the prison house where they were: this he did when he was made under the law, and when he descended into the chambers of death. But his was an errand of mercy, and by death he destroyed him that had the power of death, which is the devil; and wrought deliverance for them who were all their lifetime subject to bondage. He leads in the fulfillment of all righteousness, in a perfect obedience to all the requisitions of the law of God. None had ever preceded him in this work. But going before he leads his people after him, in bringing them up to the utmost demands of the law, for he is the end of the law for righteousness to every one that believeth. He leads them out from the guilt and consequence of sin: being made sin for them, and having put away sin by the sacrifice of himself, he has brought life and immortality to light, and leads them out of their state of sin and death, into life and immortality. This is fully demonstrated in his triumphant resurrection from the dead. He became the First Fruits of them that slept, and now holds in his hands the keys of hell and death. He giveth unto his sheep eternal life, and the assurance that they shall never perish. He leads them out from condemnation and into a state of justification – taking the lead in this also, for bearing the sins of his people he was numbered with the transgressors, and condemned by the law but having satisfied that law, he that was manifested in the flesh, and put to death in the flesh, was quickened and justified in the Spirit, preached unto the Gentiles, believed on in the world, and received up into glory.

We have observed that Christ in coming into the Jewish fold, where he was sent unto the lost sheep of the house of Israel, was made flesh, made under the law, of the stock of Abraham, of the tribe of Judah, and of the lineage of David; was circumcised, and became a debtor to the whole law, and in this body which was made of a woman he was put to death. The law could pursue him no farther. When, therefore, he arose from the dead, instead of returning to that same relation to the legal covenant, to the carnal family of Abraham, tribe of Judah, &c., he was in his resurrection manifested as the Son of God with power. And although he had been known, in these respects, after the flesh, yet we shall know him no more after the flesh.

“No more the cruel spear,
The cross and nails no more;
For death itself shakes at his name,
And all the heavens adore.”

As the Forerunner of his people he has passed into the most holy place: “For Christ has not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.” – Heb. ix. 24. In all this transition from death to life, from legal bondage to liberty, Christ is the Leader of his people and must be followed by them. Having removed the old tabernacle which was made with hands, and set up the true tabernacle which God has pitched and not man, and having abolished death, and nailed the hand-writing of ordinances which were against us to his cross, abolished the enmity, even the law of commandments, he has taken his seat upon the throne of his glory, and led the way for all his redeemed to follow him, and they shall all return and come with singing unto Zion, and sorrowing and sighing shall flee away.

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which lie hath consecrated for us, through the vail, that is to say his flesh, and having an high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, for he is faithful that promises; and let us consider one another, to provoke unto love and to good works.” – Heb. x. 19-24.

* The Greek term from which in our version is translated sheep-fold, may also be rendered palace.

WHOSE CENT WAS THAT?

NEW VERNON, N. Y., July 1, 1843.

Thus inquires the missionary Kincaid, who says, after relating the wonderful effects produced on some Karens by tracts which had been by him distributed:

“The tract I hold in my hand, cost one cent, I have given, to the feet of Christ. Whose cent was that? No one can tell, but it is recorded in heaven, and throughout eternity will stand recorded as the offering of christian love.” – *American Messenger*

Can any reasonable person for one moment seriously believe that Mr. Kincaid knows whereof he has affirmed? He says positively that there is a record made in heaven of the donor of the cent which bought the tract which he held in hand after having given it to the feet of Christ, and that that record will throughout eternity stand. If a man will thus assert what it is impossible that he can know, merely to excite some poor silly creatures to give a few cents to immortalize their names, can he, or ought he to be believed in what he may say on any other subject, under any circumstances whatever?

DISCUSSION OF “W.” AND “IOTA.”

NEW VERNON, N. Y., July 15, 1843.

WE have copied from the “Jerseyman” a discussion on the subject of Total Abstinence societies, between our old correspondent “W.” and some anonymous writer, whose articles are signed “Iota.” In addition to the well applied arguments of our friend “W.,” we will offer a few remarks on the extravagant assumption of “Iota,” that the modern Total Abstinence society has not only been auxiliary to the church, but also instrumental in making a very important improvement in the regions of glory. This assumption will be found in the closing sentence of his second paragraph, on the middle column of page 108, viz:

“Thus the Temperance cause has been auxiliary to the church, and has been blessed as the instrument of diffusing not only happiness and comfort amongst thousands of wretched families, BUT JOY IN HEAVEN OVER SINNERS CONVERTED TO GOD!!!”

However indefinite and vague “Iota’s” idea of a church may be, (for he is unable to inform “W.” which of all the numerous denominations that claim that name is the church to which he has made allusion and to which these modern humanly invented institutions have been assistants or auxiliaries, and whose approval of them is in his estimation more important than what God has revealed in the scriptures) it is very evident that by the term heaven, as he has used it in distinction from its application to what he denominates the church, he means that heaven where the saints shall ultimately surround the throne of God and worship in his presence forever. Of this heaven Christ has informed us that it was prepared for the sheep at his right hand from the foundation of the world. But “Iota” is at issue with the sovereign Judge of quick and dead upon this point, and thinks heaven now to be undergoing some improvements through the agency of men. If new joys are excited or produced in heaven by the operations of newly invented societies, these new joys must certainly cause a change in the condition of glorified spirits, and the change of condition must be for the better or for the worse; if for the better, heaven was not perfect without them; if otherwise, heaven is imperfect with them. “Iota” is welcome to either horn of the dilemma.

If, as “Iota” supposes, the joys of the saints in glory are regulated by the works and inventions of men, he is willing to ascribe to men a much greater power and control over heaven than he is willing to allow God to have over the affairs of earth. For he asserts that the church (with all the grace given to her) has failed to secure that amount of good which is now effected by the society for which he pleads. We suppose he intends, by the church, the church of God; but he is mistaken in regard to what constitutes the church of God, and applies the term to self-organized bodies, which are assisted by such auxiliaries as Total Abstinence societies. But the church of God leans only on the arm of her Beloved. The Lord alone is her help and the strength of her salvation. In his inability to comprehend the church of God, “Iota” is not alone, for it is written, “Except a man be born again, he cannot see the kingdom of God.” Should it ever be the happy lot of “Iota” to experience this gracious work, he will see the kingdom, and know that it is not composed of flesh and blood, of meats and drinks, but righteousness and peace and joy, (not in what men are doing) in the Holy Ghost.

To the demands of “W.” for scriptural authority to sustain the institution, “Iota” appeals to established opinions and sanction of the christian church, and that of the wise and good for many years; and the sweeping charges that the popular benevolent institutions of the day are schemes and inventions of

men, rather than injunctions of the Redeemer, are of such a nature as to forbid a reply from “Iota.” But what does “Iota” discover in “W’s.” rejection of any authority short of the scriptures, for the establishment of religious institutions which contemplate the essential improvement of heaven and earth, that so much shocks him as to forbid that he should reply? Perhaps “Iota” is unaccustomed to asking for, or giving scriptural precepts and examples for religious practices; but even in that case, if he can lay his finger on any portion of the divine record showing that the benevolent institutions of the day, as he calls them, are the injunctions of the Redeemers ought he not for the information of others who have read the discussion to do so! If these institutions are enjoined by the Redeemer, such injunctions must be found among his laws in the scriptures; and if not enjoined in the scriptures, they are the inventions of men or devils. *Iota* is forbidden to reply, much in the manner in which some of his ancient brotherhood were forbidden or unable to reply to the question whether the baptism of John was from heaven or of men. They could not tell without exposing their own guilt. If they said, *Of heaven*, they were convicted of opposition to an ordinance of God; but if they said, *Of men*, they feared the people: therefore they said, as “Iota” virtually says, We cannot tell. Who is so stupid as to suppose for one moment that “Iota” would slip off in this pitiful manner if it was in his power to bring the least countenance from the bible in support of his favorite idols?

“Iota” charges “W.” with leaving the grounds on which they joined issue: but this is a mere quibble; its utter destitution of justice will be seen by all who read the discussion. But if “Iota” really wishes publicly to discuss the question whether a professed christian can consistently with that profession join what is called a “Temperance” society, and will abide the decision of the word of God, let him appoint time and place, and he shall not want for a man to take the negative.

ETERNAL PROMISES OF IMMORTAL GLORY OFFERED BY THE VIRGINIA TRACT SOCIETY AS SECURITY FOR MONEY.

NEW VERNON, N. Y., July 15, 1843.

THE following proclamation is published in the twenty-ninth number of the *Religious Herald*, (a New School Baptist paper, published at Richmond, Virginia.) How true are the words of divine inspiration that “Evil men and seducers shall wax worse and worse, deceiving and being deceived.” The time has been within our recollection when even the advocates for Tract societies would have been shocked with such open profanity of the name and eternal things of God, as now they unblushingly spread before their infatuated partizans, with an effrontery beggaring all attempts at description. Who is there that can remember what the Baptist church in the United States was thirty years ago, could have expected to live long enough to read in a reputed Baptist paper, heaven offered on mortgage for a loan of three thousand dollars! But with the growing corruptions of the man of sin, that day has overtaken us. The greedy dogs of whom Isaiah prophesied, have exhausted all the schemes and tricks common among

gamblers and swindlers, and now defy the bolts of heaven by offering to barter the promises of God, the interests of heaven and the veracity of God for money.

When Monroe Edwards was convicted of selling the promises of banks which he had forged, he was sentenced to suffer the demerit of his crimes in the state prison; but the agent of the Tract society offers to pledge for money promises of immortal glory, purporting to be eternal promises of God, but promises which God has never made. We demand of Mr. Crane, or the editor of the *Herald*, testimony that God has ever made promises that he would pledge immortal glory to those who would contribute towards raising three thousand dollars for the Virginia Tract society! If they will prove by the scriptures that God requires that amount of money, (we ask for no pledge) every dollar that we can command shall be cheerfully applied to make up the sum. But if they fail to show such authority we hold them guilty of forgery, swindling and blasphemy.

We send two copies of this number to the *Herald*, and desire Mr. Sands to forward one of them to the presumptuous man who wrote the article below.

“THREE THOUSAND DOLLARS WANTED BY THE FIRST OF OCTOBER.
THE VERY BEST SECURITY GIVEN.

“The Virginia Tract Society wants the above amount in order to carry on its operations. Twelve hundred dollars are indispensably necessary to pay off its debts incurred in forwarding publications to all parts of the State – one thousand dollars to pay four colporteurs to visit those portions of the State not supplied with our books; one of them to be commissioned for the German population – eight hundred dollars (or eight thousand dollars, as christians may say) to be applied to the publication of books or tracts in foreign lands. Let each brother or sister who reads this, ask him or herself *how much he or she can lend the Lord, on the security of his eternal promises of immortal glory* [! !] and for the interest bestowed on the constant dew of divine grace. Come, fellow-christian, do not put it off till next week or next fall. Open your pocket book, take out five, ten, twenty, or fifty dollars, if you please, and forward at once to *George Steel*, Treasurer, and say whether you want it deposited in the Home or Foreign bank. We are in solemn earnest. The money must come from some quarter to rid us of embarrassment, and certainly one hundred christians can be found, who will give twenty dollars immediately, and two hundred who will give ten dollars, and one thousand who can give five dollars. What a handsome sum that would make for the Virginia Tract Society? I can fancy it already before me. Instead of three thousand dollars there would be nine thousand dollars. Do not wait, brethren, for a visit from the agent. Send immediately. Remember, as a Presbyterian elder once said to me, that the only real savings you will value in the hour of death or at the judgment seat will be those deposited in the gospel bank.

W. CAREY CRANE,
General Agent Virginia Tract Society.

RICHMOND, Va., July 14, 1843.

OLD HERESY IN A NEW DRESS.

NEW VERNON, N. Y., July 15, 1843.

THE heresy to which we have had occasion to allude on a former occasion appears to be gaining among the new orders of religionists in these parts, and probably elsewhere. The outlines of the theory are, 1st, that the death of Christ has removed, or taken away all sin from the whole human family, so that no son or daughter of Adam can be damned for being a sinner.

2d. That God now requires every human being to believe the above article on pain of damnation.

3d. That the long cherished doctrine of a necessity of a change of heart, a certain exercise of mind, &c., (what we commonly call christian experience) is a deception of Satan, designed to cheat men out of their souls. And that the mental powers of men in their natural state are fully competent to exercise the faith of the gospel, and believe to the saving of their souls; that those who wait for God to do anything more to prepare them for the exercise of spiritual things will wait in vain, and be finally damned for refusing to believe.

The above are the general outlines of the new-fangled theory, subject to such modulations and variations as the exigencies of times and circumstances may require. We have ourself heard the substance of the above boldly asserted in a public assembly, by a man professing to be a minister of Jesus Christ.

CIRCULAR LETTER OF CENTRAL NEW JERSEY ASSOCIATION.

NEW VERNON, N. Y., August 1, 1843.

This extraordinary document has been forwarded to us by brother D. Hulsizer, with a request for us to copy and explain. The great length and little value of the letter is our reason for refusing it room in our columns; but as our brother seems particularly desirous for our view upon that part of the letter in which the office of pastor is defined, we copy an extract upon that point, and subjoin our opinion on the same.

“A minister may be called as a supply or regular minister, to one, two or three churches at a time, but cannot be pastor only to one. He may act as a supply without being a member of the church he supplies; but he cannot be a pastor where he is no member. He may be called, for a limited time, (say a year or more) as a supply; but a pastor cannot be settled for a limited time, because a limitation would destroy the nature of the pastoral relation.

“The term pastor or *pastoris* means first, a shepherd, which is a relative term; he must have a flock. Second, it has the meaning governor, king or husband. A shepherd cannot attend to two or more flocks. A husband cannot have two wives at once. He cannot sustain the pastor’s office without a lawful relation to the church. He cannot sustain the relation of a husband for a limited time. The very vague

relation in which pastors (so called) have been understood to stand to the churches, has been fraught with disastrous evils not easily remedied.

“When a church settles a minister as a pastor or bishop, she enters into an affinity similar to that of wedlock, and if she does not love him more than all other men in that relation, (all things considered) she is not worthy of him. When he unites with her, she puts into his hands the great charter of her existence – the gospel of Christ, her covenant, her discipline, and the supremacy of her executive power. She now in the utmost confidence says, by placing him at the head of her affairs, This is your house, this is your garden, this is your family. Do your duty faithfully, and we will sustain you in the execution of the great duties of your office. And as *love* is the fulfilling of all just law, no man can discharge the onerous duties of the pastoral office unless he sincerely loves the church over which he settles. He is the regular moderator of all their meetings, whether for worship or business. It is his duty to direct the worship in that way he may judge the most conducive to the general good; always preferring the greater general good to the indulging of personal enjoyments.

“He is to watch for souls, and to seek for their conversion and salvation. He is to use all means consistent with christian prudence and morality, to increase the congregation and to retain it; well knowing if he loses his auditory he fails of success. He must regulate his services with great judgment, for what may satisfy or even please a christian, may not always be the best suited to the general good; but he is never to be a man-pleaser, to gratify the fastidious. The services should be multiplied or diminished at discretion. His visiting should be general and short; so that wherever he has been, it cannot but be known that the faithful pastor has been there. Especially he should cultivate the affections of the youth of the congregation, and always make them feel that the best return they can make for his attentions is to seek for the salvation of their own souls.

“In the business, he should decide what is in order, and what is not. He should seldom give his opinion on business first, but reserve his for the last, if necessary, and then never without great judgment. For a vacillating disposition in a pastor is destructive of his influence.

“He should always set himself up as an example to the believers, showing uncorruptness. He should be willing to challenge (as his Master did) the whole world, and say, “Which of you convinceth me of sin?” And if at any time he should be found in error, let him confess it at once, repent and reform on the spot, and *live* every slanderous tongue into silence. Every pastor should be a missionary MAN; and should consider the community over which he presides responsible for bearing their just proportion in giving the gospel to all nations.

“He has no more right to meditate a change of his relation for the sake of popularity or emolument, than the church has from similar motives; which in either case is inconsistent with the sacred ties that bind them.

“Whatever may be said in favor of employing ministers of the gospel in various agencies for public institutions, either of science or religion, it certainly secularizes their devotional character, and derogates from their religious elevation, and is incompatible with pastoral relations. It may be inquired, “What is a pastor to do, if he cannot sustain himself or family?” He should candidly tell the church, through her deacons, who should immediately adopt measures to remedy the evil; but if no method can be found to answer the purpose, he is entitled to look to other sources.

“The duties of churches to their pastors should be clearly understood, and invariably, promptly and faithfully discharged. The pious and noble minded pastor suffers more from the want of proper

treatment in the church, from leading members in particular, than from all the trouble he may meet in the world.

“And in the first place let your agreement with him be put in writing; let it be recorded on your book, and let your proper officers give him a certificate of the same. And if your church and congregation is chartered according to law, (which it ought to be) let your trustees give him their obligations for the stipulation, so that all may be at rest, and no dispute arise. Let the deacons see to it, that the trustees be prepared to meet their engagement promptly; for want of this, many churches have occasioned their pastors great trouble and loss, as well as their own dishonor. Endeavor to make him as happy as possible, and you will always thereby receive a rich return. He as constantly needs to be met with your smiles, as does the careworn and affectionate husband require the soothings of his bosom companion. Never suffer any of your members to treat him with want of respect or veneration. A church should never leave her pastor under the necessity of complaining of any one. That mother must be a very unlovely companion who would suffer her children to speak or act unworthily towards the man of her choice. The church should be always zealous to sustain her pastor’s character at home and abroad; for in the first place, his usefulness depends upon it; if his character sinks, God will not bless you in his labors. Secondly, your own character and influence sink with his. Never suffer yourselves, in speaking of your pastor, to say, “Well, I know he is but a man;” for first, it is untrue; he is a man, and he is more than a man: he is a christian minister and pastor; he is the plenipotentiary of Jesus Christ to this world, and his personal secretary for you. Secondly, the moment a member conceives the idea that your pastor is no more than any other in the church, that person places him or herself beyond the blessing of pastoral relation. You should never let your pastor languish for want of encouragement; while on the other hand it is disgusting to flatter; on the other hand it is unkind not to let him know that his labors are appreciated. You should yield a cheerful submission to his authority as moderator in all your business; never reply to his admonition; when he rebukes, be humble and patient. “Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account.” – Heb. xiii. 17.

“And if at any time it should appear, generally, that he has departed from the faith, or has become erroneous in practice, let the deacons Communicate with him in a respectful manner on the subject; and if after you have done your duty, things remain unsettled, you may solicit the friendly office of some other pastor with whom he is on good understanding, and if there is no Prospect of adjustment to satisfaction, and if other churches are willing to receive him you should regularly dismiss him, but never say a word against him, after his connection with any other church. You may never receive a report against him unless it be well authenticated by two or three witnesses of competent ability. And if in the ministry of Providence, you should ever be called to try him for immorality or heresy, always ask the friendly counsel of neighboring ministers.”

The apostle John was an elder or pastor; but to which particular branch of the church he belonged we are not informed; nor have we a right to suppose that he was a member of any particular branch of the church of God. The care of all the churches devolved on the apostles; and those who are called of God to fill the pastoral office, are charged to “Feed the flock of God, which he has purchased with his own blood.” For the nice distinction made in the Circular letter between a Supply and a pastor, the writer brings no authority from the scriptures.

The definition of the term *pastor* is precisely what might be expected from Charles Bartolette, the writer of the Circular, who, claiming to hold that office himself would by no means object to be called *Rabbi*, or addressed as “His Royal Highness,” Bishop Bartolette, “*king*” of the Amwellites of

Flemington, New Jersey. He certainly could not intend by defining the word pastor to mean king to show that he is to lord it over God's heritage; or governor, that he is to be the servant of all; or by defining the term to mean husband, that he is to be responsible for the maintenance of the church, for he is of a very different opinion on the subject, and would have the wife or church bound by a written article to maintain her husband, governor, king, &c. The latin pastor, or *pastoris*, signifies a shepherd, a herdsman, a keeper of poultry, &c. This is the prime and legitimate meaning of the term, and agrees with the Greek term *poimenas*, as in Eph. iv. 11. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." It is some times used metaphorically, applied to a governor or king, as Christ who is the King of Zion, is the Shepherd and Bishop of his flock; but in this sense it is never used in the scriptures in reference to the office of an ordinary pastor, and it is presumed that, after excepting the papists, Mr. Bartolette and the Central New Jersey Association, are the first who have attempted to confer regal dignity and absolute power over the church of God upon the pastoral office. When an inkling after authority and superiority was manifested among some of Christ's disciples, at a certain time, Jesus called them unto him and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you, but whosoever will be great among you, let him be your minister, (or servant.) "And whosoever will be chief among you, let him be your servant." – Matt. xx. 25-27. "And whosoever of you will be chiefest, let him be servant of all; for even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." – Matt. x. 44, 45.

In all respects the scriptural definition of a pastor, his qualifications and his work, is essentially different from, and in many, directly opposite to the spirit and letter of the Circular before us. The apostle Peter, who was also an elder, exhorted the elders or pastors among those to whom he directed his epistle; and in his exhortation clearly stated the proper work of the pastoral office, thus: "Feed the flock of God which is among you, taking the oversight thereof; not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" – 1 Peter v. 1-3. Elder, pastor and shepherd are relative terms, it is true, and imply the existence of a flock; but they do not imply king and subjects, husband and wife, &c. The flock of God is to be fed and will be fed by pastors which God has given for that purpose. This however is not the world or worldly congregation, but the flock of God which he has purchased with his own blood. "I lay down my life for the sheep," says Jesus. The sheep are then the flock which he purchased with his blood, and the sheep exclusively. His sheep are still more definitely described both negatively and affirmatively: "Ye are not my sheep, as I said unto you;" "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand." This flock is comparatively little: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." It is composed of none who have not heard the Shepherd's voice: unregenerate sinners are not included; nor can they in their unregenerate state be fed with the sincere milk of the word. They hear not the voice of strangers: therefore they cannot be found in the congregation of Charles Bartolette, or of those of his strange brotherhood.

The pastor is instructed to take the oversight of the flock of God; by which we are not to understand that he is endowed with kingly authority; for that would make him a lord over God's heritage; but what is implied by the oversight which a shepherd has over a flock of sheep, to see that they are well fed; all in a healthy condition; and to watch against false prophets coming among them in sheep's clothing, while inwardly they are ravaging wolves. If by oversight in the case we were to understand regal authority, this direction would seriously clash with the words before quoted from the mouth of our Lord; expressly forbidding his ministers to exercise lordship over their brethren; and also those in

which lie forbids his people to call any man on earth lord, or master: for one is their Master and their Lord, even their Father in heaven. Timothy, it is true, was to teach with all authority but all authority that is connected with the pastoral office, is the authority of the Lord Jesus Christ, who is Head over all things to his church, which is his body, and the fullness of him that filleth all in all. Hence we learn the pastor is restricted to the authority of Christ, and may not with impunity quote the authority of popes, mission boards, or senior divines, &c., as the custom of the New School is. This oversight of the flock of God is not to be assumed from constraint nor from sinister motives. King Bartollette would have the pastor under hire, and constrained by written contract, by some legally chartered body, but this, with every sentiment we have ever known that coxcomb to utter, is at antipodes with the scriptures of truth.

Another equally absurd notion contained in the Circular is that a minister of Jesus has no right to officiate in the pastoral office except in that branch of the church to which he stands immediately connected. The elders, or pastors, among the saints scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, were not at home, and confined to some specific localities, but being driven out in the providence of God, by persecutions, they were elders or pastors still, and were still exhorted to feed the flock of God. It matters not where they may be located, they are to be fed, admonished, instructed and taught, not by constraint of written contracts, or stipulated amount of filthy lucre, but of a ready mind.

The old papal, and to some extent, protestant notion of marrying preachers to churches and congregations for life, to take them for better or worse, hit or miss, is revived in this Circular; and it is in keeping with the idea of kingly power and majesty as belonging to the office of pastor. The minister of a church is by no means to be regarded as standing in such relation to her. If the pastor be the husband of the church, he is the father of all her legitimate children and is bound to support, sustain and defend them. But is it so? The pastor looks to the church for support, as the candle is sustained by the candlestick, and not the candlestick by the candle. Christ is the Husband and the only Husband the church has, or can have, without committing adultery. It is not, as asserted in the Circular, necessary that the church should love the person who serves her as pastor, more than any other minister of the gospel or private christian. Christians should esteem the ministers of Jesus highly for their work's sake; but all alike who are equally engaged in the same blessed employment.

It is also false that the church puts into the hands of her pastor the gospel. If there come any unto her who bring not the doctrine which Christ authorized, and the apostles preached, she is commanded not to receive him or them, as the case may be, into her house, nor bid them God-speed. The pastors which God gives to his church are by him made partakers of that gospel which they are to preach to the flock of God. But this is not all that is contended for in this Circular. The church covenant, the discipline and supreme executive power of the church, are all to be surrendered into the hands of the kingly prelate. The execution of her covenant and of her discipline, all to devolve on the man she may choose as her pastor. According to this theory the church has no executive power to discipline her members; her prelate is to cast his censures as he may please, cast out of fellowship or receive into covenant union without consulting the judgment of the church. Such order may do for Central New Jersey Association, but it will never answer for a church of Jesus Christ. In further describing what they hold to be the duties of the pastoral office, they say, "It is his duty to direct the worship in that way he may judge the most conducive to the general good. He is to watch for souls, and to seek for their conversion amid salvation, and use all means, &c., to increase and retain the congregation." Not one syllable of all these duties is anywhere to be found in the sacred volume. They that worship God are to worship him in spirit and in truth; and not as some bloated specimen of mortality may dictate. God has directed in what manner he will be worshiped, and if any man lack wisdom in this matter, he is directed to ask counsel

of God, (not of the usurper of God's special prerogatives) who giveth liberally unto all men, and upbraideth not. In what part of the divine record has God directed that his pastors shall watch for the salvation of souls? Salvation is of the Lord, and not of the pastor. Pastors may watch, and preach, and pray, and exhort, and do all in their power, but can never communicate one spark of spiritual life to a single soul. None who are truly taught of God will ever presume to think of any such thing; but rather will they testify with Peter, that there is no other name given under heaven nor among men. whereby sinners can be saved, because there is salvation in no other name. Had Christ and his. apostles and other primitive preachers of his gospel taken measures for increasing and retaining their congregations, they would not so frequently have offended them by telling them the truth. What have the ministers of Jesus to do with increasing and retaining their congregation? He that bath God's word is to declare it faithfully, and to preach, whether men will hear or forbear; having the assurance always, that the more faithfully and plainly they are enabled to preach the gospel, the greater will be the opposition they will be called to encounter from the world, the flesh and the devil. The Circular asserts that what may satisfy or please a christian, may not always be for the general good. There never was a christian that could be satisfied with anything from the pastor short of the gospel. With the gospel christians are not only satisfied, but pleased; but this is thought to be, at least sometimes, not suited to the general good. It certainly is not so well calculated to increase and retain large congregations. It is not so well suited to puff the pride and vanity of the preacher. It will not generally command so large a salary, or bring under the princely reign of the lordly clergymen so many subjects as will. the doctrines of the world. In regard to the duties of churches to their kings or pastors, we are told in the Circular that the church and world should be married, or, in their own words, chartered according to law. Their agreement with their hireling should be in writing. The trustees should give their obligation for the stipulation, so that all may be at rest and no dispute arise.

This is what the Circular avers "should be." But why should it be thus? Has the God of heaven forfeited the confidence of his ministers whom he has commanded to trust alone in him, that they should require the written obligation of a chartered body in order to put the matter of their support at rest? Which of the primitive churches were with their congregations incorporated by law? Did the church at Jerusalem, at Ephesus, at Corinth, Rome, Galatia, or Antioch, through legal trustees, bind themselves to pay the Reverend Messrs. Peter, Jude, John, Paul, or even Barnabas, a stipulated sum of money for their pastoral services? 'What nonsense!

Another duty imposed on the churches is that they are to consider their pastor something more than a man!

"Never suffer yourselves in speaking of your pastor, to say, 'Well, I know he is but a man;' for first, it is untrue; he is a man, and he is more than a man; he is a christian minister and pastor. He is the plenipotentiary of Jesus Christ to this world; and his personal secretary for you."

Plenipotentiaries are never sent by any government to negotiate business within the territory of such government; but in all cases to other or foreign governments. But the ministers of Jesus Christ are sent to feed the flock of God, and charged to seek first the kingdom of God and his righteousness: how can they then be considered as plenipotentiaries? The appropriate business of plenipotentiaries is to represent the government to which they belong, and they are invested with full power to act for that government, and the government by which they are sent is bound to ratify all their negotiations. Will any one beside the New Jersey Central Association pretend that any such authority is vested in poor finite worms of the dust? How blasphemous the reflection upon the Head of the church, to represent that he has vested such unlimited and discretionary power in his preachers. One of the pastors within

the bounds of that very association recently left his family and ran away with another female. Was he a plenipotentiary vested with full power to represent the whole government of the church of God? How preposterous!

The spirit that would exalt itself above all that is called God, betrays itself throughout the Circular. There is not the shadow of authority in the scriptures of truth to support such a pretension. The apostles of the Lamb, who were seated on twelve thrones judging the twelve tribes of spiritual Israel, unto whom the keys of the kingdom were given, that their decision should be binding, claimed only to be ambassadors, but never claimed to be vested with unlimited power or with any power whatever beyond the precincts of the kingdom of Christ; and all the power they possessed even there was in subordination to Christ as the King. But the New School gentry of Central New Jersey Association claim for their arminian organs, that they are the plenipotentiaries of Jesus Christ to the world. A more popish assumption has never been made by any short of the pope of Rome. In addition to this arrogant pretension, these work-mongers claim to be the personal secretaries of Jesus Christ to the church. What they intend to claim as being embraced in this office, we cannot tell; unless they claim to keep his accounts with the church: we leave them to define their own meaning, knowing that they cannot exceed the arrogance and blasphemy of their claim in the preceding item of the Circular.

The Circular closes by asserting that the salvation or damnation of sinners often turns on the conduct of professors. "And who," say they, "can tell what angels and assembled worlds will witness on that great day when the faithful christian shall greet, face to face, the souls he or she has been instrumental in saving?" No christian has ever anticipated any such thing. The very thought of dividing the honors arising from the salvation of souls with the Redeemer, would make all heaven shudder. None but arminians are capable of exulting in such impious thoughts; yet the sentiment is every way worthy of the pen of Charles Bartolette, and of the endorsement of Central New Jersey Association.

We beg the forbearance of our brethren and readers for having taken up so much of our paper in exposing this fulsome stuff.

THE CELESTIAL RAILROAD.

New Vernon, N. Y., August 15, 1843.

THE following article which we copy from the Boston *Signs of the Times*, originally appeared in the *Democratic Review*, and is well calculated to illustrate the modern improvements in religion. How such an article found its way into a popular political journal, is to us a mystery, and the more so as there are so very few public presses at this day which are not enlisted in favor of the railroad system of religion, in preference to that taught in the New Testament of our Lord Jesus Christ.

The article is very long, and. may have some defects; but on the whole will be read with interest, and we hope with profit by many. We commend it particularly to the attention of those who have been occasionally dazzled by the ostentatious parade and boasted improvements in what anti-christ: calls religion.

“Not a great while ago, passing through the gate of dreams, I visited that region of the earth in which lies the famous city of Destruction. It interested me much to learn that by the public spirit of some of the inhabitants, a railroad has recently been established between this populous and flourishing town and the Celestial City. Having a little time upon my hands, I resolved to gratify a liberal curiosity by making a trip thither. Accordingly one fine morning, after paying my bill at the hotel and directing the porter to stow my luggage behind a coach, I took my seat in the vehicle and set out for the station house. It was my good fortune to enjoy the company of a gentleman – one Mr, Smooth-it-away – who, though he had never actually visited the Celestial City, yet seemed as well acquainted with its laws, customs, policy, and statistics, as with those of the city of Destruction, of which he was a native townsman. Being, moreover, a director of the railroad corporation, and one of its largest stockholders, he had it in his power to give me all desirable information respecting this praiseworthy enterprise.

Our coach rattled out of the city, and at a short distance from its outskirts passed over a bridge of elegant construction, but somewhat too slight, as I imagined, to sustain any considerable weight. On both sides lay an extensive quagmire, which could not have been more disagreeable, either to sight or smell, had all the kennels of the earth emptied their pollution there.

“This,” remarked Mr. Smooth-it-away, “is the famous Slough of Despond – a disgrace to all the neighborhood; and the greater that it might so easily be converted into firm ground.”

“I have understood,” said I, “ that efforts have been made for that purpose from time immemorial.”

“Very probable – and what effect could be anticipated from such unsubstantial stuff?” cried Mr. Smooth-it-away. “ You observe this convenient bridge. We obtained a sufficient foundation for it by throwing into the Slough some editions of books of morality, volumes of French philosophy and German rationalism, tracts, sermons, and essays of modern clergymen, extracts from Plato, Confucius, and various Hindoo sages, together with a few ingenious commentaries upon texts of scripture; all of which, by some scientific process, have been converted into a mass like granite. The whole bog might be filled up with similar matter.”

It really seemed to me, however, that the bridge vibrated and heaved up and down in a very formidable manner; and spite of Mr. Smooth-it-away’s testimony to the solidity of its foundation, I should be loth to cross it in a crowded omnibus, especially if each passenger were incumbered with as heavy luggage as that gentleman and myself. Nevertheless, we got over without accident, and soon found ourselves at the station house. This very neat and spacious edifice is erected on the site of a little Wicket Gate, which formerly, as all old pilgrims will recollect, stood directly across the highway, and by its inconvenient narrowness, was a great obstruction to the traveler of liberal mind and expansive stomach.

A large number of passengers were already at the station house, awaiting the departure of the cars. By the aspect and demeanor of the persons, it was easy to judge that the feelings of the community had undergone a very favorable change, in reference to the celestial pilgrimage. It would have done Bunyan’s heart good to see it. Instead of a lonely and ragged man with a huge burthen on his back, plodding along sorrowfully on foot while the whole city hooted after him, here were parties of the first gentry and most respectable people in the neighborhood, setting forth toward the Celestial City as cheerfully as if the pilgrimage was merely a summer tour. Among the gentlemen were characters of deserved eminence, magistrates, politicians, and men of wealth, by whose example religion could not but be greatly recommended to their meaner brethren. In the ladies’ apartment, too, I rejoiced to distinguish some of these flowers of fashionable society, who are so well fitted to adorn the most elevated circles of the Celestial City. There was much pleasant conversation about the news of the day, topics of business, politics, or the lighter matters of amusement; while religion, though indubitably the

main thing at heart, was thrown tastefully in the background. Even an infidel would have heard little or nothing to shock his sensibility.

One great convenience of the new method of going on pilgrimage I must not forget to mention. Our enormous burthens, instead of being carried on our shoulders as had been the custom of old, were all snugly deposited in the baggage car, and as I was assured, would be delivered to their respective owners at the journey's end. Another thing, likewise, the benevolent reader will be delighted to understand. It may be remembered that there was an ancient feud between Prince Beelzebub and the keeper of the Wicket Gate, and that the adherents of the former distinguished personage were accustomed to shoot deadly arrows at honest pilgrims while knocking at the door. This dispute, much to the credit as well of the illustrious potentate above mentioned, as of the worthy and enlightened directors of the railroad, has been pacifically arranged upon the principle of mutual compromise. The Prince's subjects are now pretty numerously employed about the station house, some in taking care of the baggage, others in collecting fuel, feeding the engines, and such congenial occupations; and I can conscientiously affirm, that persons more attentive to their business, more willing to accommodate, or more generally agreeable to the passengers, are not to be found on any railroad. Every good heart must surely exult at so satisfactory an arrangement of an immemorial difficulty.

"Where is Mr. Great-heart?" inquired I. "Beyond a doubt the directors have engaged that famous old champion to be chief conductor of the railroad?"

"Why no," said Mr. Smooth-it-away, with a dry cough; "he was offered the situation of brakeman; but to tell you the truth, our friend Great-heart has grown preposterously stiff and narrow in his old age. He has so often guided pilgrims over the road on foot, that he considers it a sin to travel in any other fashion. Besides, the old fellow had entered so heartily into the ancient feud with Prince Beelzebub, that he would have been perpetually at blows or ill language with some of the prince's subjects, and thus have embroiled us anew. So, on the whole, we were not sorry when honest Great-heart went off to the Celestial City in a huff, and left us at liberty to choose a more suitable and accommodating man. Yonder comes the conductor of the train; you will probably recognize him at once.

The engine at this moment took its station in advance of the cars, looking, I must confess, much more like a sort of mechanical demon that would hurry us to the infernal regions than a laudable contrivance for smoothing our way to the Celestial City. On its top sat a personage almost enveloped in smoke and flame, which (not to startle the reader) appeared to gush from his own mouth and stomach as well as from the engine's brazen abdomen.

"Do my eyes deceive me?" cried I. "What on earth is this? A living creature? If so, he is own brother to the engine he rides upon."

"Poh, poh, you are obtuse," said Mr. Smooth-it-away, with a hearty laugh. "Don't you know Apollyon, Christian's old enemy, with whom he fought so fierce a battle in the Valley of Humiliation? He was the very fellow to manage the engine, and so we have reconciled him to the custom of going on pilgrimage, and engaged him as chief conductor."

"Bravo, bravo!" exclaimed I, with irrepressible enthusiasm. "This shows the liberality of the age. This proves, if anything can, that all musty prejudices are in a fair way to be obliterated. And how will Christian rejoice to hear of this happy transformation of his old antagonist. I promise myself great pleasure in informing him of it when we reach the Celestial City.

The passengers being all comfortably seated, we now rattled away merrily, accomplishing a greater distance in ten minutes than Christian probably trudged over in a day. It was laughable while we

glanced along, as it were, at the tail of a thunderbolt, to observe two dusty foot-travelers in the old pilgrim guise, with cockle shell and staff, and their mystic rolls of parchment in their hands, and their intolerable burthens on their backs. The preposterous obstinacy of these honest people in persisting to groan and stumble along the difficult pathway, rather than take advantage of modern improvements, excited great mirth among our wiser brotherhood. We greeted the two pilgrims with many pleasant gibes and a roar of laughter; whereupon they gazed at us with such woful and absurdly compassionate visages, that our merriment grew ten-fold more obstreperous. Apollyon, also, entered heartily into the fun, and contrived to flirt the smoke and flame of the engine, or of his own breath, into their faces, and envelope them in an atmosphere of scalding steam. These little practical jokes amused us mightily, and doubtless afforded the pilgrims the gratification of considering themselves martyrs.

At some distance from the railroad, Mr. Smooth-it-away pointed to a large, antique edifice, which he observed was a tavern of long standing, and had formerly been a noted stopping place for pilgrims. In Bunyan's road-book it is mentioned as the Interpreter's House.

"I have long had a curiosity to visit that old mansion," remarked I.

"It is not one of our stations, as you perceive," said my companion. "The keeper was violently opposed to the railroad; and well he might be, as the track left his house of entertainment on one side, and thus was pretty certain to deprive him of all his reputable customers. But the foot-path still passes his door, and the old gentleman now and then receives a call from some simple traveler, and entertains him with fare as old fashioned as himself."

Before our talk on this subject came to a conclusion, we were rushing by the place where Christian's burthen fell from his shoulders at the sight of the cross. This served as a theme Mr. Smooth-it-away, Mr. Live-for-the-world Mr. Hide-sin-in-the-heart and Mr. Sealey-conscience, and a knot of gentlemen from the town of Shun-repentance, to descant upon the inestimable advantages resulting from the safety of our baggage. Myself, and all the passengers indeed joined with great unanimity in this view of the matter: for on burthens were rich in many things esteemed precious throughout the world; and especially, we each of us possessed a great variety of favorite habits, which we trusted would not ne out of fashion, even in the polite circles of the Celestial City. It would have been a sad spectacle to have seen such an assortment of valuable articles tumbling into the sepulchre. Thus pleasantly conversing on the favorable circumstances of our position as compared with those of past pilgrims, and of narrow-minded ones of the present day we soon found ourselves at the foot of the Hill of Difficulty Through the very heart of this rocky mountain a tunnel has been constructed of most admirable architecture, with a lofty arch and a spacious double track; so that unless the earth and rocks should chance to crumble down, it will remain a lasting monument of the builder's skill and Cuter price. It is a great though incidental advantage that the materials from the heart of Hill Difficulty have been employed in filling up the Valley of Humiliation; thus obviating the difficulty of descending into that disagreeable and unwholesome hollow.

"This is a wonderful improvement indeed," said I. "Yet I should have been glad of an opportunity to visit the Palace Beautiful, and be introduced to the charming young ladies – Miss Prudence, Miss Piety, Miss Charity and the rest – who have had the kindness to entertain pilgrims there."

"Young ladies," cried Mr. Smooth-it-away, as soon as he: could speak for laughing. "And charming young ladies! Why, my dear fellow, they are old maids, every soul of them – prim, starched, dry and

angular – and not one of them, I will venture to say, has altered so much as the fashion of her gown since the days of Christian’s pilgrimage.”

“Ah, well,” said I, much comforted, “then I can very well dispense with their acquaintance.”

The respectable Apollyon was now putting on the steam at a prodigious rate, anxious perhaps to get rid of the unpleasant reminiscences connected with the spot where he had so disastrously encountered Christian. Consulting Mr. Bunyan’s road-book, I perceived that we must now be within a few miles of the Valley of the Shadow of Death, into which doleful region, at our present speed, we should plunge much sooner than seemed at all desirable. In truth, I expected nothing better than to find myself in the ditch on one side, or the quag on the other. But, on communicating my apprehensions to Mr. Smooth-it-away, he assured me that the difficulties of this passage, even in its worst condition, had been vastly exaggerated, and that, in its present state of improvement, I might consider myself as safe as on any railroad in christendom.

Even while we were speaking, the train shot into the entrance of this dreaded valley. Though I plead guilty to some foolish palpitations of the heart during our headlong rush over the causeway here constructed, yet it were unjust to withhold the highest ecomiums on the holiness of its original conception, and the ingenuity of those who executed it. It was gratifying, likewise, to observe how much care was taken to dispel the everlasting gloom and supply the defect of the cheerful sunshine, not a ray of which has ever penetrated these awful shadows. For this purpose, the inflammable gas, which exudes plentifully from the soil, is collected by means of pipes, and thence communicated to a quadruple row of lamps along the whole extent of the passage. Thus a radiance has been created, even out of the fiery and sulphurous curse that rests for ever upon the valley; a radiance hurtful, however, to the eyes, and somewhat bewildering, as I discovered by the changes which it wrought in the visages of my companions, In this respect, as compared with natural daylight, there is the same difference as between truth and falsehood; but if the reader has ever traveled through the dark valley, he will have learned to be thankful for any light that he could get; if not from the sky above, then from the blasted earth beneath. Such was the red brilliancy of these lamps that they appeared to build walls of fire on both sides of the track, between which we held our course at lightning speed, while a reverberating thunder filled the valley with its echoes. Had the engine run off the track, (a catastrophe it is whispered by no means unprecedented) the bottomless pit, if there be any such place, would undoubtedly have received us. Just as some distant fooleries of this kind had made my heart quake, there came a tremendous shriek careering along the valley, as if a thousand devils had burst their lungs to utter it, but which proved to be merely the whistle of the engine on arriving at a stopping place.

The spot where we had now paused was the same that our friend Bunyan – a truthful man, but infected with many fantastic notions – has designated, in terms plainer than I like to repeat, as the mouth of the infernal region. This, however, must be a mistake, inasmuch as Mr. Smooth-it-away, while we remained in the smoky and lurid cavern, took occasion to prove that Tophet has not even a metaphorical existence. The place, he assured us, is no other than the crater of a half extinct volcano, in which the directors had caused forges to be set up for the manufacture of railroad iron. Hence also is obtained a plentiful supply of fuel for the use of the engines.

Whoever had gazed into the dismal obscurity of the broad cavern mouth, whence, ever and anon, darted huge tongues of dusky flame, and had seen the strange, half-shaped monsters, and visions of faces horribly grotesque into which the smoke seemed to wreath itself, and had heard the awful murmurs, and shrieks, and deep shuddering whispers of the blast, sometimes forming itself into words almost articulate would have ceased upon Mr. Smooth-it-away’s comfortable explanation as greedily as

we did. The inhabitants of the cavern, moreover, were unlovely personages, dark, smoke-begrimmed, generally deformed, with mis-shapen feet, and a glow of dusky redness in their eyes, as if their hearts had caught fire, and were blazing out of the upper windows. It struck me as a peculiarity that the laborers at the forge and those who brought fuel to the engine, when they began to draw short breath, positively emitted smoke from their mouth and nostrils.

Among the idlers about the train, most of whom were puffing cigars which they had lighted at the flame of the crater, I was perplexed to notice several who, to my certain knowledge, had heretofore set forth by railroad to the Celestial City. They looked dark, wild and smoky, with a singular resemblance, indeed, to the native inhabitants, like whom, also, they had a disagreeable propensity to ill-natured gibes and sneers, the habit of which had wrought a settled contortion on their visages. Having been on speaking terms with one of them, an indolent, good-for-nothing fellow, who went by the name of Take-it-easy – I called to him, and asked what was his business there.

“Did you not start,” said I, “for the Celestial City?”

“That’s a fact,” said Mr. Take-it-easy, carelessly puffing some smoke into my eyes. “But I heard such bad accounts that I never took pains to climb the hill on which the city stands. No business doing, no fun going on, nothing to drink and no smoking allowed, and a thrumming of church music from morning till night. I would not stay in such a place, if they offered me house-room and living free.”

“But, my good Mr. Take-it-easy,” cried I, “Why take up your residence here, of all places in the world?”

“Oh,” said the loafer, with a grin, “It is very warm hereabouts, and I meet with plenty of old acquaintances, and altogether the place suits me. I hope to see you back again some day soon. A pleasant journey to you.”

While he was speaking the bell of the engine rang, and we dashed away after dropping a few passengers, but receiving no new ones. Rattling onward through the valley, we were dazzled with the fiercely gleaming gas lamps, as before; but sometimes, in the dark or intense brightness, grim faces, that bore the aspect of individual sins or evil passions, seemed to thrust themselves through the veil of light, glaring upon us and stretching forth a great dusky hand, as if to impede our progress. I almost thought that they were my own sins that appalled me there. These were freaks of imagination – nothing more, mere delusions, which I ought to be heartily ashamed of; but all through the dark Valley I was tormented and pestered, and dolefully bewildered with the same kind of waking dreams. The mephitic gases of that region intoxicate the brain. As the light of the natural day however began to struggle with the glow of the lanterns, these vain imaginations lost their vividness, and finally vanished with the first ray of sunshine’ that greeted our escape from the Valley of the Shadow of Death. Ere we had gone a mile beyond it, I could well-nigh have taken my oath that this whole gloomy passage was a dream.

At the end of the valley, as John Bunyan mentions, is a cavern, where, in his days, dwelt two cruel giants, Pope and Pagan, who had strewn the ground about their residence with the bones of slaughtered pilgrims. These vile old frogolytes are no longer there; but into their deserted cave another terrible giant has thrust himself, and makes it his business to seize upon honest travelers, and fat them for his table with plentiful meals of smoke, mist, moonshine, raw potatoes and sawdust. He is a German by birth, and is called Giant Transcendentalist; but as to his form, his features, his substance, and his nature generally, it is the chief peculiarity of this huge miscreant, that neither he for himself, nor any body for him, has ever been able to describe them. As we rushed by the cavern’s mouth, we caught a hasty glimpse of him, looking somewhat like an ill-proportioned figure, but considerably more like a

neap of fog and duskiess. He shouted after us, but in so strange a phraseology that we knew not what he meant, nor whether to be encouraged or affrighted.

It was late in the day when the train thundered into the ancient city of Vanity, where Vanity Fair is still at the height of prosperity, and exhibits an epitome of whatever is brilliant, gay and facinating beneath the sun. As I proposed to make a considerable stay here, it gratified me to learn that there is no longer the want of harmony between the towns-people and pilgrims, which impelled the former to such lamentable mistaken measures as the persecution of Christian, and the fiery martyrdom of Faithful. On the contrary, as the new railroad brings with it great trade and a constant influx of strangers, the lord of Vanity Fair is its patron, and the capitalists of the city are among the largest stockholders. Many passengers stop to take their pleasure or make their profit in the Fair, instead of going onward to the Celestial City. Indeed, such are the charms of the place, that the people often affirm it to be the true and only heaven; stoutly contending that there is no other, that those who seek further are mere dreamers, and that, if the fabled brightness of the Celestial City lay but a bare mile beyond the gates of Vanity, they would not be fools enough to go thither. Without subscribing to these, perhaps, exaggerated encomiums, I can truly say, that my abode in the city was mainly agreeable, and my intercourse with the inhabitants productive of much amusement and instruction.

Being naturally of a serious turn, my attention was directed to the solid advantages derivable from a residence here, rather than to the effervescent pleasures, which are the Grand object with too many visitants. The christian reader, if he have had no accounts of the city later than Bunyan's time, will be surprised to hear that almost every street has its church and that the reverend clergy are nowhere held in higher respect than at Vanity Fair. And well do they deserve such honorable estimation: for the maxims of wisdom and virtue which fall from their lips, come from as deep a spiritual source, and tend to as lofty a religious aim as those of the sagest philosophers of old. In justification of this high praise, I need only mention the names of the Rev. Mr. Shallow-deep; the Rev. Mr. Stumble-at-truth; that fine old clerical character, the Rev. Mr. This-to-day, who expects Shortly to resign his pulpit to the Rev. Mr. That-to-morrow; together with the Rev. Mr. Bewilderment; the Rev. Mr. Clog-the-spirit; and last and greatest, the Rev. Dr. Wind-of-doctrine. The labors of these eminent divines are aided by those of innumerable lecturers, who diffuse such a various profundity, in all subjects of human nature or celestial science, that any man may acquire an omnigenious erudition, without the trouble of even learning to read. Thus literature is etherealized by assuming for its medium the human voice; and knowledge depositing all its heavier particles – except, doubtless, its gold – becomes exhaled into a sound, 'which forthwith steals into the ever open ear of the community. These ingenious methods constitute a sort of machinery, by which thought and study are done to every person's mind, without his putting himself to the slightest inconvenience in the matter. There is another species of machine for the wholesale manufacture of individual morality. This excellent result is effected by societies for all manner of virtuous purposes: with which a man has merely to connect himself, throwing, as it were, his quota of virtue into the common stock; and the president and directors will take care that the aggregate amount be well applied. All these, and 'other wonderful improvements in ethics, religion and literature, being made to my comprehension by the ingenious Mr. Smooth-it-away, inspired me with a vast admiration of Vanity Fair.

It would fill a volume, in an age of pamphlets, were I to record all my observations in this great capital of human business and pleasure. There was an unlimited range of society – the powerful, the wise, the witty, and the famous in every walk of life – princes, presidents, poets, generals, artists, actors, and philanthropists, all making their own market at the Fair, and deeming no price too exorbitant for such

commodities as hit their fancy. It is well worth one's while, even if he had no idea of buying or selling, to loiter through the Bazaars, and observe the various sorts of traffic that were going forward.

Some of the purchasers, I thought, made very foolish bargains. For instance, a young man, having inherited a splendid fortune, laid out a considerable portion of it in the purchase of diseases, and finally spent all the rest for a heavy lot of repentance and a suit of rags. There was a sort of stock or scrip, called Conscience, which seemed to be in great demand, and would purchase almost anything. Indeed few rich commodities were to be obtained without paying a heavy sum in this particular stock, as a man's business was seldom very lucrative, unless he knew precisely when and how to throw his hoard of Conscience into the market. Yet, as this stock was the only thing of permanent value, whoever parted with it was sure to find himself a loser in the long run. Thousands sold their happiness for a whim.

Gilded chains were in great demand, and purchased with almost any sacrifice. In truth, those who desired, according to the old adage, to sell anything valuable for a song, might find customers all over the Fair; and there were innumerable messes of pottage, piping hot, for those who chose to buy them with their birthrights. A few articles, however, could not be found genuine at Vanity Fair. If a customer wished to renew his stock of youth, the dealers offered him a set of false teeth and an auburn wig; if he demanded peace of mind, they recommended opium or a brandy bottle.

Tracts of land and golden mansions, situate in the Celestial City, were often exchanged, at very disadvantageous rates, for a few years' lease of small, dismal, inconvenient tenements in Vanity Fair.

Day after day, as I walked the streets of Vanity, my manners and deportment became more and more like those of the inhabitants. The place began to seem like home; the idea of pursuing my course to the Celestial City was almost obliterated from my mind. I was reminded of it, however, by the sight of the same pair of simple pilgrims at whom we had laughed so heartily when Apollyon puffed smoke and steam into their faces, at the commencement of our journey. There they stood amid the densest bustle of Vanity – the dealers offering them their purple, and fine linen, and jewels; the men of wit and humor gibing at them a pair of buxom ladies ogling them askance; while the benevolent Mr. Smooth-it-away whispered some of his wisdom at their elbows, and pointed to a newly erected temple, but there were these worthy simpletons, making the scene look wild and monstrous, merely by their sturdy repudiation of all part in its business or pleasures.

One of them – his name was Stick-to-the-right – perceived in my face, I suppose, a species of sympathy and almost admiration, which to my own great surprise, I could not help feeling for this pragmatic couple. It prompted him to address me.

“Sir,” inquired he, with a sad, yet mild and kindly voice, “do you call yourself a pilgrim?”

“Yes,” I replied, “my right to that appellation is indubitable. I am merely a sojourner here in Vanity Fair, being bound to the Celestial City by the new railroad.”

“Alas, friend,” rejoined Mr. Stick-to-the-right, “I do assure you, and beseech you to receive the truth of my words, that that whole concern is a bubble. You may travel on it all your lifetime were you to live thousands of years, and yet never get beyond the limits of Vanity Fair! Yea, though you should deem yourself entering the gates of the Blessed City, it will be nothing but a miserable delusion.”

“The Lord of the Celestial City,” began the other pilgrim, whose name was Mr. Go-the-old-way,” has refused, and will ever refuse, to grant an act of incorporation for this railroad; and unless that be obtained no passenger can ever hope to enter his dominions. Wherefore, every man who buys a ticket, must lay his account with losing the purchase money – which is the value of his soul.”

“Poh, nonsense!” said Mr. Smooth-it-away, taking my arm and leading me off, ‘these fellows ought to be indicted for libel. If the law stood as it once did in Vanity Fair, we Should see them grinning through the iron bars of the prison window.”

This incident made a considerable impression on my mind, and contributed with other circumstances to indispose me to a permanent residence in Vanity; although, of course, I was not simple enough to give up my original plan of gliding along easily and commodiously by railroad. Still I grew anxious to be gone. There was one strange thing that puzzled me; amid the occupations and amusements of the Fair, nothing was more common than for a person – whether at a feast, theatre, or church, or trafficking for wealth and honors, or whatever he might be doing, and however unseasonable the interruption – suddenly to vanish like a soap bubble, and be never more seen of his fellows; and so accustomed were the latter to such little accidents, that they went on with their business, as quietly as if nothing had happened. But it was otherwise with me.

Finally, after a pretty long residence at the Fair I resumed my journey towards the Celestial City, still with Mr. Smooth-it-away at my side. At a short distance beyond the suburbs of Vanity we passed the ancient silver mine, of which Demas was the first discoverer, and which is now wrought to great advantage, supplying nearly all the coined currency of the world. A little further onward was the spot where Lot’s wife had stood for ages, under the semblance of a pillar of salt. Curious travelers have carried it away peacemeal. Had all regrets been punished as rigorously as this poor dame’s were, my yearnings for the relinquished delights of Vanity Fair might have produced a similar change in my own corporeal substance, and left me a warning to future pilgrims.

The next remarkable object was a large edifice, constructed of moss-grown stone, but in a modern and airy style of architecture. The engine came to a pause in its vicinity with its usual tremendous shriek.

“This was formerly the castle of the redoubted giant Despair,” observed Mr. Smooth-it-away; “but, since his death, Mr. Flimsy-faith has repaired it, and now keeps an excellent house of entertainment here. It is one of our stopping places.”

“It seems but slightly put together,” remarked I, looking at the frail, yet ponderous walls. “I do not envy Mr. Flimsy-faith his habitation. Some day it will thunder down upon the heads of the occupants.”

“We shall escape, at all events,” said Mr. Smooth-it-away; for Apollyon is putting on the steam again.”

The road now plunged into a gorge of the Delectable Mountains, and traversed the field where, in former ages, the blind men wandered and stumbled among the tombs. One of these ancient tombstones had been thrust across the track by some malicious person, and gave the train of cars a terrible jolt. Far up the rugged side of a mountain I perceived a rusty iron door, half-overgrown with bushes and creeping plants, but with some smoke issuing from its crevices.

“Is that,” inquired I, “the very door in the hillside which the shepherds assured Christian was a by-way to hell?”

“That was a joke on the part of the shepherds,” said Mr. Smooth-it-away with a smile. ‘It is neither more nor less than the door of a cavern, which they use for a smoke house for the preparation of mutton hams.”

My recollections of the journey are now, for a little space, dim and confused, inasmuch as a singular drowsiness here overcame me, owing to the fact that we were now passing over the enchanted ground, the air of which encourages a disposition to sleep. I awoke, however, as soon as we crossed over the borders of the pleasant land of Beulah. All the passengers were rubbing their eyes, comparing watches,

and congratulating one another on the prospect of arriving so seasonably at their journey's end. The sweet breezes of this happy clime came refreshingly to our nostrils; we beheld the glimmering gush of silver fountains, overhung by trees of beautiful foliage and delicious fruit, which were propagated by drafts from the celestial gardens. Once, as we dashed onward like a hurricane, there was a flutter of wings, and the bright appearance of an angel in the air, speeding forth on some heavenly mission. The engine now announced the close vicinity of the final station house, by one last and horrible scream, in which there seemed to be distinguishable every kind of wailing and woe, and bitter fierceness of wrath, all mixed up with the wild laughter of a devil or a madman. All through our journey, at every stopping place Apollyon had exercised his ingenuity in screwing the most abominable sounds out of the whistle of the steam engine; but, in this closing effort he outdid himself, and created an infernal uproar, which, besides disturbing the peaceful inhabitants of Beulah, must have sent its discord even through the celestial gates.

While the horrid clamor was still ringing in our ears, we heard an exulting strain, as if a thousand instruments of music, with height, and depth, and sweetness in their tones, at once tender and triumphant, were struck in unison, to greet the approach of some illustrious hero, who had fought the good fight and won a glorious victory, and was come to lay aside his battered arms forever. Looking to ascertain what might be the occasion of this glad harmony, I perceived, on alighting from the cars, that a multitude of shining ones had assembled on the river, to welcome two poor pilgrims who were just emerging from its depths. They were the same whom Apollyon and ourselves had persecuted with taunts and gibes, and scalding steam, at the commencement of our journey, the same whose unworldly aspect and impressive words had stirred my conscience amid the wild revelers of Vanity Fair.

“How amazingly well those men have got on!” cried I to Mr. Smooth-it-away. “I wish we were secure of so good a reception.”

“Never fear – never fear!” answered my friend. “Come – make haste; the ferry boat will be off directly; and in three minutes you will be on the other side of the river. No doubt you will find coaches to carry you up to the city gates.”

A steam ferry boat, the last improvement on this important route, lay at the river side, puffing, snorting, and emitting all those other disagreeable utterances, which betoken the departure to be immediate. I hurried on board with the rest of the passengers, most of whom were in great perturbation; some bawling out for their baggage; some tearing their hair and declaring the boat would explode or sink; some already pale with the heaving of the stream; some gazing affrighted at the ugly aspect of the steersman; and some still dizzy with the slumbering influences of the Enchanted Ground. Looking back to the shore I was amazed to discern Mr. Smooth-it-away waving his hand in token of farewell.

“Don't you go over to the Celestial City?” exclaimed I.

“Oh, no!” answered he, with a queer smile, and that same disagreeable contortion of visage which I had remarked in the inhabitants of the Dark Valley. “Oh, no! I have come thus far only for the sake of your pleasant company. Good bye. We shall meet again.”

And then did my excellent friend, Mr. Smooth-it-away, laugh outright, in the midst of which cachinnation, a smoke wreath issued from his mouth and nostrils, while a twinkle of livid flame darted out of either eye, proving indubitably that his heart was all of a red blaze. The impudent fiend! to deny the existence of Tophet, when he felt its fiery tortures raging in his breast! I rushed to the side of the boat, intending to fling myself on shore; but the wheels as they began their revolutions threw a dash of spray over me so cold – so deadly cold, with the chill that will never leave those waters, until death be

drowned in his own river; that, with a shiver and a heart-quake, I awoke. Thank heaven, it was a dream.”

CRIME INCREASING IN A RATIO WITH THE RAILROAD IMPROVEMENTS IN RELIGION.

NEW VERNON, N. Y., August 15, 1843.

IN publishing a statistical account of accidents, incendiaries, murders, &c., from January to July, the United States Gazette, of Philadelphia, gives six hundred and twenty-eight houses and stores burnt with a part of their contents, estimated at three million dollars. And two hundred and fifteen murders, by guns, pistols, bowie knives, &c.

May we not challenge a parallel for this amount of crime in the same space, at any period of our history previous to the organization of anti-scriptural institution for the evangelization of the world?

SALARY PREACHING.

NEW VERNON, N. Y., September 1, 1843.

“THERE is one thing more I wish to tell you, as I was informed on my way. A certain pious young man, late from Orange County, who is now at Hamilton enjoying the blessings of that institution to qualify him for the work of the ministry, has reported that an Old School Baptist brother informed him that Elder Beebe had a contract with the people where he preached, for a specified sum to pay him for his preaching to them. If I recollect right the sum was \$300 per year, and that Elder Beebe would not preach without such agreement. Also, that Elder Harding would not even preach a funeral sermon without having his pay for it. In reply to which, I stated that I did not believe any such thing. Now if I have done wrong in so doing, and am mistaken in relation to your sentiments and practice in the case, please be so kind as to correct me therein, for which you shall have my sincere thanks.

“Yours as ever,

“HEZEKIAH WEST.

“Patchin’s Mills, Steuben Co., N. Y., July 26, 1843.”

ALTHOUGH we are not very particular in responding to all the slanderous stories which are put in circulation by the pupils of the Hamilton College, yet as our beloved and venerable brother has inquired, and our printer in our absence has deferred a reply until, being again at our post, we might

speak for ourself, we now most unequivocally deny the statement of the said *pious sprout* who is about to be inflicted upon the world as a preacher. We have never preached under contract with any church at any time in our life, nor have we ever refused to preach with such ability as the Lord might grant us for the want of pay. Being intimately acquainted with Elder Amos Harding, and for the greater part of the last eighteen years residing within about three miles of his house, we are prepared to say that the statement of the *young parson* in reference to him is also based in falsehood.

It is a mercy to the church of God that the *New School* religionists of our age offer such inducements as to allure and draw away from us such graceless persons – such as commend them selves to their patrons by abusing and slandering the Old School Baptists. If the New School had no use for them the church of Christ might be infested with them to a much greater extent than at present. But the earth helpeth the woman.

We do not mean to say, nor is it our privilege to believe, that the Old School Baptists are never imposed upon by such as are unworthy of our confidence and fellowship. Some, from sinister motives, being, perhaps, without character or standing anywhere, may make a great noise about their Old Schoolism, and endeavor to avert the just rebuke which they richly deserve for their unrighteous course, by making it appear, if possible, that they are persecuted for righteousness' sake. Our churches and our brethren should beware of all such.

On the other hand, we are far from charging that all who stand connected with the new order of religionists are of the character of him who has uttered the slander and falsehood against us, alluded to by brother West. We believe there are honorable exceptions. Many, very many, who are duped and led astray, may be found in their ranks, whose motives are much better than their course. Of this class there are many at this time beginning to inquire for the “old paths.” But we do say that the New School have, in many instances, received into their communion those from whom the Old School churches have withdrawn fellowship for, in some cases, grossly immoral conduct.

In justice to the Old School Baptists, with whom we have had the happiness to labor, we take pleasure in acknowledging that their course has been uniformly *kind* towards us. We have found them ready to communicate, according to their ability, to our necessities, and that too without putting us to the inconvenience of contracting, dunning, teasing, storming, threatening and begging. But, we repeat that we have never made any contract to preach for any people for a stipulated sum of money since we have been in the ministry; amid the young pupil of modern Gamaliel, who gave currency to the calumny, is challenged to name the Old School Baptist member on whom he has attempted to fix the fabrication.

PHILIPPIANS I. 27.

NEW VERNON, N. Y., Sept. 1, 1843.

“ONLY let your conversation be as becometh the gospel of Christ.” – Phil. I. 27

THIS exhortation to the Philippian church, is equally applicable to the children of the kingdom of Jesus Christ to the end of time. With a singleness of heart and purpose, it becomes all the followers of our Lord Jesus Christ to walk worthy the vocation wherewith they are called of God. We know that it has

frequently been slandersously reported of the saints of God that they say, “Let us sin, that grace may abound;” and is it becoming those who bear the name of Jesus to give the least currency to this calumny, by the careless indifference in regard to our daily deportment? God has called us unto holiness, and if we have passed from death unto life, we cannot live comfortably in the indulgence of sin. Perhaps no greater reproach can be inflicted on the cause of truth, than for men of corrupt minds and licentious habits to embrace the profession of it. Their unrighteous course is frequently brought forward by the enemy, to the deep mortification of the children of God, and urged as the legitimate consequence of adhering to the doctrine which we profess. The church of God is bound to maintain a strict discipline over her members, and every individual member is bound to watch over his deportment, and not suffer sin to rest on any brother unreprieved. Every soul that has been taught of God, knows that the true tendency of the doctrine which we profess is to swell the heart with love and gratitude to God as the Author of our salvation. To contemplate the eternal, discriminating and invincible love of God towards us, without feeling our souls drawn out in fervent desire to glorify, love, bless, adore and praise that Savior who hath loved us and given himself for us, would be a strange thing indeed. It does not require that we should live under the false impression that our final acceptance with God depends on our works, in order to impel us to action.

“Not by the terrors of a slave
Do we perform his will;
But with the noblest powers we have,
His sweet commands fulfill.”

Men who profess our faith have no claims on our fellowship while their faith is dead; and that faith which does not produce a conformity to the laws of Jesus, is dead, being alone.

While we as a people reject works as a ground of acceptance with God, we are bound also to reject that description of faith, in whatever form it may be presented, which does not dictate to us a correspondence between our profession and our conversation or practice.

MATTHEW V. 16.

NEW VERNON, N. Y., September 15, 1843.

“Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.” (Matthew 5:16)

This exhortation was addressed to the disciples by our Lord Jesus Christ in the course of his discourse upon the mount. Retiring from the multitude that had gathered round him, Jesus withdrew to a mountain with the little group of his disciples, and sat down and instructed them. First in regard to the blessings of God which rest upon all such as possesses the characteristics of true discipleship, which are these: poor in spirit, mourners, meek, hungry and thirsting after righteousness, yet a proscribed, persecuted, suffering and reviled people for Jesus’ sake. That the development of these characteristics is to distinguish the children of God as the blessed of the Lord throughout all time, there can be no doubt; so that in the absence of these there are no marks by which we are at liberty to recognize them

from the unregenerate mass of mankind. The children of God are not blessed for possessing these discriminating qualities, for that would imply that they were chosen on account of some personal excellency in themselves, which God has said is not the case; but the possession of them is the evidence of their being blessed, the effect and consequence of their having been previously blessed. The God and Father of our Lord Jesus Christ has blessed his people with all spiritual blessings in heavenly places in Christ Jesus, 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. (Eph 1:3-4) Thus we see that all spiritual blessings were prior to our personal holiness and exemption from blame, and our holiness and deliverance from guilt result from and are in accordance with his blessing upon and choice of us before the foundation of the world; and this choice and provision of grace and mercy had in view, as its ultimate object, and did secure to God's chosen people holiness and deliverance, from blame. For the encouragement of this distinguished and blessed people, Christ has, in this chapter, given exceeding great and precious promises for their faith to live upon, vis.: 1st, the kingdom of heaven is theirs; 2d, they shall be comforted; 3d, they shall inherit the earth; 4th, they shall be filled with righteousness; 5th, they shall obtain mercy; 6th, they shall see God; 7th, they shall be called the children of God; 8th, theirs is the kingdom of heaven; 9th, great is their reward in heaven. What a glorious catalogue of shalls are strung together like a chain of gold to comfort, adorn and sustain the people of God.

“Each of them powerful as that soul
That bid the new made world go round,
And stronger than the solid pole
On which the wheels of nature roll.
The voice that rolls the stars along
Speaks all the promises.

Such a people, this distinguished in the eternal choice of God, thus chosen of God unto holiness and ordained to eternal life, Jesus separated from the multitude, and sat down upon the mountain to teach as never man taught; and unto this people the exhortation placed at the head of this article is addressed. To no other people under heaven can this admonition apply. No other people are in possession of this light, nor can any other people let it shine, or aid in the diffusion of it. To this distinguished people Jesus said, Ye are the light of the world: a city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Then follows the word of command: “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” That the disciples to whom these words were immediately addressed were designed in a special manner to diffuse the light of divine truth, as ministers of the gospel, we shall not dispute; but we must at the same time contend that the gospel church, embracing all the subjects of his kingdom, is included with them, as the city set upon a hill; and each member of the gospel church is addressed, and in these words commanded to let his light so shine. The testimony which the sons of God are called to bear, is something more than can be borne by a mere articulation of sounds, and in the spirit of the admonition before us, it is to be borne by a display of works, at the development of which God is to be glorified, and all that are in the house of God are to be illuminated.

It is of vital importance that we should understand by what description of works God is to be glorified; for we live in a day in which there is great confusion and error upon this subject. For this very reason we have called the attention of our Old School Baptist readers to the consideration of this important subject, and we wish to be very particular in defining the nature and description of the works by which our testimony of Jesus is to be uttered. In order that we may be the more distinctly understood, we will first state some kinds of work by which a correct, true and faithful testimony cannot be borne, and

consequently, by which the declarative glory of God cannot be advanced by us. And first, the works of the flesh have nothing to do with the diffusion of the light of Zion. By the works of the flesh, we understand all such works as the children of men, in an unregenerate state are capable of performing. All our powers, whether physical or mental, are by nature depraved; so that all the emanations from our fleshly powers are earthly, sensual and devilish. The thoughts and devices of the unrenewed heart are evil, and that continually. The carnal, or fleshly mind is enmity against God, it is not subject to the law of God, neither indeed can be. Christ has informed us that it is as impossible for man in his unregenerate state to perform that which is acceptable to God, as it is for a corrupt fountain to send forth pure water. The fountain must first be made pure, and then, but not until then, will the streams be pure. The tree must be first made good, and then its fruit will be good. “Now the works of the flesh are manifest; which are these:” (disguise, modify, or shape them as you may, still they are there) “adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like.” (Gal. 5:19-24) Consequently the works of the flesh are not the works by which the children of the kingdom of Christ are to glorify God. The declarative glory of God cannot result from our works, as the apostle clearly testifies to Titus chapter 3, verses 4 and 5: “But after that the kindness and love of God our Savior towards men appeared, not by works of righteousness which we have done,” etc. All the works which we as creatures can do, whether good or bad, can never make the kindness or love of God appear, or in any wise develop the glory of our Father which is in heaven: therefore, such works as can be planned by our mental, and executed by our physical powers, are not the works intended in our text.

Second, the works of the law are not intended: “For as many as are of the works of the law are under the curse.” (Gal. 3:10) And the works required in the text are from such as are under the blessing, and not under the curse. Works which are wrought by us, however unexceptionable, if wrought in obedience to the Sinai covenant can never show forth our redemption from the law, or our translation into the kingdom of Jesus Christ. So very far are we from glorifying our Father in heaven, when we attempt to liquidate the demands of the Sinai law, and by obedience to its precepts render ourselves acceptable unto God, we insult the divine Majesty, and count the blood of the covenant wherewith Christ was sanctified, (or set apart as the law fulfilled) an unholy thing. A thing of itself insufficient for the perfect accomplishment of the complete salvation of his people. None who have faith in the perfect work of Christ will ever think it necessary for them to do his work over again, or to offer any amendment upon what Christ has done; but rather rest their whole soul on that finished salvation which Christ has effected by his perfect obedience to the requisitions of the law, and his suffering of the penalty due for the transgressions of his people.

If then, as we have proved by the testimony of the scriptures, the works required of the children of God, whereby they shall show forth the praise of him that has called them out of darkness into his marvelous light, are not those which are of the flesh, nor even our works of obedience to the holy law of God, by what works, our readers may inquire, shall let our light so shine before men that they may glorify our Father which is in heaven?

The light which the saints are to let shine is that which God lighted up in our souls, when he communicated to us the light of spiritual life; of vital union to Jesus, as our Head by which we are enabled to see the kingdom of God. (John 3:3) And the only works by which that light can be made manifest to all that are in the house, are those works which God has wrought in us (Isa.26:12). “For it is God that worketh in you both to will and to do of his good pleasure.” (Phil.2: 13) The works intended in our subject are those wherein we have our fruit unto holiness, and the end thereof is everlasting life. They are those whereof we are born of God. They are defined by Paul as the fruits of the Spirit, viz:

Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, etc. (Gal. 3:22 & 23) As also defined and enjoined by Peter, thus, “Giving all diligence, add to your faith virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity; for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his own sins.” (2 Peter 1:5-9) Those, therefore, who obey the injunction of Jesus, in our text, are those in whom these things, mentioned by Peter, abound, and by the abounding of the things they let their light shine; for they, in whom these things do not abound are blind, cannot see afar off and have forgotten that they were purged from their old sins; while they who do those things, viz: the things which are to be added to their faith; do walk in the light – do let their light shine, and are not barren nor unfruitful, are not blind, they can see afar off, and do remember that they have been purged from their old sins.

No man can add to his faith, virtue, until he is in possession of faith; and faith is the fruit of the Spirit, and the gift of God, and without it we cannot please God. No man can let his light shine, who has no light to shine. The breaking of the pitchers of Gideon’s three hundred men could have produced no light, if the lamps had not been in the pitchers. We were sometimes darkness, but God has delivered us from the power of darkness, and translated us into the kingdom of his dear Son; has given us an inheritance among the saints in light; constituted us children of the light; commanded us to walk in the light, and to let our light shine. “For God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.” (2 Cor. 4:6)

Christians, Old School Baptists, readers of the “Signs of the Times”, has the Sun of Righteousness arisen upon you with healing in his wings? Do you know him as the Fountain and Fulness of light, life and blessedness? How is it with you at this time? Are you reflecting that light, by walking in the light as the children of the day? Are you adding to your faith, virtue, and to virtue all those excellencies made manifest by the refulgent radiance of that light? Or have you forgotten that you have been purged from your old sins? If this is your situation, may not the apostolic admonition be applicable in your case? “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise.” (Eph 5:14-15) Would you, as the disciples of Jesus Christ, let your light shine, remembering that this can only be done by walking worthy of the vocation wherewith ye are called of God. We are not to sleep, as do others; there are foes for us to face, conflicts to be endured, enemies to be encountered, errors to be exposed, truth to be set forth, sheep and lambs to be fed, brethren to be exhorted, heresy to be resisted, persecution to be suffered, a cross to be borne, a warfare to be engaged in, a good fight to be fought, a course to be finished, and a crown to be received and worn in heaven. Each other’s burdens are to be borne, and we are to watch over each other, detect sin and reprove it, both in ourselves and in others; a world to be renounced and its vanities to be laid aside. Besides all this, there are mourning Christians to be looked up and comforted, strayed sheep and lambs to be restored; lions, wolves, dragons and devils to be subdued; and God has given us a banner to be displayed because of the truth. Sons of Zion, purchase of the Redeemer’s blood, can you discover nothing in all these considerations which requires you to “Let your light shine?”

But do we hear one say, “My home is in the Lord, I do not expect to be saved by my works!” If your hope is good for any thing, it must be in the Lord; and if you look to works for salvation you will be awfully disappointed. But have you indeed a hope in God, and is it true that you rely on him and him alone for salvation? How will you make this known without faith and obedience? If your faith is of

God, it will manifest itself by obedience. The very confidence which the Christian has in God as a whole Savior, swells his expanding hearth with love and gratitude, and awakens every heaven-born sensibility of his soul with ardent desires to glorify him in his body and spirit which are Christ's.

Few, feeble, weak and persecuted as we may seem to be in this day of rebuke and blasphemy, we ask for no accession to our ranks, but such as love our Lord Jesus Christ, and are willing to suffer the loss of all things for his sake. A very orthodox theory of faith and loud professions of attachment to the doctrine which sustains and comforts our souls are not enough. That faith only is genuine which works by love and purifies the heart. It is true, the old order of Baptists have been in some cases imposed on by persons professing our faith, who have proved (but too painfully to us) spots in our feasts of charity; men who cannot let their light shine because they have none; all they deem necessary is to sign with their hand our creed, and surname themselves Israel, and then make the livery of the Old School serve them as a cloak for their ungodly corruption of life and deportment.

Should we attempt a delineation of the characters to whom we allude, we might be thought quite too personal; we will leave our brethren and our churches to look around them, letting their own light shine at the same time, and drag into the light those who have crept in among them unawares. Those who can find hours to spend in the merry circle of the graceless and profane, and can find some trivial excuse for absenting themselves from the house of prayer, those who can find the time and the means to fill a whole community of Christians with tumult, bickerings, jealousies, contentions and disorder, but have no disposition to weep with those who weep, and mourn with those who mourn; though they may boast of volumes of head-religion imported from neighboring countries, can give but poor evidence of a light lamp within their earthen pitcher. There may be preachers who can boast of preaching in the name of Jesus, and of casting out devils, and working miracles, and in their own estimation, giants among dwarfs, yet in the diffusion of the light they shall be detected, and should be put away. Those who are careless concerning what figure they make in the world, can join with the jovial and eat and drink with the drunken, cannot be at the same time shunning the appearance of evil, or letting the light of life, derived from Jesus, shine before men, that they may see their good works and glorify God.

Many of the dear saints of God may feel convicted of having been too remiss in regard to a circumspect walk and conversation. Alas! how much we all have to lament of our shortcoming; but the apparent severity of our remarks in this article will not break their bones, they will not be offended, but they will acknowledge with the writer,

“Prone to wander, Lord, I feel it,
Prone to leave the God I love.”

The stand which we as Old School Baptist have taken, the sacrifices we have been called to make for the sake of purity in faith and practice, and above all, our love of holiness, our allegiance to Jesus as our King, our sense of the immaculate purity of his precious cause, will not allow us to walk in fellowship with those, under any name whatever, who turn the grace of God into lasciviousness. On the one hand, we should withhold our countenance from heretics, and on the other, from all who hold the truth in unrighteousness; and so from every brother that walketh disorderly withdraw ourselves.



DECREASE OF OLD SCHOOL BAPTISTS IN MISSOURI.

NEW VERNON, N. Y., October 1, 1843.

WE copy the following missionary effusion from the *Cross and Journal*. The article is by that paper credited to a periodical in Missouri, called the *Mission Baptist*.

“BROTHER KINCAID: – The *Missouri Baptist* inquires whether brother Kincaid cannot make it consistent with the great object of his visit to his native land, to make a tour to the West. The simple narrative of his labors and sufferings in the cause of Christ would hasten the decease of Anti-Missions ten years at least, convert a number of Omission Baptists, and revive the spirit of the missionary brethren.”

IT is said of Saul, after he had finished his preparatory studies at the school of Gamaliel, that “He breathed out threatenings and slaughter against the disciples of the Lord;” and in his zeal for their extermination he went to the board of directors, or rather, to the executive officer of that board, and desired credentials for a missionary excursion, with authority to apprehend any of the Old School Baptists, whether they were men or women, that he might bring them bound to Jerusalem. The Jewish *sanhedrim* was at that time a regularly organized missionary board, and by their agents were compassing sea and land to make proselytes; and the high priest to whom Saul applied for a commission, was duly authorized to issue such documents to every devoted, pious, learned and indefatigable spirit, whose every breath exhaled slaughter and vengeance against those disciples of the Lord who protested against their *modus operandi* in the conversion of the world. Those primitive brethren and sisters, who by the persecution were driven from their homes at Jerusalem, were, some of them, enjoying a momentary respite in the vicinity of Damascus, greatly to the annoyance, however, of the devout worshipers at the synagogue of that place. We have little doubt that the persecuting and infuriated Jews of Damascus, when they were advised of the contemplated mission of Saul to their city, entertained views arid sentiments very similar to those entertained by the *Missouri Baptist*, and re-echoed by the genial tones of the *Cross and Journal*” of Ohio. They had a good reason to believe that a visit from Saul would hasten the extermination of the Anti-Mission Baptists from among them, as the missionists of our western states have that a visit from their redoubtable Kincaid will result in the massacre of the Old School Baptists of the Mississippi Valley. Nor were those blinded Jews more mistaken in their anticipations of a speedy overthrow of the Redeemer’s kingdom, than are these mad men in the valley, in supposing a son of Anak among them can hasten ten years the destruction of God’s chosen people against whom their wrath is kindled.

Saul actually set out on his mission of murder, and it is highly probable Mr. Kincaid also may on his, to scatter fire-brands, arrows and death among the children of God in Missouri; for our Lord has advised us that the time will come when whosoever killeth his people will think that he doeth God service. But God’s arm is not shortened that he cannot save, nor is his ear dull that he cannot hear the cry of his children; he is as able to humble, bring to the ground, and even regenerate Mr. Kincaid, and reveal his Son in him if it be his blessed pleasure, as he was to perform that wonderful work in Saul.

In order to judge correctly whether Mr. Kincaid can make it consistent with the great object of his visit to his native land to make a tour to the West, and assist his brethren in the benevolent work of massacring the opposers of their craft, it will be necessary to know what was the great object of his return to America. So far as we can learn from the New School journals, Mr. K. was induced to leave

the field of his missionary labors to pay his devotions at the shrine of the American Mammon, under whose instigation he was induced to undertake to convert the benighted heathen from their favorite system of idolatry to the more fashionable system of modern invention. The ostensible object of his return was to arouse a more efficient and active spirit of missionism in the United States, by relating frightful stories concerning the poor heathen, of the self-denial, indefatigable labor, dreadful sufferings and indescribable patience of the poor missionaries, who are starving on milk and honey; and for the luxurious maintenance of whom a levy is made upon our citizens more than sufficient to support our federal government. In order to expand the missionary spirit in our country, it is deemed necessary that the whole length and breadth of our land should be occupied; and to obtain the full occupancy of the country, the plan which Jezebel suggested to Ahab concerning the possession of Naboth's vine yard, (see Kings xxi. 5-24) is to be revived and acted upon. The New School seem to be convinced that while the Old School Baptists continue to dwell upon the face of the earth, they will be unto them as Elijah was unto Ahab, and hence they resolve on their decease. But how mistaken! Their heated furnaces cannot burn the people of God when the form of him whom the king of Babylon saw is with them. The lions will not devour whom Daniel's God protects, and all the Kincaids they can buy up with their filthy lucre shall be no more to Israel than was Goliath to David.

But if the western New School Baptists wish to try the experiment, they have only to offer to Mr. Kincaid the rewards of divination, similar to those offered to his prototype, Balaam, by that royal patron, the king of the Moabites, (Numbers xxii. 7) and there is very little doubt that Mr. K. will come with all his heart to curse Israel for the New School Baptists.

Whether the spirit of modern missionism be less malignant than that which our Lord detected in those pious missionary Jews whom he denounced as being of their father the devil, we shall leave our readers to judge. The evidence that the Jews were of Satan, was that the works of their father they would do, and he was a murderer from the beginning, and abode not in the truth, because there is no truth in him, &c. If the same murderous spirit were not in these modern missionists, would they consult methods for the decrease or death of those few remaining Old Fashioned Baptists in the western valley, only because they are *anti*, or against those God dishonoring institutions of men, on which the children of the wicked one depend so much for the conversion of the world to their craft?

By Omission Baptists the writer undoubtedly means those who do not expose, and possibly, may not be aware of the abomination of their schemes, and whose fault is that they do not put into their mouths or omit to honor and enrich the missionists by a surrender of their wealth, independence and rights. We leave such to make their own defence, as only the opposers of their craft are proscribed and condemned to die, and are accounted as sheep for the slaughter.

EXTRACT FROM "W. C. C's." COMMUNICATION.

NEW VERNON, N. Y., October 15, 1843.

"BROTHER Joseph Baker keeps an excellent Female Seminary, assisted by able teachers, in the branches of an ornamental and polite education, and he preaches to three churches. By the way, let me

urge brethren to follow his example. He carries the publications of the American Tract Society to all his appointments, and has already distributed a considerable quantity. Go thou and do likewise. Every Thursday night he preaches in his school-room. I preached there to a crowded audience. One year he paid \$50 for a room; but he ought not to pay for room rent out of his own pocket; – some effort should be made to get a house in Winchester. It is a shame that a place numbering over 5,000 inhabitants should be represented chiefly by Hardshell Baptists. At Strasburg, Shenandoah Co., the Rev. Gilbert Beebe gave out my notice, and said that I “would not preach the gospel, but say something about tracts.” He was returning from New Market, Where the Kettocton Association held its meeting. In a late SIGNS OF THE TIMES he has copied my article calling for 3,000 for the Virginia Tract Society, upon which he makes some very *queer* remarks. By mistake, I stopped at one of the Old Fashioned Baptists. He told me that brother Buck had recently called on him with brother Trott; the former filled up his soul with joy by a sweet sermon from the song of Solomon; the latter comforted him beyond description, in putting his things into his saddle-bags. Deluded souls,

“Like barren sands, imbibe the shower,
But yield not either fruit or flower.”

As we find our name placed in the good company of brethren Buck and Trott, it might be thought uncourteous in us to pass the article by in silence. The writer of the article before us has awarded to the Old School Baptists the very significant appellation, *Hardshell*, and indeed we do not wonder that he should so consider us, seeing that all the arrows and missiles thrown at us from the New School party fall so harmless at our feet. He has not yet understood that the shield which our glorious Leader has provided for his followers possesses the quality of quenching the fiery darts of the devil.

This gentleman has been traveling extensively, as appears from his communication, and seems to have been exploring the country for the purpose of looking out such locations as he might think most favorable for the establishment of New School machinery. Populous cities, flourishing villages and rich country places have irresistible charms in his eye. He has only to find the place, and then call on his co-operators for men and money, and the work goes on. With him it is a shame that the *Hardshell* Baptists have an existence at Winchester, Va. But unto whom does he intend to impute shame? God has raised up in that city a monument of his goodness and grace. God has located them there, and does this blasphemous wretch intend to charge the God of heaven with shame? Does he believe that God has anything to do with raising New School or *Softshell* Baptists? If so, still the charge of shame is impiously hurled at his Maker! Or does he only wish to awaken a spirit of persecution against the people of God, and to appeal to the pride of Winchester to rouse up her sons to wipe off the reproach by exterminating the Old School Baptists from their city? With what an envious eye he looks upon the church of Jesus Christ wherever he finds them in his travels. If he only means to shame his own party for suffering an Old School Baptist church to exist at Winchester, he is both unjust and ungenerous, for that party have done all in their power to drive them from the ground.

In regard to the affair at Strasburg, when we were returning from Ebenezer (not Kettocton) Association, at New Market, we preached at Strasburg, and finding a written note laying on the pulpit, of the Presbyterian House which we occupied, we were told that it contained an appointment, which we understood our brother Hupp to say we were desired to publish. At the close of the meeting we took up the paper and read to the congregation, as near as our recollection now serves, as follows: “Elder Crane, preach in this house on — evening, and present the claims of the American Tract Society, (and perhaps) the Bible Society.” After having read the paper, we remarked that the appointment was not for preaching the gospel of Christ, but for presenting the claims of the institutions named in the note. And

this we did on the authority of the note. We did not say that he would not preach the gospel, but that the appointment was not for that purpose. If, however, Mr. Crane did preach any gospel on that evening, and it can be made so to appear by him or his friends, we shall conclude that a corrupt fountain can send forth pure water. His allusion to our *queer* remarks on his offer to mortgage heaven for \$3,000, requires no reply from us, as he does not dispute what we have written on that subject; and how queer the truth may sound to one so accustomed to error, we are not prepared to say.

That his calling on an Old School Baptist was by mistake, is altogether probable, as he could have very little occasion for calling on any but New Fashioned Baptists. To hear an Old Fashioned Baptist tell of his soul's being fed, comforted or filled with joy and gratitude on hearing brother Buck or Trott preach from the song of Solomon, or from any other part of divine revelation, would be very likely to sound queer to him. It would undoubtedly be more interesting to him to call on one of his own sort, and hear him talk of hearing sermons from missionary agents, presenting the claims of the clergy upon the pockets of the laity. The couplet quoted, and with which he concludes his remarks concerning the *Hardshells*, whom he calls "deluded souls," is expressive of his feelings, in common with those of his fellow-craftsmen, that while the Old Fashioned Baptists imbibe the dew of divine grace, and the showers of refreshing from on high, they yield no support to their humanly devised institutions.

REGULAR BAPTISTS.

NEW VERNON, N. Y., November 1, 1843.

MR. SANDS, of the *Religious Herald*, Richmond, Va., in remarking upon a letter of Mr. John Ogilive, says that "Winchester, the sixth town in the state (Va.) in commercial importance, and the seventh in point of population, has never had a *Regular Baptist Church*. A small anti-mission body has existed for several years, exercising no influence on the community, and has now we presume become extinct."

It would seem from this extract that no church is considered regular unless she unites in the missionary operations of the New School Baptists. We believe the Baptist Church at Winchester is among the oldest churches in the State of Virginia, and for more than half a century has been recognized as a member of the Kotocton Association, and at the last (77th) session of that body represented eighty-four members under the pastoral care of Eld. Wm. Marven.

If modern missionism is to be the test of regularity, what claim had the primitive churches of our Lord Jesus Christ to that distinction? Or, what claim had any church in the State of Virginia to the standing of a regular Baptist Church forty years ago? According to the standard of decision set up by the New School party, there were no regular Baptist Churches in the apostolic age – none until the missionary touch of the nineteenth century was given by the inventive genius of men.

If the Baptist Church at Winchester has exercised no influence on the community, how has she provoked the wrath of the New School? Why did their hired mendicant, Crane, complain of their existence in a late number of the *Religious Herald*?

Mr. Ogilive publishes that the meeting-house of the Old School Baptist Church at Winchester has been recently purchased by Mr. Joseph Baker, a clergyman of the New School order; and the editor of the

Herald seems to exult in the embarrassment of the church which compelled them to sell their meeting-house to cancel the debts that were held against it. So much for New School benevolence. We doubt not that they would gladly dispossess every Old School Church in the United States of its place of worship, if it were in their power. Mr. Baker has hitherto professed to be an Old School Baptist himself, but has uniformly acted with the New School party, and by his tact at changing his colors, has been able, to some extent, to sow discord among some of the members of the Winchester Church. The discords produced through his instrumentality, have unquestionably contributed largely, if not entirely, to the production of the embarrassment of the church, which has compelled them at length to relinquish their meeting-house.

But let not the New School exult; let not the disciples of Jesus despond; God will overrule this event and all others for the good of his people, and the declarative glory of his great name. The New School propose to hold a protracted meeting at Winchester, and to have it conducted by some of their most efficient spirits; they will undoubtedly make converts enough to form a party, and if there be any rotten materials in the old church, the new party will present such attractions as will be likely to draw them out; while the depression of the old party, being driven from their old place of worship to hold their meetings in private rooms or in the open air, will favor the sifting, and render the church, more pure. The line of discrimination will be drawn between those whose faith stands in the wisdom of men, and those whose faith stands in the power of God. We rejoice in the stability manifested by the church in her hour of trial, that she will give up her meeting-house and suffer reproach rather than yield the ground of truth, or sell her order for the smiles of the enemy or golden bribes which are held out to her. Let the saints not be disheartened: "They that trust in the Lord shall be as Mount Zion that cannot be removed."

LUKE XVI. 2.

NEW VERNON, N. Y., November 15, 1843.

"Give an account of thy stewardship." – Luke xvi. 2.

WE have been requested to offer some remarks on the words quoted above. These words were spoken by our Lord Jesus Christ to his disciples, and are a part of one of those parables which he spake, as it was written of him, that he "should open his mouth in parables and utter dark sayings." The parable from which the words under consideration are copied, is one of a cluster of parables which Jesus took occasion to put forth when the pharisees murmured because he received publicans and sinners, and associated with them; the first three of which were addressed to the murmuring pharisees, viz: The lost sheep with joy returned to the fold; the lost piece of money found, and the prodigal son returned to his father's house; on each occasion producing great joy instead of murmuring. Next follows the parable of the unjust steward, and this with several in succession were spoken to his disciples in the hearing of the pharisees.

In the preceding parable, the lost sheep, the lost money, and the prodigal son, represented the lost sheep of the house of Israel, unto whom the Messiah was sent, and unto whom he sent the primitive pioneers

of the doctrine of salvation by grace, including these poor lost publicans and sinners. These were originally a part of Israel, but like the lost sheep had strayed away from the government of the house of David, and become lost sheep; like the piece of money they were lost, and could not be reckoned among the doers of the law, and like the prodigal son, they had been prodigal of their privileges – had spent all, were reduced to poverty, wretchedness, and extreme distress. These parables are given to show that Jesus came to seek and to save that which was lost. He came not to call the righteous, but sinners to repentance.

In the parable of the steward, we understand the certain rich man to represent the notion of the Jews, or the government of Judah. This portion of Israel had not revolted from, nor become lost to the house of David; but the ten tribes had, like the younger brother, taken their portion and gone into a far country; and at the time our Lord spake this parable, were hired out to a citizen of that country (the Romans) to feed swine, (gather tax from the Jews to support the Roman government) and had wasted their inheritance in Israel, &c. While the revolted tribes were reduced to poverty, the Jews remained in their original estate, as Jews, and boasted that they were rich. The law and the prophets were with them: “They have Moses and the prophets;” the ark and the temple – the priesthood and the service of the worldly sanctuary; and were apparently clothed in purple, and fared sumptuously every day. But this rich man had in his bosom an unjust steward. The character of this steward answered well to the condition of these murmuring pharisees and scribes, who occupied the place of stewards in teaching and expounding the law, and in dealing out to the household those things which were under their charge. But they had acted the part of an unjust steward, and were accused of wasting the goods, (making void the law of God by their own traditions) were accused by Moses in whom they trusted. The day of reckoning had overtaken them, and they were summoned to prepare their accounts, for they could no longer hold the stewardship. Being thus notified to render an account of his stewardship and give up the office, his wisdom, not his honesty, was commended by his lord; for like the scribes and pharisees, whom he represented, he was an unjust steward, and his course in making prevision for himself by defrauding his lord, was well calculated to illustrate the wisdom of the scribes and pharisees, in regard to those who are debtors to the law. As the unjust steward said unto that debtor who owed his lord a hundred measures of oil, Take thy bill and sit down quickly and write fifty, and to him that was indebted a hundred measures of wheat, write four-score, so these scribes had dealt with the debtors to the law, requiring them to be very exact in minor matters, tithing of mint, &c., but remitting the weightier matters of the kingdom. Several examples of this kind are given by our Lord; the following for instance: “Then the pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat with unwashed hands? He answered and said unto them, Well hath Isaiah prophesied of you, hypocrites: as it is written, This people honoreth me with their lips, but their hearts are far from me. Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandments of God, ye hold the tradition of men, as the washing of pots, and cups, and many other such like things ye do. And he said unto them, Full well ye reject the commandments of God, that ye may keep your own traditions; for Moses said, Honor thy father and thy mother, and, Whoso curseth father or mother, let him die the death; but ye say, If a man shall say to his father or mother, It is corban, that is to say, a gift, by ‘whatsoever thou mightest be profited by me: he shall be free, and ye suffer him no more to do aught for his father or his mother; making the word of God of none effect, through your tradition which ye have delivered; and many such things do ye.” – Mark vii. 5-13. But the unjust steward, when about to lose his stewardship, made provision for himself, that when he should be destitute, the debtors of his lord might receive him into favor, and It was in reference to this, that his lord said he had done wisely. The pharisees and scribes were, at the time this

parable was spoken, about to be removed from their stewardship, the temple worship to be abolished, and the Jews as a nation to be scattered abroad; and their wisdom was displayed in making friends of the rulers of the Gentiles and in sending forth their foreign missionaries to make proselytes to their faith, by modifying the requirements of the law and suffering the Gentiles to sit down and write their bill as they saw fit. This ancient order of pharisees and scribes was to give place to a more modern order of their brethren, which extends, we can all witness, down to the present time. Our modern pharisees and scribes are received and largely remunerated by the children of this world, by a corresponding system of craftiness, by accommodating their doctrines to the bills which men have made out for themselves, saying for u hundred measures, fifty, or four-score. Pharisees of the present day who profess to be stewards, or expounders of the law, say for instance to sinners, How much owest thou the law? If the poor debtor reply, I have transgressed the precept, and am under the sentence of death, I owe my life; our modern crafty scribes and pharisees will tell that debtor to set down quickly and alter his bill to the amount which he feels able and willing to pay. If the law demands your life, alter the bill, and make it require only your obedience, or your efforts to obey. If the word of God requires that you shall be slain by the law, and made alive by grace, through the quickening operation of the Holy Ghost, the bill is so altered as to place the whole settlement in the power and inclination of the delinquent. As the ancient stewards made void the law of God by traditions, so do those of our day teach for doctrines the commandments of men, the devices and inventions of men. But as the day of the Lord has overtaken the ancient order of scribes and pharisees, so shall the day of retribution come upon those mockers of the last times, who have gone in the way of Cain, and ran greedily after the error of Balaam for a reward, and have perished in the gainsayings of Kore, for their judgment now of a long time lingereth not and their damnation slumbereth not.

We can detect but one point of discrepance between the case of the unjust steward and the modern arminian clergy, viz: The steward was ashamed to beg; but his brethren of modern date have with shame shook hands and parted; they in all other respects very correctly copy the traits of the unjust steward; they are equally averse to digging, or laboring with their hands for an honest subsistence; equally artful in scheming, and in handling the word of God deceitfully.

Some have found it difficult to understand the useful lesson of practical instruction which our Lord directed his primitive disciples to learn from this subject, when he commanded them to make to themselves friends of the mammon of unrighteousness. He certainly did not direct them to copy the example of the unjust and wicked steward, for that would be in opposition to every principle of true religion. But he told them that the children of this world were, in their generation, wiser than the children of light. They have none of the wisdom that cometh from above, but that wisdom which is peculiar to the children of this world, and which is opposed to the wisdom of God. The wisdom of this world is exemplified in the case of the unjust steward. The children of the kingdom of Christ have no occasion for that kind of wisdom, but still they are exhorted to be wise as serpents and harmless as doves. But if they lack wisdom, instead of seeking that which is from beneath, they are directed to ask it of God, who giveth liberally and upbraideth not. By the mammon of unrighteousness, we understand worldly riches, earthly possessions, &c. Some of the disciples of Jesus undoubtedly held some of this kind of mammon, which could be of service to them but a little while at the most, as, in consequence of their profession of faith in Christ, they were cast out of the synagogue, viewed as outlaws, no longer entitled to protection, persecuted and scattered far away from their houses and homes. As freeholders they were about to fail, and as stewards of good things bestowed on them in providence it was proper that they should make such disposition of their estates before they were confiscated, as should render them availing when they should be driven out by persecution. It is believed that the disciples who sold

their possessions after the day of pentecost, and laid the money down at the apostles' feet, acted in accordance with the instruction of this parable, and when they failed, or were reduced to want, poverty and distress, this common fund supplied the poor saints in general.

We certainly are not at liberty to suppose that our Lord commended the dishonesty or injustice of the unjust steward as an example for his disciples to imitate; but rather for them to profit by the lesson of instruction taught in the parable, and make to themselves friends of the mammon of unrighteousness by making such disposition of their property, which was subject to confiscation, as to secure a fund out of which the common necessities of the saints should be relieved.

Whether the foregoing views will be satisfactory to our inquiring friend, or to others, we cannot say; but if any have clearer views, let them speak out. What we have written on the subject has been off-hand, and without much time for reflection.

THE NEW CREATION.

NEW VERNON, N. Y., December 1, 1843.

WE are requested by friends in Kentucky to give our views of Psalm cii. 18, Isa. lxxv. 17, to the end of the chapter, and Psalm cxxxix. 15 and 16.

The first passage in the order presented is Psalm cii. 18: "This shall be written for the generation to come; and the people which shall be created shall praise the Lord." The other passages appear also to refer to the same subject, and shall be noticed briefly in their order. To us it is evident that the Psalms were prophetic as well as devotional, and hence our Lord included them with the law and the prophets when he said, "All that is written in the law, and in the Psalms, concerning me, must be fulfilled –" and many portions of the Psalms have been expounded to us in the New Testament as having a prophetic allusion to the coming of Christ, his sufferings and death, and also of the glory that should follow. In this Psalm we trace, not only the individual experience of the children of God, the trials and straits they are sometimes called to bear, but also the state of God's people, first, unto the legal dispensation withering like the grass, and declining like the shadow. The law under which Israel existed stopped every mouth, and presented every man guilty before God. But the royal prophet and sweet singer is indulged with a prophetic view of the declining shadows of the former heavens, and the expiration of the legal covenant is its own limitation, when the Shiloh should come, and the sceptre depart from Judah, and the lawgiver from between his feet; when the enduring kingdom of Christ should be revealed at the resurrection of Jesus Christ from the dead. "Thou shalt arise." His body could not be left in the grave, nor his soul under the vengeance of the law. He must arise from the dead, and be exalted a Prince and a Savior, to give repentance to Israel and the remission of sins, "and have mercy upon Zion." The law could show no mercy; mercy was unknown to the law; its rigid demands were, "The soul that sinneth it shall die," and the people of God could not be delivered from its condemnation independently of Christ's resurrection for their justification. The salvation of Abel and all the Old Testament saints was as firmly predicated upon the life, death, and resurrection of Christ, as is that of the saints of the present dispensation. Hence the mercy looked for by the Psalmist was connected with

the rising of our Lord, and that at the time, yea, the set time to favor Zion. The time was never found in a legal covenant, but in him who is, and was, and is to be the end of the law for righteousness to every one that believeth. Connected with the resurrection and exaltation of Christ, and the establishment of his kingdom, the Gentiles were to participate in the joys of his salvation. "So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory." But when? At the set time to favor Zion: on the third day from his crucifixion, "When the Lord shall build up Zion, and appear in his glory." Then the medium of intercourse with heaven, of communion with God should be developed, and God would "Regard the prayer of the destitute," which was what the law could not do; the prayer of the destitute could receive no commiseration or regard by the law; if we come to the law we must bring an offering, but the poor, destitute, perishing and despairing soul finds mercy and grace in the gospel.

"This shall be written for the generation to come," viz: the things embraced in the foregoing verses concerning the declining shadows and receding elements of the old dispensation, the resurrection of Christ from the dead, the deliverance of Zion from bondage, the medium of access to the throne of mercy, the extension of the gospel to the Gentiles, the building up of the church and everlasting kingdom of Christ, &c. This is what should be, and what was written by an order from the God of Jacob, by the spirit of inspiration, and written too for the generation to come; the generation of which ancient Israel was a type. "A seed shall serve him, and it shall be counted to the Lord for a generation." "A chosen generation, a royal priesthood, a holy nation, a peculiar people," &c. A generation of sons; born not of blood, nor of the will of the flesh, nor of the will of man, but of God. For them the records of the Old Testament were kept, and the things that were written aforetime were written for their instruction and consolation. "And the people which shall be created shall praise the Lord."

It is quite probable that the difficulty with our inquiring friends is in relation to the new creation. It is certain from the positive testimony of the scriptures, that the natural creation was complete when God ceased from all the works thereof; and rested on the seventh day. We cannot therefore consistently think the expression in this text can allude to any new creation in a natural sense; but rather to the spiritual creation, which in distinction from the natural and the typical creation, or origination of them is called new. The gospel tent is in the New Testament particularly designated as a new order. First, It is not of this world; therefore it is not a part of the natural creation, or creation of nature; Even the flesh and blood of the saints do not inherit the kingdom of God: "Except a man be born again he cannot see the kingdom of God." Whatever we may anticipate in the glorious resurrection of the bodies of the saints, when their mortals shall put on immortality, certainly that will be no new or natural creation; but it will be what it is called, a resurrection. Neither could the bringing into visible existence the gospel church be embraced in the creation, or origination of the typical heavens and earth; for the gospel church is as distinct from the typical as Christ is distinct from Aaron.

The development of this new creation presented what John saw, (Rev. xxi. 1-5:) "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more." This new heaven and earth was no new revision of the old, for the old had passed away. The law and the prophets were until John: at that time he came unto whom the gathering of the people should be, and whose substance was not hidden from God, and the members of whose mystical body were all written in God's book, and in continuance were fashioned, when as yet there were none of them developed to us. Out of the old receding heavens, the Jewish nation, John saw the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a bride for her husband. The church had her origin in God: "Both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren." Again, Jesus said, "I go to my Father and to your Father; to my God and to your God" and also that he proceeded forth and came out from God. Certainly the

setting up of the head from everlasting, embraced the spiritual life of the whole body which that head represented, with all its members. The church, in her vital union with Christ, who in regard to his Sonship and Headship descended from God out of the eternal heaven, and whose body descended from God out of the typical heaven, (for it is evident that the Lord sprang out of Judah) must also have proceeded from God out of heaven in both these respects; as having her origin in Christ as the beginning of the creation of God, and the First Born of every creature. "Prepared as a bride for her husband." When the friend of the bridegroom standing without rejoiced because of the bridegroom's voice, he was acting by divine authority in making ready a people prepared of the Lord; and these were the lost sheep of the house of Israel. These came to John's baptism from Judea, Jerusalem and the regions round about Jordan; consequently they came also out of the typical heaven which was then dissolving. At the development of this New Jerusalem, "A great voice out of heaven" proclaimed, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. The tabernacle in the wilderness was evidently a figure of the gospel church, its formation strictly according to the pattern showed Moses in the mount; its use, its furniture, the ark, the mercy seat, the fruitful rod, the golden pot, the manna, the tables of the law, the cherubim of glory, the candlesticks, the shew bread, and all in any wise pertaining to that building was emblematic of the church which God ordained to develop as the anti-type of the tabernacle. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building. Not of the typical tabernacle which was made with hands, but the real substance which the type referred to, and which was made without hands. Here the church of Christ is evidently brought to view as the tabernacle which God had pitched and not man, and emphatically called The Tabernacle of God. This church brought to view among the Gentiles was attended with the announcement that the tabernacle of God is with men, and he will dwell with them, &c.

And he that set upon the throne. Christ, who now sits upon his holy hill Zion. That king from whose presence the old heavens and earth fled away, said, "Behold I make all things new." The absolute production of anything by the immediate power and wisdom of God, without the least aid from men or angels, is properly a creation; and hence this divine development is called by the Psalmist a creation, and those to be developed as a people that should be created, whose spiritual creation was not in Adam, but in the Lord from heaven: for they are his workmanship, created in Christ Jesus unto good works, which God hath fore-ordained that they shall walk in them. Henceforth, therefore, "If any man be in Christ Jesus, he is a new creature; old things are passed away, and all things are become new."

It is not left with this new creation to say whether they will or will not praise the Lord, but it is positively decreed they shall praise the Lord. Hence all the provisions of grace are made by Jehovah, that they shall be to the praise of the glory of God.



END OF VOLUME ELEVEN.

NEW VERNON, N. Y., December 15, 1843.

WITH this number we close the present volume of our publication, and we would desire to return unfeigned thanks to our heavenly Father, that he has not only spared our life, but also sustained us through the labors of the receding year. With what success we have labored is not for u to say; but we indulge the hope that our labor has not been altogether in vain. We have heard of some of the poor of the flock of Jesus who have been comforted, encouraged, edified and built up in their most holy faith by the communications of our correspondents through our columns. Information concerning each other has been communicated and received, greatly to the consolation of our brethren generally, and the bonds of union and christian fellowship have been greatly strengthened.

We have had many obstacles to encounter: but, as we trust, through him that has loved us, we have surmounted them all; and are now prepared to commence and prosecute the labors of the next volume with such ability and success as our Lord shall please. Our hearty thanks we tender to those brethren and friends, in all the states, who have kindly aided us, both by the extension of the circulation of our paper, and by their contributions to fill up our columns with interesting matter. And although many of our subscribers have been tardy, both in writing and making payments, such has been the promptness of others as to enable us to bear up under the pressure of embarrassments. We sincerely hope that all our delinquent subscribers will bear in mind that we need what is due us from them to enable us to meet the demands of our creditors.

We hope that our former patrons will still continue their support to this paper; but such as do not design to continue to aid us, will please give us immediate notice. To those who may favor us with their continued subscriptions, we can only pledge ourself, that so far as God shall give us ability, no pains nor reasonable expense shall be wanting on our part to render our paper worthy of their patronage.

VOLUME TWELVE INTRODUCTORY.

NEW VERNON, N. Y., January 1, 1844.

EIGHTEEN hundred and forty-four years, according to the common register of time, have now elapsed since the angelic messengers surprised the shepherds in Jewry, with the news of a Savior's advent to our guilty world. A new, a glorious era was on that day begun on earth, worthy of the anthem which was sung by the heavenly choir. That Prince and Savior's name was brought down from heaven, announced and interpreted by an angel, because his name expressed the work which he came down from heaven to do: "For he shall save his people from their sins." Joy, love and gratitude swelled the hearts of Simeon and Anna, who long had waited to see the salvation of the Lord. Nor were these two devoted children of the Lord alone in their joys; for all who waited for the salvation of God to come out of Zion, mingled with them in the transporting raptures of that grand event. The Savior came; the

heavens bare record that he was the Son of God. His star appeared in the eastern sky, and the wise men were guided by it to the humble birth-place of the King of Glory. Angels amazed looked on – beheld the condescension of the blessed Redeemer. From his manger to his cross, he was treated by the religionists of that age, as his truth and his people have been by the same class, from that period to the present time. Loaded down with reproach, slandered, derided, persecuted, and blasphemed, he was a man of sorrow and acquainted with grief. To do and to suffer all that was written of him in the law, the prophets and the Psalms were his meat and drink, until he had accomplished all his Father's will; and then, with extended arms and bleeding heart, most solemnly declared, "It is finished!" and gave up the ghost.

Sinking down under the load of the transgressions of his dearly loved people, he poured out his soul unto death – was laid into his grave, and suffered his sepulchre to be watched by a guard of soldiers; but at the appointed morning unbarred the doors of death, and left the environs of the new tomb. Begotten from the dead, his Father recognized him, "Thou art my Son, this day have I begotten thee." He sought, he found; he made himself known to some of those for whom he died, and gave them assurance that he was risen indeed, and become the First-fruits of them that slept. Henceforth he is seen standing in triumph upon Mount Zion as the Lamb that was slain, and saying, "I am he that was dead, and am alive; and behold I live for evermore, and have the keys of hell and death." Who that has tasted his love, felt the application of his atoning blood, been clothed in his spotless righteousness, can contemplate his advent, his life, death and resurrection, and exaltation to the right hand of the Majesty on high, with cold indifference, or need the revolving wheels of time to bring about the season of the year in which it is customary to interchange congratulations, or wish each other "À happy New Year?" Why should the enemies of our God, the persecutors of our Savior Jesus Christ, the despisers of his gospel, and those who hate his people and his truth be more happy, that a new anniversary of the advent has arrived? It cannot be because that, by the constant stream of time they are hurried on still nearer to the perdition of ungodly men; and certainly not because they feel an interest in the Savior's cause, but it must be regarded as an evidence of the blindness of the state which they are in.

With this new year we are permitted to present our readers with a sheet of our new volume of the SIGNS OF THE TIMES. We need not recapitulate all the difficulties we have had to encounter, and all the labors and toils we have been sustained under; it is sufficient for the present to say, that, "Having obtained help of God we continue." Because our God changeth not, we are not consumed; and because his mercy endureth forever, we are encouraged to go on with our work.

At the commencement of our new volume, our brethren have a right to expect us to state what are our prospects, our views and our feelings in regard to our publication.

In regard to our prospects, we hope to be sustained, in a pecuniary point of view, by the liberality of our friends in patronizing its, by contributing as formerly to aid us in meeting the expenses of the work. We have not the ability to print and publish a sheet like this, semi-monthly, without the aid of our friends, nor do they expect it at our hands. It is for them we labor; for them we first engaged in the work, and when they think proper to withdraw their aid, the work must stop. We commenced our publication when there was no other Publication of the kind in the field, and when there was not another brother of our order within our knowledge willing to hazard the expense of getting up such a publication. We advised with such brethren as we knew to be with us in sentiments, and they gave us all the encouragement they could to go on.

When the first meeting ever called by the Old School Baptists of the United States, was held at Black Rock, Baltimore County, Maryland, we attended, and by vote of that meeting our publication was

recommended to the favorable consideration of the Old order of Baptists throughout the country. It was exceedingly doubtful, however, at that time, whether a sufficient support could be obtained to meet one-half the inevitable expense of the work: but with the assurance of our brethren that they would exert themselves to sustain us, we undertook: our brethren redeemed their pledge, and with the assistance of our enemies, whose violent opposition led them to publish us in their minutes and other publications, and thereby advise the oppressed among them of our undertaking, we were successful in our efforts. With much hard labor indefatigable perseverance and strict economy, we struggled through the first three or four years of our toil, encountering the most severe embarrassments, until at length we had obtained a subscription list of nearly three thousand names and spreading over nearly all the states and territories belonging, to our country. Our paper in the meantime had been the means of making the Old order of Baptists acquainted with each other, and of raising a formidable defence against the imposing religious inventions of those who bore our own name. Thousands who had felt themselves left alone in the field, and like the ancient prophet, had lamented that the Lord's altars were thrown down, his prophets killed and their own lives sought for, were hunted out, comforted and encouraged to buckle on their armor, and again face the enemy. From various causes, our list of subscribers is reduced to about two thousand, and of that number several hundred do not pay; some are supplied gratuitously, and others from inability or neglect, omit to forward their dues. The patronage of our order is now divided among several periodicals which have been commenced subsequently to ours, and our opposition to certain heresies which have obtained in some sections of our wide-spread country has also had a tendency to circumscribe our circulation. We do not wish to be understood as complaining of the existence of other papers in the field; far from it: if the same cause in which we are engaged is subverted, if the same important truth which we have contended for is asserted and defended, it is of very little consequence by whom. It was not for our convenience we were induced to embark in the work, and however much our embarrassments may be increased by the multiplication of periodicals, purporting to set forth the doctrine and order of Old School Baptists, we will cheerfully hail as welcome contemporaries, such as contend for the faith once delivered to the saints. 'We feel a desire that brother Jewett may be sustained, as we feel convinced that his utmost energies are enlisted in behalf of Sion, and his periodical will exert a healthful influence on the Old School Baptist cause. The *Primitive Baptist* also publishes much solid truth, but (pardon us) we do think that a periodical purporting to present the doctrine of the Old School Baptists ought to be under the supervision of a member of our communion.

Of the *Western Predestinarian Baptist*, we have hitherto forbore to remark; we have only seen a very few numbers, and have not been able to form so flattering an opinion of it as we could wish. The wide-spreading heresy of what is termed the "Two seed doctrine," ought to receive no countenance from those who claim to be Old Fashioned Baptists. From the days of John the Baptist until the days of Elder Daniel Parker, the doctrine was unknown among the Baptists, and God has been considered the creator of all things. We doubt not that many well-meaning brethren have been drawn into the error, and some have withdrawn their subscriptions from our list because of our opposition to the new theory, and others because we have refused to suffer our columns to be filled with long articles written in defence of that absurd theory. We have been complained of bitterly as being unfair to oppose that theory and refuse its advocates the use of our columns for its defence. If the two seed doctrine had ever been held as a part of the faith distinguishing the Baptists of former ages, we should not feel at liberty to shut out the defence of its advocates; but as it is a new theory among those who claim to be Baptists, we treat it as we do the arminian, the Campbellite, and the Arian heresy. And if our course should subject us to the

loss of all our subscribers, and in addition thereto the loss of life itself, we cannot wink at, or in any manner, directly or indirectly, countenance what we conceive to be involved in that absurd doctrine.

We have no disposition to claim for ourself infallibility. None can be more sensible of the imperfections that mark and mar all that we say or do; but a sense of our weakness and liability to err, does not exonerate us from the responsibility resting on us to oppose what we know to be a departure from the simplicity of the gospel of Christ. Our desire is to contend only for the faith which was once delivered to the saints, both publicly and privately, in the pulpit and through the press; but for the ability to do so we are as dependent on God as are any of our brethren.

We are far from believing that it is time to throw off our armor; the enemy still comes in like a flood, and it becomes us who have taken a stand against the delusions of the times to deport ourselves as good soldiers of the cross of our illustrious Leader, and never yield one inch of ground to the common foe. "Put yourselves in array against Babylon, round about, all ye that bend the bow; shoot at her, spare no arrows," is the word of our Commander. Let not a rag of her stolen livery remain to hide her abominable iniquity. "Take away her battlements, for they are not the Lord's." And as we follow our Captain to the field of combat, let us cheer each other with words of comfort; not forgetting that we have some in our ranks who have been sorely bruised and wounded by the enemy; these need our care and sympathy; some young recruits also which the Lord is bringing in require to be drilled and encouraged. We have nothing to lose in this warfare, we have everything to stimulate us to press forward.

"The weakest saint shall win the day,
Though hell and death obstruct the way."

We have the assurance of our God that the saints shall triumph through the blood of the Lamb and the word of their testimony. Onward, then, ye soldiers of the cross, to victory:

"And when our General, Christ, shall come,
With sound of trumpet (not of drum,)
Then we'll march up the heavenly street
And ground our arms at Jesus' feet."

As for ourself, we hope that our eleven years' campaign has made us somewhat familiar with some of the devices of our old adversary, and some of the base trickery of his legions; we feel disposed with all the ability our Lord shall bestow, to stand to our post; and although less than the least of all saints, record the progress of truth, and the exposure of error.

CHRISTIAN EXPERIENCE.

NEW VERNON, N. Y., January 1, 1844.

EXPERIMENTAL religion is becoming more and more unpopular with the work-mongrel religionists of the present time. Very little or nothing is said on this all important subject in the discourses or through the presses of the modern fashionable professors of religion. How true are the words of our

Lord: “Ye cannot serve God and mammon.” The doctrine of Christ and the inventions of men can never harmonize. The worshipers of mammon, while they pretend to see a virtue in money or human works to save sinners from the wrath to come, can entertain no just conceptions of the value of a Savior’s blood and righteousness, nor of the absolute necessity of the Spirit’s work in regeneration. For every one that can at this day be found reiterating the words of Jesus, “Ye must be born again,” twenty, we presume, may be found crying, Ye must give your substance for the conversion of the world. If those who appeal to your pockets for the salvation of sinners really believe the doctrine that they make their unceasing theme, they cannot but regard regeneration by the Spirit of God as an unimportant thing. Who that believes what Daniel Dodge asserted a few years ago before the Philadelphia Association, viz.: that our money may be invested in a stock that will insure in this life a hundred per cent., and in the world to come life everlasting, [! ! !] can regard the blood of Christ as possessing the only power that can possibly save a guilty sinner from eternal perdition, and the name of Jesus as the only name given under heaven or among men whereby we must be saved! According to the new religious theory, if a man will give his money to support the unscriptural inventions of professedly religious men, though it be to aid in operations in open hostility to the doctrine of Christ, he is considered pious; and if he will connect himself with the various anti-scriptural societies, he is considered a suitable person for church membership. If we are supposed to be wrong in this conclusion, we would desire to be informed when, where and by whom any such person has been rejected, who has manifested a disposition to be connected with any of the popular churches of our age.

One of the preachers of our acquaintance said, when requested to relate his christian experience, that it was so long ago he had forgotten the particulars of it. Another said, in a public discourse, that the notion entertained by some people that we must experience a certain exercise or change, was a falsehood coined by Satan to cheat men out of their souls and added, “When Christ called Matthew he did not wait for any such change, but immediately followed him.” Such, are the sentiments with which the modern pulpits ring in regard to the work of regeneration. But christians are not to be brow beaten out of what God has taught them. They speak (upon the subject of the new birth, at least) what they do know, and testify what they have seen.

With what satisfaction do the children of God, from time to time, recall to mind the first exercises of their mind when quickened by the Holy Ghost. They do not forget the time of the wormwood and the gall, their souls still have them in remembrance, therefore they have hope.

FREE AGENCY.

NEW VERNON, N. Y., Jan. 1, 1844.

MR. SANDS, of the *Religious Herald*, of Richmond, Va., has served up to his readers part of a sermon said to have been delivered in South Carolina by Wlm. B. Johnson, D. D., in which the doctor professes to have proved *clearly* that man is a free agent, and at the same time that God is a sovereign! The logic by which the doctor has attempted to prove both sides of this palpable paradox is this:

“In considering them separately, each may approve itself to every mind; but in attempting to reconcile them, serious difficulties may arise. From our inability to reconcile these two points, we may be tempted to reject the one at the expense of the other, or to reject both.”

Thus, although the learned doctor virtually admits that the two points are antipodes with each other, yet he contends that they must be received and believed by those free agents who cannot reconcile them, and the way to do this thing is to believe them one at a time, as it is beyond our capacity to believe both at the same time.

The mode of proving that man is a free agent, is as queer as that of disposing of the glaring inconsistency of his theory:

“Not free, what proof could they have given sincere,
Of true allegiance, constant faith and love,
Where only what they needs must do appeared,
Not what they would; what praise could they receive?
What pleasure I from such obedience paid,
When will and reason, (reason also is choice,)
Useless and vain, of freedom both despoiled,
Made passive both, had served necessity,
Not me.”

Ergo, the doctor draws the conclusion that this world must be peopled ‘with free agents, or with absolute slaves; bound fast in the chain of fate, of absolute incompetency to deliver himself from its iron mandate. What a fine thing it is to be a doctor! Truly these things are hidden from babes and sucklings, and revealed to doctors!

Hereafter we will attempt to prove that such a thing as a free agent cannot possibly exist in heaven, earth or hell. Angels, men or devils, to be free, could not be accountable to God, nor to any other power, for their conduct; and if free, they are not amenable. *Agent*, when the term is applied to any created being or thing, signifies an actor for or in reference to another; he cannot be free, and at the same time an agent.

DISTRICT SCHOOL SYSTEM IN NEW YORK.

NEW VERNON, N. Y., January 15, 1844.

THERE are some indications of a near approach of “perilous times” for those who adhere strictly to the doctrine and precepts of the gospel as the rule of their faith and practice. The cloud has, for some time past, been gathering darkly and densely above and around us, and now seems almost ready to burst upon us in dreadful fury; its murmuring thunders are beginning to be more and more distinctly heard, and its vivid lightnings to flash fearfully in our eyes.

We cannot do justice to the subject under consideration, without touching upon subjects which bear affinity to the political concerns of our country, but in their political bearings we shall not discuss them.

Men of diversified and conflicting political connections and creeds are alike involved, as actors in these movements, which we believe deeply concern the vital interests of the Sion of God. The insatiable greediness of the popular fanatics of modern times, to seize and make religious stock of every thing which by fraud or force comes within their grasp, has received some attention in former articles published in this paper. Would to heaven the story had already been fully told, and we had nothing to add to the records already made; but every revolution of the wheel of time develops some new display of the workings of the man of sin, the son of perdition, whose coming is after the working of Satan, with all signs and lying wonders, and with all deceivableness in them that perish. Our state was considerably agitated not long since upon the subject of our common district schools, and memorials were poured in upon our legislature by wholesale, praying for legislative protection from the Catholic influence, which Protestant religionists apprehended our schools were threatened with. Laws were finally passed to reject from our schools sectarian books, &c., all having in view to answer the desires of petitioners, but to the great dissatisfaction of the Catholic citizens of our country. Every intelligent disciple of Jesus, and every well-wisher of our republican institutions, must see the propriety of separating sectarian religious influence from our common schools; the christian knows that the things of the Spirit of God can only be taught by the Holy Ghost, and the enlightened statesman knows that it is anti-republican, and subversive of rights guaranteed to every citizen to make our common schools the channel through which to communicate sectarian religious influence to and upon the unsuspecting minds of our children. But instead of being satisfied with the provisions of the law to disconnect the schools from sectarian influence, those who were so loud and zealous in crying out against Catholic influence, are now as busily engaged to convert our school system into an engine of intolerance, and to make them subserve their sectarian purposes, as though they had been blind and passive in regard to the Catholics. But if chains of dire oppression are to clank around our necks, what will be the difference to Old School Baptists whether they be forged by a Catholic or Protestant smith? There is at this day scarcely a standard book in common use in our district schools that is not strongly impregnated with sectarian doctrines, and these doctrines are so interwoven with all the elementary studies in our schools, that we must relinquish our right to a share of the School Fund, or suffer our children to drink in the poisoned draught. If the old Westminster or the Episcopalian catechisms are not now taught generally in our schools, such lessons as they have falsely called “the apostles’ creed,” “forms of prayer,” with “grace before meat,” and “grace after meat,” with a large assortment of “Now I lay me down to sleep,” &c., all of which has a direct tendency to lead the pupil to believe, with such sectarians as hold the heresy, that they are capable, in their unregenerate state, to offer prayers and devotional exercises to their Creator which he will regard with approbation. These may be considered trivial matters; but are not these instructions in the very face of what God has said in the volume of divine revelation? And is it a light matter to tax the people of America to support schools in which is taught that which every soul that has been taught of God knows to be in plain contradiction of his word and Spirit?

In connection with the foregoing remarks, would it be unpardonable for us to inquire into the propriety of robbing the common school fund, to pay large sums from it annually to literary and theological colleges for the training up amongst us of a political and religious aristocracy? Have not the Catholic citizens of our states the same right to complain of appropriations to support Protestant sectarianism, as the Protestants had in the opposite case? None can more unqualifiedly deprecate the heresies of Catholicism than we do; but we equally loathe the same heresies among Protestants. If we must be sacrificed, it is of very little consequence to us who shall be the executioner.

In the present organization of our district school system, we have a state superintendent, anti county and town superintendents, amounting to a “standing army,” to be fed out of our school fund, and, as we intend presently to show, to be used as pliant tools in the hands of religious fanatics and clerical demagogues for the removal of the battlements of our civil and religious rights; and besides these, a code of laws sufficiently ample for the government of a state, and so complicated as to require an attorney in each district to expound them.

The process by which all this machinery can be attached to the popular car of religious speculation, is simple and easy. A periodical publication, called the *District School Journal*, is attached to the system, ostensibly, for the purpose of publishing the laws in relation to schools, but in reality embracing the belchings forth of the anti-christian and anti-republican doctrines of the rulers of the darkness of this world. One district in this town has been recently informed by Samuel Young, Secretary of State, and Superintendent of Common Schools, &c., that he had appropriated six thousand dollars annually for copies of this “District School Journal” to be sent to every district in our State; and that the clerk or trustees of each district were by law required, under the penalty of heavy fines, to pay the postage, take from their post office, carefully preserve, and at the end of each volume cause them to be bound and placed in the school library, and that they were authorized by law to reimburse the expense by taxing the inhabitants of their respective districts for the amount. To show what the people are to be legally taxed, and compelled to pray for, we copy the following extracts from the “District School Journal,” vol. ii. page 42, which may serve as a specimen:

“It cannot be denied that the influence of private select schools has been found to be injurious to the reputation and patronage of our common schools. But in a free country like this, where enterprise and talents are encouraged, and where every individual seeks a fair compensation for his labor, no one can fairly object to the establishment of private schools; nor can any be censured as anti-republicans for the encouragement of these, if suitable public provision is not made for a safe and thorough training of children in the district schools; and especially since religious and moral culture has been so generally excluded from the latter, through sectarian jealousies or infidel opposition. In the purer days of New England, when her clergymen visited the schools and afforded them the encouragement of their presence and counsels, they flourished and were respectable. But long since, the people, not in New England only, but generally through the United States, have contracted such an apprehension of danger from clerical influence, that no minister of the gospel feels at ease in crossing the threshold of a common school, lest some bigoted sectarian, errorist, or infidel, should slander him, as prosecuting some sectarian enterprise. Hence, unfortunately for the interest of common schools, some of their best friends, those who feel as deeply as any for the welfare of children and youth, whose professional duty is to train the immortal mind to pure and elevated action, are excluded from rendering that aid which experience has shown to be almost indispensably necessary to the prosperity of the common school. * * * * *

“To secure these results in a high degree, he (the teacher) should enter into, and practice the saying of Dr. Dwight, ‘he that makes a little child happier for half an hour is a co-worker with God.’ It has also been remarked, that no one can be happy as a teacher who is not prepared to devote all his powers to the performance of his duties. Fellenburg does not ask too much in requiring ‘a vigilance that never sleeps, a perseverance that never tires.’ The motto of Luther, ‘work on earth, and rest in heaven,’ must be the motto of every faithful schoolmaster, and he who is not prepared to live and act in this spirit, had better leave the service to warmer hearts and nobler minds. He should teach, not for pecuniary reward chiefly, but for usefulness.”

These extracts are from part of an address delivered by J. R. Boyd, Principal of Black River Literary and Religious Institution. The speaker in the above extract charges our misgivings to jealousy, &c., but is there no cause for jealousy when we discover so much union of interest between the clergy and the statesman? The clergy can make the politician popular, if the politician will reciprocate the favor; the former will manage the ballot box by their influence, if the latter will cause their will to be done in the legislature. To enable them to make good this sort of contract or covenant it becomes the designing politician to give the clergy as free access as possible to our schools, and to all the fountains of intellectual training – and as far as possible contribute to their popular influence. It has always been the settled maxim of all who deserve the name of Christians, that the religion of Jesus Christ require nothing from the rulers of the earth, but simply to be let alone.

While the Legislature of our State is already, to some extent at least, committed on the subject of appropriating the people's money without their consent, and in the face of the constitution, to the patronage of religions interests, and that, too, in a manner eminently calculated to elevate the arminian, or work-mongrel sects at the expense, and to the direct oppression of those who are governed in their faith and practice alone by the scriptures, the Congress of our nation is called upon gravely, to pass laws which would, if passed, extinguish the last spark of our boasted religious liberty, prostrate to the dust the fair fabric of independence, and build up an hierarchal despotism upon their ruin. Hierarchy and monarchy are limbs of the same beast, and always go together; none can ask for the former without desiring the latter. The petition presented to the House of Representatives, on the eleventh ult., by Hon. J. Q. Adams, from citizens of Illinois, embraces the following, as stated by Mr. Adams himself, viz : First, "Praying that Congress would pass some law confessing our national sins." Some laughter was excited, whereupon Mr. A. said: "Sir, this petition comes from two hundred and twenty-six respectable people of Illinois. It is no idle paper, and ought to be treated with respect." The second prayer was, that Congress would pass a law acknowledging the dominion of Jesus Christ! The third prayer was, that Congress should pass a law defining what the law of God is: and the fourth prayer was, for such amendment of the constitution as would secure to all the people of the United States the self-evident truths of the declaration of independence – the right of life, liberty and the pursuit of happiness.

If our Congress should attempt to define, by enactment, the law of God, would they not also be required to provide some law to enforce obedience to the law of God according to the definition so established? And how could this be done, without stoning to death the offender. Are the citizens of Illinois prepared to be circumcised, and to engage in the performance of all the precepts which were once obligatory upon the nation of Israel, and which were never adapted to, nor by divine authority enjoined upon any of the Gentile nations of the earth? Can the legislatures of our States, or of our nation, define to us the relationship between us as creatures and God as our Creator, and the necessary obligations devolving upon us, without lording it over the consciences of a very large portion of the citizens whom they represent, and from whom they have derived their power for other purposes Is our legislature composed of men, who, from their experimental knowledge of God, are more competent to define divine things, than others are? The kingdom of Jesus Christ is a spiritual kingdom; it is not of this world, and the King has taught his subjects to acknowledge his dominion in such language as this, viz: "Thine is the kingdom, and the power, and The glory, forever, Amen." We cannot say the kingdom is Christ's and the power belongs to Congress. Congress has been harrassed for years past to define to us the law of God in part, if not in full: it has been called upon to define a Sabbath day, and to establish by law the religious opinions of a portion of the citizens of our country, and compel a compliance on the par of others at the edge of the sword.

One remark more and we will dismiss this subject for the present. This loathing of freedom and of the civil and religious rights of mankind, and this sighing after hierarchy, despotism and bloodshed, (for bloodshed is involved in the petition) was never heard of from the settlers of our western states, until they had been corrupted by the influence of modern missionaries; and the whole fanatical movement in Illinois, may, in our candid Opinion, justly be charged to the spirit and doctrines of modern missionists.

MINISTERIAL EDUCATION.

“When Greek meets Greek, then comes the tug of war.”

NEW VERNON, N. Y., February 1, 1844.

THE writer of a circular upon the subject of Ministerial Education, published in the Michigan *Christian Herald*, by the committee of the State Convention, makes use of the above quotation, in showing up what he conceives to be the necessity of making the Baptist Ministry familiar with the Greek language, in order that they may compete successfully with their learned opponents of other denominations. How various and discordant are the reasons assigned by the advocates of a man-made ministry, for their preference of human above divine qualifications for the ministry. At one time we are told that our version of the scriptures is so imperfect, that a thorough knowledge of the original text is indispensably necessary in order to produce unanimity of sentiment; and to know the original text we must of course understand the languages in which they were at first written, to wit: the Hebrew and the Greek: and not unfrequently in the same treatise we are told that they have to contend with learned critics, and therefore we must meet them Greek to Greek, and Hebrew to Hebrew, or we cannot do them battle. Now both of these arguments cannot be good for the purposes intended, even if either or both of them could be established in point of truth: but we propose to show that neither of these positions are tenable. A collegiate or classical education never has led to unanimity of sentiment, or we should not find, as now we do, giants of literature distributed among almost every religious sect in existence. So far to the reverse of this, there are very few religious sects, heresies, or speculations, which may not be traced back to some profoundly learned man. We might here name a catalogue of them, such as Luther, Calvin, Cromwell, Wesley, Priestly, Gill, Fuller, &c. Why so much discord among these worldly wise men, if much learning tends to unanimity. If a thorough knowledge of the original language in which the scriptures were written, will enable men more readily to understand these scriptures, why were not the Jews, who understood their own language, the first to understand what the prophets had written! And why was the gospel, as preached by Paul and his brethren in the primitive church, foolishness to the Greeks. The truth is, the gospel of Jesus Christ is, at this day, as great a stumbling block, and as great foolishness to our Hebrew and Greek scholars, generally speaking, as it was in the apostolic day to the Jews and Greeks; because it has seemed good, in the sight of God, to hide these things from the wise and prudent, and to reveal them unto babes. No man can therefore admit that the scriptures are truth, without denying that human wisdom or education can assist its possessors to understand, from the scriptures, the things of the Spirit; things which can be known only as they are spiritually understood, by a spiritual people, or a people born of the Spirit of God.

Neither is human erudition the armor in which the battles of the Lord are to be fought; for then would God have chosen the mighty, the learned, the wise, the noble, and the great; but this the apostle expressly declares was not the case. Paul was himself a learned man, but his learning did not make him acquainted with the spirituality of the scriptures, for he was not taught it but by revelation. When it pleased God, who separated him from his mother's womb, to reveal his Son in him, straightway he conferred not with flesh and blood; and his speech and his preaching was not in the language which man's wisdom teacheth; that the faith of his brethren should not stand in the wisdom of men, but in the power of God.

Examine the history of the church of God in all ages of the world, and tell us, if it be true, that the cause of truth has been defended by the learned and wise of this world. In what college did Moses, and Aaron, and Joshua, and Sampson, and Gideon, and Daniel graduate? What were the classics of David and of all the prophets of our God? In what seminary did John the Baptist study Latin and Greek; and what human training caused him to leap at the salutation of the virgin Mary? What was the education of the apostles of the Lamb of God? In what chapter of holy writ are we informed, that, when the foes of Zion perceived that the apostles were learned men, they took knowledge of them that they had been with Jesus? So far as divine revelation extends, the testimony of Paul is sustained, that God has chosen the foolish and weak things of this world, to confound the wise. This was not from necessity, but choice: for God was as able, if it had been his pleasure, to call learned men as fools to the work; but that would not show that the excellency of the cause was of God. A bad cause may often be made to appear very plausible when defended by the eloquence and the talent of the learned and the mighty; but when the learned and the mighty are driven from the field by the unlearned, the artless and the simple, the excellency of the cause is made more prominently to appear.

Now let us review the retrospect we have taken of the history of the children of God, and inquire who have uniformly been the enemies of the truth of God? On this branch of sacred history, let the modern disciples of Gamaliel feast their vanity. All the magicians who opposed the word of the Lord by Moses, were learned men! All the astrologers and soothsayers of Babylon were men of education! All the prophets who were fed at Jezebel's table were learned at the expense of the crown. The scribes, the pharisees, and sadducees, who constantly opposed and persecuted the Son of God, were all learned men. Pilate, who condemned to be cruelly scourged, insulted, and crucified, one in whom he could find no guile, was able to write a superscription to place above the head of Zion's King, in Hebrew, Latin and in Greek, where human literature, when religiously employed; is generally placed. An orator of distinguished talent was hired to impeach an apostle of the Lord Jesus, before Felix, the Roman governor, and learned men have flourished among the principal Pagan, Papal, and Protestant persecutors of the people of God, from that time to the present, in what part of divine revelation is the church of God taught to trust the defence of the cause to the learning and the talent of men? Is it where God has said, "Cursed is man that trusteth in man, or maketh flesh his arm?" The people of God shall dwell as towns without walls; for God himself shall be a wall of fire round about them, and the glory in their midst. And is not our God a sufficient Refuge for his people? He is our Shield, our Defence, our Strong Tower, and our Avenger. Are we not safe without the armor of Saul? "Walk about Zion, tell her towers, consider her palaces, and mark well her bulwarks, that ye may tell it to the generations to come." He is indeed our Hiding Place, our Covert from the storm, and he is unto us as rivers of water in a dry place, and as the shadow of a great rock in a weary land. The place of Zion's defence is the invincible munition of rocks; the Eternal God is her Refuge, and underneath are the everlasting arms. He rideth upon the heavens in her help, and in his excellency on the sky. Who is like unto thee, O Israel, a people saved by the Lord?

But it is said, “When Greek meets Greek, then comes the tug of war.” The perversion of this motto, from its original application to Grecian chivalry, to make it apply to the lily fingered and effeminate production of modern academies and colleges, is no greater than the perversions which such writers usually make of the scriptures when they take occasion to refer to them. It would be curious enough to witness the tug of war when the aristocracy of religious learning compare their notes. How often they have been called into the field like horses trained for the turf, or like game cocks, to contend for some premium offered for a tract. There have we seen Greek to Greek, and there the tug of war. Greek has met Greek at the Congress Hall, at the commencement of almost every session to contend for the chaplaincy, and there have we witnessed the tug of war. Where rich congregations, splendid meeting houses, and heavy salaries have been in the market, there has been a tug of war; there Greek and Greek have dressed themselves (not in thunder, but) in smoke, and fought with zeal worthy of a nobler cause. High offices of honor, trust, and emolument, in modern voluntary religious associations, fat missionary fields, and lucrative agencies, have often brought Greek to Greek, and there has been the tug of war.

But when have men, distinguished for their literary attainments, been assembled for the defence of the doctrine of divine sovereignty, against the attacks of arminian work-mongers? When and where have they ever been known to advocate unpopular truth against popular error? Reader, have you ever seen the powers of darkness rally against the little flock of Jesus? Have you seen them in deadly strife? Then have you marked on the part of Apollyon a collection of wealth, talent and learning; and on the part of Zion, the poor, the obscure, the unlearned, and the unpopular. On the one side you have seen the Davids, and the Goliaths on the other. Those on the one side boasting in human power, and ability, and learning, and those of the other, discarding all confidence in the flesh, and in the name of their God, setting up their banner. The help which the church of God derives from State Conventions, Education Societies, and other humanly devised worldly religious institutions, is very similar to the aid which the cause of truth has been favored with by popish inquisitions, racks, tortures, gibbets, flames and fagots, for the extermination of heretics and heresy. From all such helps every devoted soul shall pray, “Lord, deliver us.” In reference to the pretended object of the Michigan Baptist State Convention, in calling for money to make Greeks of those agonizing young men, whom, they say, are panting to do good, and whose souls burn within them to preach the gospel, and who are so inflammable and likely to be burnt up, as to extort from the convention the pathetic cry, “Brethren, shall we let the internal fires consume them?” In reference, we say, to the object of the convention, it is the most flimsy and hypocritical that we have ever heard of, viz: to defend the Baptist denomination from the learned trickery of the Pedo Baptists, and thus to keep up our denominational distinction, &c. Is there a national being in our country who does not know that the greatest pretenders to learning among the Baptists, are invariably among the very first to join affinity with the leading spirits of antagonistical denominations? Are not the leading actors in all the worldly institutions of our times, such as National Bible, Missionary, Tract, Sabbath School, Abolition, and Total Abstinence Societies, in which the various ring-streaked and speckled professed denominations are united with the world, educated men? Do not those Baptist preachers who have learned the science at college, interchange with preachers of the Methodists, Presbyterians, and other opposite denominations, following around, and hailing them as brethren, and paying more respect to one of them than to a dozen of the poor brethren of the Baptist order? It cannot be denied; and yet they have the affrontery to ask us to educate their beneficiaries, in order to defend the distinguishing points on which we differ from our neighbors. Who by learning the Latin or Greek language can better understand that Christ’s kingdom is not of this world, and that the subjects of his government are required to become a separate and distinct people? Who that has been taught of God, and can read the English version of the New Testament, needs a Greek Lexicon to define the language

that enjoins on all who love our Lord, to follow him in baptism? Our version of the scriptures has been scrutinized by the best linguists of all the conflicting denominations, and the result of all their criticisms is before us, in plain English. Where then is the necessity of spending our time and the people's money, to acquire a knowledge of the dead languages? If these sprigs of scholastic divinity, who study the science of sermonizing at colleges and theological schools, were qualified to do all their preaching in the Greek language, their hearers generally would not be profited by it. It is all a mistake to suppose that the defence of gospel truth, gospel rites or ordinances, requires any other ability than that which God giveth. We have men enough among us who have never seen the interior of a college, who, with the scriptures in their hand, and the grace of God in their hearts, could set the world on fire, while one of our college-bred dandies would be lighting his match. It is a gross impeachment of the wisdom of God, to say that those whom he has called to the work, need to be trained by the wisdom of men, for the work whereunto he has called them. It is his exclusive province to call and to qualify whom he pleases and as he pleases; and all whom he has thus designated are required to preach as with the ability he giveth. How presumptuous, heaven daring, and insulting to the divine majesty for man, in the pride of his vain heart, to attempt to improve what God has done. May not the works of God, in creation and providence, be as easily improved as his works of grace. Why not, then, try the powers of human sufficiency upon the natural heavens, polish the sun, hang out a greater number of stars, forbid the waning of the moon, and increase her lustre until her radiance shall surpass the brightness of the sun, as far as it is supposed the wisdom of men excels the wisdom of our God? Why not improve the fixed laws of nature, annihilate the covenant which God has made with day and night,

“Make frightened rivers change their course,
And backward hasten to their source.”

Alas for the vanity of the human heart, thus to contend with God! If human wisdom and power can neither improve nor change the principles of nature, why should it be thought that the spiritual things of God are more susceptible of human improvements? High as the heavens transcend the earth on which we tread, do all the thoughts and ways of God transcend the vain, illusive and arrogant thoughts and pretensions of the human heart.

For want of time and space we must defer further remarks on this prolific subject for this time. In our next number we propose to copy the Circular of the Michigan Convention, from which we have copied the motto at the head of this article, and review it in its parts, comparing them with the testimony of the bible. We think it will be no difficult task to drag to the light and show up the hypocrisy, covetousness and abomination of the leading arguments made use of in that document, to persuade men to support a learned religious aristocracy in Michigan.

(Concluded.)

NEW VERNON, N. Y., Feb. 15, 1844.

“AT a meeting of the Executive Committee on Education, held at Tecumseh, June 1st, the following, resolution was passed, viz.:

“*Resolved*, That the committee request, through the *Herald*, the pastors of the various Baptist Churches in this state, to take up a collection in their respective congregations to enable the Board of the Convention to aid brother Fletcher Marsh in obtaining an education for the ministry.”

“CIRCULAR.

“DEAR BRETHREN: – Among the items of benevolence recognized by the Constitution of our State Convention, as claiming and receiving its patronage, is Ministerial Education. Hitherto, little or nothing has been done by the Convention, beyond the appointment of an Executive Committee, in this department. The urgent calls for ministerial labors, echoing from settlement to settlement, present the Home Mission cause in such an imposing attitude, that it absorbs the undivided attention of the churches, associations and convention. The cry, ‘Send us ministers,’ thrills through the delicate nervous system of gospel love, and awakens to lively exercise the noblest sympathies of the devout mind. The cry is heard – is felt, and nearly our whole pecuniary force is directed towards the relief of the applicants; consequently the operation of the Convention, in the other departments of benevolence, is of an exceedingly restricted character. We call not upon you, brethren and friends, to relax your efforts in behalf of Domestic Missions. No; God forbid! but we call upon you, as God has prospered you, to aid the Convention in their noble purpose of giving to Michigan an educated ministry. You will soon be in your graves, and your spirits, saved! saved!! eternally saved, will, in immortal triumph, stand day and night in the presence of him who, though rich, for your sakes became poor; your offspring will take your places in Zion, and, be assured, will long feel the effects which the attitude you may now take, with reference to ministerial education, may produce. Let the sentiment be deeply engraven on every heart – let it be proclaimed from every pulpit – let associations and the Convention take up the sound, and send it on the wings of the wind through the length and breadth of the peninsula, that an educated ministry is essential to our ultimate prosperity as a denomination in the state. In arriving at this conclusion we do not look back fifty or an hundred years, but fix our eye upon the attitude assumed by the community in 1843. Education is now liberally patronized by the state. The church must keep pace with the march of mind or sacrifice her dignity, and with it, her moral power over cultivated intellect. It is also worthy of notice, that a large proportion of our Pedo-Baptist brethren send only men of finished education in the field. These annihilate one of the Savior’s institutions, substitute a rite foreign to the New Testament in its place, and gravely inform the community that they are sustained by the Greek. Such assertions may be, must be passed by in silence, when there are no kindred resources to meet them; but ‘when Greek meets Greek, then comes the tug of war;’ truth is not prostrated without a rational defence, and the church is, on this point, blameless before God, having ‘done what she could.’ There are several young men in the state, belonging to our denomination, whose souls burn within them to preach the gospel of Christ to their fellow-men; but they are poor, and destitute of the requisite amount of knowledge to render them acceptable or useful pastors or missionaries. Brethren, shall we let the internal fires consume them? Shall we suffer them to pine away in agony of spirit, panting to do good t Will God bless us as churches or as individuals should we, in the premises, do less than our duty? Must these brethren enter the field as they are, and, in mortification of soul, contend with learned opposition all the days of their life? Or has the church of God nothing to do with the matter? I trust that every Baptist in the state understands his duty to God, to the church and to his fellow-men, better than to arrive at such a conclusion. It is sometimes said that uneducated men have done much good in Zion. True, there have been brethren, there still are, possessing clear heads, warm hearts, anti the most rigid powers of analysis – brethren of capacious minds, capable of grasping and illucidating the darkest points of revelation, (except when obscured by Grecian metaphor, or concealed beneath the *usus loquendi* of eastern nations) and of making the hearts of

their hearers tremble under the awful truth of the Almighty; yet men thus great and useful by nature, must even be greater and more useful still when educated.

“As the rough diamond when it leaves the mine
Only in little breakings shows its light,
Till artful polishing doth make it shine -
So education makes the genius bright.”

“The question is not solely, what will promote the interests of the Savior’s kingdom? but what will *most* promote it? It was wrong before God for the church to attempt to build up Zion by the adoption of measures which she knows to be less efficient than others which might be adopted. Now ask our aged brethren, both educated and uneducated, those who have exhausted their energies in striving to forward the interests of truth, what course shall we take with our young men who, in the judgment of the churches, are called of God to preach the gospel, in order that they may effect the greatest amount of good? With one voice the veterans of the cross will say, GIVE THEM AN EDUCATION. If this is the mind of God, he cannot accept less at our hands, and that it is his will, might be argued from the diversity and complexion of human language, the miraculous bestowment of knowledge, classical and sacred, upon those who were first appointed to preach the gospel, and the enlightened state of society at the present day. But our limits forbid our elaborating the subject, nor do we deem it necessary, amid the light of the nineteenth century, to do more than to present a brief acumenical view of it.

“Our object in writing this Circular at the present time is to call the attention of our brethren to the resolution of the Executive Committee on Education at the head of this article. Our beneficiary, brother Fletcher Marsh, to whom the Board promised assistance six months ago, is pursuing his studies at the University at Ann Arbor. It is not too much to say to the churches that brother Marsh is a brother of great promise. From the developments which we have witnessed, both of his head and his heart, we believe that he will be a valuable accession to our ministerial ranks; especially should he be permitted to complete his studies. But he needs assistance; he is already in debt for his last quarter’s board, or rather, the Board of the Convention are indebted to him, according to their pledge. His hope is directed to us as a Board – our hope is based upon the benevolence of the churches. Brethren, will you help us? Will you do it immediately? Can we not raise six cents from every Baptist member in the state for educational purposes? We can. Brethren in the ministry, let us try. Pastors and missionaries, attend to it *immediately*. Our brethren are liberal – our Board, our brethren, are needy; and God says, He that giveth to the poor lendeth to the Lord. Produce or any article of family consumption, sent (care of B. Align) to Ann Arbor, will be acceptable.

“By order of the Executive Committee on Education.

“JAMES PYPER, SEC’Y.

“ADRIAN, Aug. 17, 1843.”

IN addition to our remarks on this subject in our last number, we promised to copy the Circular into this paper, and to show the corruption, hypocrisy and covetousness of its doctrines; but before we proceed to uncover its doctrines, we will offer a word or two in regard to its origin. This Circular is the Ishmael of a church and state establishment in Michigan; it emanates from the Michigan Baptist State Convention. The kingdom of Christ is not of this world, but the Michigan Convention is of this world, and without a warrant, either example or precept, in the scriptures. Separate what is called “the church”

from the world, and you annihilate the Michigan Baptist State Convention, and with it the whole brood of its kindred arminian institutions; it is therefore unlike the kingdom of the Lord Jesus. To justify our conclusion, that this convention is a church and state establishment, examine its composition, and the number of its name. This creature is not the church, nor does it claim to be; but take from it its connection with what is called the church, and you destroy its existence. Again, it is not the state of Michigan, or it would adopt a more summary *modus* of raising the lucre for Mr. Marsh to sport in idleness upon; but it is a thing composed of church and state, and of this its sponsors were aware when they christened it, by a name appropriately signifying its mongrel composition. The number of its name distinctly articulates the names of the church and of the state, and in the absence of either it must cease to be. It is a religious organization, whose maker and builder is man. Without being born again, men can see it. Without being born of the water and of the Spirit, men can enter into it. The Lord Jesus Christ whom God has set upon his holy hill Zion, presides not over it; for the president's name is J. Booth. It is not governed by the New Testament; for it has a constitution and laws of its own. Not grace, but money, is the required qualification for membership. This beast is not to occupy a place subordinate to the church, but is destined to hold the station of a god. Prayers and supplication are made unto it, and offerings and costly sacrifices are made unto it. The cry comes up to this humanly devised deity, from settlement to settlement, and the cry "Send us ministers!" absorbs the undivided attention of the churches, associations and Convention, so far at least as relates to those compressed within the slimy folds of this leviathan. If the worshipers of this beast do not regard it as a god, or cause it to sit in the temple of God, showing itself to be a god, why do they pray to it for ministers, or gifts and qualifications for the ministry. The King of Zion has instructed his subjects to pray the Lord of the harvest to send laborers into his vineyard; and in regard to qualifications for usefulness, "If any man lack wisdom, let him ask of God, who giveth liberally, and upbraideth not." But how different the policy of anti-christ! If settlements and churches want ministers, let them pray the Convention, and let their piteous cry echo from settlement to settlement, until it absorbs the undivided attention of the Convention. And if any of their ministers lack wisdom, let them ask it of the education department of the Convention. Is not this rival of the government of Christ an idol? "The cry, Send us ministers," says the Circular, "thrills through the delicate nervous system of gospel love, and awakes to lively exercise the noblest sympathies of the devout mind – the cry is heard – is felt; and nearly our whole pecuniary force is directed towards the relief of the applicants – consequently the operation of the Convention in the other departments of benevolence, is of an exceedingly restricted character." What a burst of eloquence! Who, by reading one plain old-fashioned bible would have thought of the delicate nervous system of gospel love? Gospel love is not quite so nervous as the Circular would represent. By gospel love, in a scriptural sense, we understand the love of God. It is sovereign, immutable, efficacious, and eternal. Such is the love of God, and such love God communicates to his children, and they when under its governing power, love the gospel, and all that it develops, of doctrine, of faith, and practice; and as they love God, his people and his laws, they discard all who would rival him in the management of his kingdom. This love is not so nervous as to be acted upon by animal magnetism, or the galvanic battery of arminianism. What this Circular profanely calls gospel love, is only the love of the world, its sympathies are to be moved by human machinery, and when excited, to be measured out in dollars and cents, until "nearly the whole pecuniary force" of the Convention is exhausted. But what is the pecuniary force of the love of the gospel of Christ, when reckoned in silver or gold? That love which Judas possessed, amounted to thirty pieces of silver! But gospel love could not be displayed with such corruptible things as silver and gold, but with the precious blood of Christ.

Pecuniary force may properly belong to that kind of love which is excited by State Conventions, and other idols set up and worshiped by men. But if a man would give all the substance of his house for love, (the love of God, which is stronger than death) it would be utterly condemned. – Canticles viii. 7. These pecuniary exhibitions of the Convention's love, have, like Pharaoh's lean kine, eaten up all the fat kine. "Consequently the operation of the Convention in other departments of benevolence is exceedingly limited. This may explain the reason why bread is not dealt out to the poor, by these monopolizers of modern benevolence; no milk of human kindness dealt out to suffering humanity around this monster; and it would be regarded as a prodigal waste of benevolence, for this Convention, under its present embarrassments, to even speak the truth concerning the Old School Baptists.

But, says the Circular, "We call upon you, as God has prospered you, to aid the Convention in their noble purpose, of giving to Michigan an educated ministry." Like all other heathen deities, this god is dependent upon its worshipers for the means to execute its dispensations, and those who worship this beast are called upon to furnish the funds for supplying Michigan with an educated set of hirelings. But it is quite different with the King of saints. He has never had occasion to call on his subjects to furnish him with the means to supply Michigan, or the world, with ministers, nor has he ever called for aid in the business of preparing men for the work whereunto the Holy Ghost has called them. He came in possession of ample means for supplying his church with all needful gifts, "When he ascended up on high, and when he led captivity captive;" then did he receive gifts for men, and in evidence thereof, he gave a specimen of what sort he was able to give, for he gave to some apostles, to some prophets, and to some pastors and teachers; and before he left the world, (in his ascension) he left with his church the standing order, which we have before referred to, viz: Pray ye the Lord of the harvest, &c. All the idol gods that have ever been made or worshiped by pagans, Jews or professed christians, have required a supply of priests. God's ministers of course are not the kind wanted; they have consequently been under the necessity of making or buying such as would answer their purpose. The glitter of gold has uniformly called them out, and, as far as we can judge, Satan has always been as ready to furnish the men, as the people were to supply the funds; nor has the old serpent been backward to furnish just the sort that was wanted, provided the requisite sum of lucre could be forthcoming, as he is only averse to barely one sort of ministers. Not so with the ministers whose vocation is of the Lord; they take the oversight of the flock of Jesus, not for filthy lucre's sake, but of a ready mind.

"We call not upon you," says the Circular, "brethren and friends, to relax your efforts in behalf of Domestic Missions. No; God forbid! But we call upon you to bid the Convention, &c., to give to Michigan an educated ministry."

How their pious, covetous souls recoil at the thought of relaxed efforts to provide for the support of their machine-made ministers, and they pray God to issue an order from his throne, forbidding their dupes to give less for the support of their ministers, when made, on account of being taxed by the Convention, to give more for the manufacturing of an additional number of them. If the Convention should succeed in giving Michigan an educated ministry, to whom will that state be indebted for the pestilential boon? Not unto God, for they have only asked him to forbid the people's giving less to the Domestic Mission; but to the brethren and friends of the Convention, as they alone are called upon to aid the Convention to make the bequest. Next flows a train of incentives: "You will soon be in your graves, and your spirits saved," &c. "Your offspring will take your place in Zion and be assured, will long feel the effect which the attitude you now take, &c., will produce." This extract is partly true; those who are cajoled out of their property will not live always to need what they so foolishly contribute, to enable the Convention to insult the God of heaven, and afflict the church of Christ: they may be enclosed in their graves before the scales fall from their blinded eyes, and not live to see what

their offspring shall see, nor to feel what their posterity must inevitably feel. Posterity robbed, by an aspiring, avaricious hierarchy, finding the inheritance to which they were naturally and justly entitled, in the hands of a religious aristocracy, and in lieu thereof, entailed to them, poverty and vassalage, embellished with religious establishments of proscription, persecution, inquisitions, prisons, racks, tortures, stakes, chains and fagots, and well may we be assured that posterity shall long feel, and also groan under the deleterious effects of the attitude now taken by those who lend their aid to make an image to the beast whose deadly wound was healed. But that their spirits shall be saved eternally, as promised by the Convention, is not so clear. The original beast, as well as the false prophet, made similar promises of eternal life, to their deluded millions, but who is prepared to believe that the pope's pardon or Mahomet's promise can remit our sins or raise us to immortal glory. The Circular demands a general effort; the sound must echo from every pulpit, and, go from every association and convention on the wings of every wind of doctrine. The zeal with which the Convention labors to forge chains to bind down the people of Michigan, is astonishing, and can only be equaled by that of kindred institutions in other parts of the land. "In arriving at this conclusion," says the Convention, "we do not look back fifty or a hundred years." Well, then they certainly do not look back far enough to find a warrant in the scriptures, or in the practice of the apostolic church; for that would require them to look back eighteen hundred years. But by their own admission, there was nothing of their New School machinery to be found even fifty years ago. These new gods have come newly up. If not fifty years, how old is their idol? Why, it was born in 1843., and lacks some months, according to their own chronology, of being one year old. But here leaks out the secret, viz:

"Education is now liberally patronized by the state. The church must keep pace with the march of mind, or sacrifice her dignity, and with it her moral power over cultivated intellect."

Can "the church," spoken of in this passage from the Circular, be the bride, the Lamb's wife? Is this the virtuous, chaste, modest, beauteous and unspotted spouse, whose Maker is her Husband, and whose Redeemer is the Mighty One of Israel? Does Zion "gad about" in this manner to seek new lovers, and to keep pace with the world – even step with an adulterous generation? Base slander! It is the whore of Babylon, whose name is in her forehead, "Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth," and Michigan and all her sister states are even now drunk with the wine of her filthy cup. In the seventh chapter of Proverbs, and the seventeenth of Revelation, this lewd and strange woman is described with unerring accuracy.

How ridiculous, to represent the church upon a stride with the states and nations of the earth, striving to maintain a dignity, by securing humanly cultivated intellect, as though she was afraid of being eclipsed by the superior excellence of the world. If the poor stupid fool who wrote this slander, could but see the kingdom of God, he would behold her as the holy city coming down from God out of heaven, adorned as a bride for her husband; and not adorned as a harlot to seek lovers. In the next sentence of their Circular the Convention brings railing accusations against her Pedo Baptist brethren, her own mother's children, and charges them with annihilating one of the Savior's institutions. This charge is false. The Pedo Baptists do not annihilate any institution of our Savior; nor have they power to annihilate anything that God has established. It is true they practice what they call baptism, as they received it from the pope, but with christian baptism they have nothing to do; and it would greatly relieve the people of God, if all other anti-christian establishments would follow their example, and not profane that sacred rite by applying it to the productions of their anxious benches. But according to the old adage, "Set a rogue," &c. The New School Baptists do oppose the government of our Lord Jesus Christ, preach false doctrine in his name, deny the faith of God's elect, prostitute the ordinances of the gospel, believe that gain is godliness, and usurp the peculiar prerogatives of our Lord Jesus Christ, and

then gravely inform the community that they are sustained by the Greek. But the sons of Zion are able to meet, combat, and put them to silence, with no other qualifications than those which their God has given them. One can chase a thousand, and two can put ten thousand to flight.

The next passage of the Circular requiring notice is the pathetic appeal in behalf of those poor panting lads in Michigan! Only imagine, reader, the Position occupied by these boys: they are longing to preach; their souls burn within them to preach; they are poor; they have not the requisite knowledge; with all their ardor and fire, they cannot be pastors, nor missionaries; the internal fire is burning them up. Poor fellows! they are pining away! Oh, shocking! They are in agony of spirit; and lastly they are panting; like a fish out of its element, or a wind broken horse! Is not this enough to touch your sympathies? Will you not shell out your sixpences, and relieve them? Are your hearts made of granite, that you should withhold your money when these panting, burning, agonizing, longing, brainless, lazy, greedy, pining youngsters feel as though they cannot do without it!

“If,” says the Circular, “this is the mind of God, he cannot accept less at our hands.” Very well, show us in the scriptures, which are the record and revelation of his mind, where he has authorized this course, and we will go into it most heartily; but this cannot be found; the word of God virtually forbids it, and commands those whom he has called to the work to trust alone in him, and to speak with the ability that he giveth; and to speak, not with the words which man’s wisdom teacheth, &c. Therefore to require it, as the Convention does, is adding to the words of the book of God, and to demand it in the name of Christ, without his order, is forgery.

1 CORINTHIANS I. 30.

NEW VERNON, N. Y., March 1, 1844.

A CORRESPONDENT in Virginia inquires whether the text 1 Cor. i. 30, teaches that the preacher is of God, Wisdom, Righteousness, Sanctification and Redemption, or that Christ is made these things unto us?

From the statement of the question, we infer that some self important preacher has laid claim to the application of these words to those who preach; that as preachers, they are the wisdom of the church. This idea would seem to agree with what Job said ironically to his miserable comforters, “No doubt ye are the men, and wisdom will die with you.” Nothing can, however, be more clear, than that these words are spoken in testimony of what Christ is of God made to his church. “But of him are ye in Christ? Of whom God who hath chosen the weak and despised things, &c., is antecedent to the pronoun *Him*; therefore the plain rendering is, “But of God are ye,” (that is his people, his new creation; for, if any man be in Christ Jesus he is a new creature, old things are passed away, and all things have become new) “in Christ Jesus, who of God is made unto us wisdom,” &c. It is not of ourselves, nor of our works, nor of men, nor of angels, that we are in Christ, for if we are in him, “we are his workmanship, created in Christ Jesus unto good works, which God bath before ordained that we should walk in them.” – Eph. ii. 10 Of God were we set up in Christ from everlasting, chosen of God in Christ, according as he hath chosen us in him, before the foundation of the world. – Eph. i. 4 “Who hath saved

us and called us with a 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.” These same scriptures which prove that our existence and security in Christ is absolutely of God, equally demonstrate that our life in Christ is not of our minister, nor of any other being or power than that of God alone. That Christ, and not the preachers, is made unto the members of his mystical body, wisdom, righteousness, sanctification and redemption, is so abundantly proved by the united testimony of the scriptures, and so very apparent in the experience of all who are born of God, arguments would be quite superfluous.

First, of God, of the provisions of his counsel, of his grace, and experimentally of the quickening operation of his Holy Spirit, Christ is made unto us wisdom. “We preach Christ and him crucified, to the Jews a stumbling block, and to the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God.” – 1 Cor. i. 22, 23. But why is Christ to the one class so essentially different from what he is unto the other? Why is he a stumbling block and foolishness to carnal Jews and Greeks, and the wisdom of God to all that are called? Because God has chosen him so. God has caused us to differ. God has chosen us unto salvation, through sanctification of the Spirit and belief of the truth.

Secondly, Of God, Christ is made the righteousness of his people; and this is the name whereby he shall be called, “The Lord our Righteousness.” “Surely shall one say, In the Lord have I righteousness.” Christ is the end of the law for righteousness, &c.

Thirdly, Of God, is Christ our sanctification; by, through, and of him, the saints are set apart unto salvation, consecrated to God, to holiness and eternal life.

Fourthly, Of God, Christ is our redemption. Certainly our minister did not redeem us from sin, guilt, condemnation, wrath and perdition; they paid no ransom price for us, neither was the right of redemption in them. Christ the near kinsman, by virtue of pre-existing relationship, held the legal right to redeem his people from the curse and dominion of the law, to redeem unto God by his own blood, and having redeemed us with a price, “In him we have redemption through his blood, the forgiveness of sins,” &c. The New School are welcome to all the wisdom they can find, in their teachers, preachers, or the professors in their universities; for it is foolishness with God; but if the children of God lack wisdom they look for it in Christ, and ask it of him who giveth liberally and upbraideth not. They are welcome to all their own, and all the righteousness they can derive from their preachers; it is too defective, ragged and filthy, for the bride, the Lamb’s wife. We covet not their consecration through the services of their clergy. Christ our Priest having by his own blood ascended into heaven, where he ever liveth to make intercession for us. We give not one longing look after that redemption which is supposed to be by such corruptible things as silver and gold, or works, or efforts of men or of angels.

“BAPTIST CONFSSION OF FAITH.”

NEW VERNON, N. Y., March 15, 1844.

BROTHER Buckley of Alabama has sent us a printed copy of a document purporting to be a “Baptist Confession of Faith,” desiring our opinion of the same. By whom this confession is made, we are not

informed; but we sincerely hope it is not even an adopted child of any of our Old School Baptist brethren, either of Alabama or any other state. Many parts of it are as inharmonious with the scriptures, with christian experience, and with the general doctrinal views of Old School Baptists, as are the sentiments of the Mahometan Alcoran. It would require too great a space of our paper to copy the entire confession, but we will copy and remark upon such parts as we consider most objectionable. Let it not be supposed, however, that we approve of those articles on which we offer no comments; we consider the whole defective, with only a sufficient semblance of truth to decoy some well-meaning but poorly taught christians. Passing by the errors and defects of the first four articles, we will notice the fifth:

V. Of Justification. That the great gospel blessing, which Christ of his fullness bestows on such as believe in him, is justification; that justification consists in the pardon of sin and the promise of eternal life, on principles of righteousness; that it is bestowed not in consideration of any work of righteousness which we have done, but solely through his own redemption and righteousness; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

This article is altogether erroneous, and a perversion of the scriptural doctrine of justification. Neither pardon of sin or promise of life ever did or possibly can justify a guilty sinner; nor do the scriptures anywhere teach any such doctrine. To illustrate the subject, suppose a criminal convicted of the crime of murder, and by the law sentenced to die, should receive from the executive power a pardon, and with it a promise of life and liberty; would that constitute him a just man, and wash him from the stain of blood? Certainly not. He is just as guilty as though he were hung. Whether executed according to law, or pardoned and suffered to run at large, does not change his guilt; he is a murderer. Justification, in a gospel sense, removes, or rather takes away all guilt; and a justified soul is made as free from guilt as though he had never sinned. If pardon alone could justify us, the Savior's blood was not required; it would then have been sufficient for God, against whom lie had sinned, to forgive the offender without reference to law or justice. But the testimony of the bible shows that the work of justification is that by which the guilty are made just. Therefore the blood of Christ was demanded, for nothing short of his blood could take away sill; his blood cleanseth from all guilt. While pardon and justification both occupy prominent places in the gospel, they are altogether distinct in nature and effect; pardon is an acquittal from punishment, but justification delivers from guilt. To remove the guilt from his people, Christ actually bore their sins in his own body on the cross, and put away their sins by his own sacrifice, was delivered up for their offences, and raised again for their justification. Justification has to do with the law, and required an atonement satisfactory to the utmost demands of the law; so that the law which held us in condemnation as sinners, requires that we should be set at liberty as just or as justified persons. Pardon proceeds from a satisfaction rendered to divine justice, in which we were personated and identified, in the identity of that body that bore our sins on the cross. In order to avoid the force of truth, the arminians would so separate justification from the atonement, as to preach a general or universal atonement and a limited justification, and so connect justification and pardon as to represent both accessible to all mankind and certain to none. Justification is inseparably connected with and based upon the atonement, and the atonement is predicated upon the right vested in Christ as the near kinsman to redeem.

The right to redeem captives belongs naturally only to those to whom such captives belonged prior to their captivity. The church of God belonged to Christ her Head before she had any being in Adam, and consequently before she went into captivity; being in a state of captivity, a ransom price was required for her deliverance. That price could not be estimated in silver and gold; in nothing short of the precious blood of Christ. Why his blood? Because the right of property was in him before the property

or church were captivated. Had rivers of her blood been shed, it could not have redeemed the church, as the right of redemption belonged alone to Christ. The execution of the sentence of the law against the guilty upon an innocent sufferer, could not exculpate the guilty nor satisfy any law founded in justice; but, by virtue of pre-existing relationship, and indissoluble, eternal union between Christ, the Head, and the church, which, is his body, Christ's one offering has for ever put away sin, and those for whom his sacrifice was made are freely justified through his blood, and completely secured from condemnation; for "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, yea, rather that is risen again," &c. We are brought experimentally into the knowledge and enjoyment of this justification by regeneration: but we pass to notice the next article.

VI. *Of the Freeness of Salvation.* That the blessings of salvation are made free to ail by the gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith: and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ; which refusal will subject him to an aggravated condemnation.

This article is false from beginning to end. In what part of the gospel are the blessings of salvation made free to those inhabitants of Sodom and Gomorrah, who are now suffering the vengeance of eternal fire, or to that people against whom God has said, Reprobate silver shall men call them, for I have rejected them? Or that people against whom the Lord hath indignation for ever? Or those which were before ordained to condemnation? Or to those who stumble at the word, being disobedient, whereunto they were appointed? Or to those who like natural brute beasts were made to be taken and destroyed? The blessings of salvation embrace all the blessings of the new covenant, wherewith God has blessed his people with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen them in him before the foundation of the world, that they should be holy and without blame before him in love. – Eph. i. 4. Eternal and immutable love, stronger than sin or death; eternal, indissoluble union to Christ the Head of the church, eternal election, redemption, deliverance from guilt and wrath, regeneration, a new heart, a new spirit: love, joy, peace, long suffering, gentleness, goodness and faith, are among all the blessings of salvation, and how can they be free to those who are now in hell, or to those who die in their sins? The sentiment involved in this declaration is, that the provisions of salvation are made alike for all mankind, and the benefits of them made to depend upon the volition of the human will. But the words of God declare that it is not of him that willeth, nor of him that runneth; and that all those unto whom power is given to become the sous of God, are born, not of blood, nor of the will of the flesh, nor of the will of man; but of God. Deliverance from sin is one of the blessings of salvation, as we have shown, and if deliverance from sin be free to all sinners, may not devils avail themselves of it? The doctrine is preposterous and false. The gospel makes salvation free for none; it is a proclamation of that full, free, and finished salvation which God has provided for his own elect, whom he has saved and called with a 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. And it is equally false, that it is the immediate duty of all to accept the blessings of salvation; for neither salvation in the abstract, nor any of its blessings were ever offered to any being, by any authority found in the divine testimony. God has never offered to save a sinner; therefore it cannot be the duty of any to accept of what has never been offered to them. We read much of offers of salvation and mercy in the filthy creeds of arminian workmongers, but not a word of it in the volume of divine inspiration. The doctrine is of men and devils, and altogether discordant with the revelation of grace and truth, embraced in the scriptures. There is not a truly regenerate soul on earth whose experience does not prove the absurdity and falsehood of the doctrine. Souls that have experienced the

new birth, have seen the time when they would have freely given ten thousand worlds, if they possessed them, for one gleam of hope that there was, or could lie any salvation for them; but as to offers and acceptances, these they knew were out of the question. And when they have received an evidence of their interest in the salvation of God, they have discovered that it proceeded from the settled, eternal and immutable purpose and decree of God, and not from any will or works of their own: but the article before us goes on to state in what way its arminian author supposes that the blessings of salvation are to be accepted; namely, by a cordial and obedient faith. The faith of the gospel which accompanies salvation, follows, but does not precede regeneration; it is the fruit of the Spirit and the gift of God. Christ, and not the sinner, is the Author and Finisher of it. It is distinguished from the faith of wicked men and devils, as that faith which is the operation of God; and that which works by love and purifies the heart. The sinner in his natural state is without hope; faith is the substance of things hoped for; how then can the unregenerate put in requisition that faith which none but quickened souls ever possessed? Is not faith itself one of the blessings of salvation? Yet we are told that the blessings of salvation are free to be received by all men, by a cordial and obedient faith; that faith is a condition of faith! What consistency! But the article goes on to state, that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ. His being dead in trespasses and sins; under the curse of the law; under condemnation and wrath; full of enmity to God; with a heart that is deceitful above all things and desperately wicked, with a throat like an open sepulchre, with a mouth that is full of cursing and bitterness, with feet swift to shed blood, with misery and destruction in all his ways, and having never known the way of peace, nor the fear of God, with a carnal mind, which is enmity against God, not subject to his law, and which neither indeed can be; yet this article can discover nothing but a voluntary refusal to submit to Jesus Christ, in the way of his enjoying the blessings of salvation! How different the language of eternal truth on this subject: “No man can come unto me, except the Father which hath sent me draw him; and I will raise him up again at the last day.” Again, The natural man receiveth not the things of the spirit of God, (and the blessings of salvation are among the things of the Spirit; for it is the Spirit that quickeneth, the flesh profiteth nothing,) neither can we know them, because they are spiritually discerned. So this article of faith is not the faith of God’s elect, but is an article of the faith of devils; not however believed by devils, for they know better; but by devils invented, and by their seducing spirits palmed off upon arminians. But there is yet another heresy embraced in this abominable article, viz: “which refusal will subject him to an aggravated condemnation.” What strange confusion! Condemnation aggravated beyond that of the greatest sinner on earth! But as the legs of the lame cannot be equal, we will pass on to notice what is implied in this sentiment, viz: that the condemnation of a guilty sinner, by the fiery law of God, may be aggravated or enhanced by his rejection of the gospel. Now if this be true, the gospel becomes to that soul not only the minister of condemnation, but of an aggravated condemnation, and that in direct contradiction of the express testimony of our Lord Jesus Christ, who declares that he came not to condemn the world, &c. It is not for the want of repentance, or faith, or an acceptance of the gospel, that sinners are condemned and damned, but for being sinners against God. But we will pass to the article –

“VIII. *Of God’s Purpose of Grace.* That election is the gracious purpose of God, according to which he regenerates sanctifies and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God’s sovereign goodness, being infinitely wise, holy and unchangable; that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe the gospel;

is the foundation of christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.”

Election is truly the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners; but this truth of God this article turns into a lie, by subjoining to it the declaration that God’s purpose according to which he saves sinners is perfectly consistent with man’s free agency, whereas the testimony of the scriptures is the very reverse: “Who hath. saved us and called us with a 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.” “Therefore it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy.” “Not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.” The doctrine of man’s free agency is not found in the bible. If man as an agent is free, he cannot be a sinner; if free, he is under no restraint or obligation to God or man. To be a free agent, man cannot be an accountable being; for if he is an accountable being, and amenable to God for his conduct, he is not free; and if free, he has a right to do as he pleases. But it is not of man that walketh to direct his steps; and therefore the election of grace is not in harmony with the arminian notion of free agency; but is set forth by an inspired apostle as in accordance with the very opposite of what the workmongers call free agency: “For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.” – Rom. ix. 11—16. And after stating what the scripture saith unto Pharaoh, the apostle adds in verse 18, “Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.” Does this look much like free agency? But Paul anticipated how this truth would set upon an arminian’s stomach in verse 19: “Thou wilt surely say unto me, Why doth he yet find fault? For 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?” &c. Be it remembered that in these scriptures the apostle, by the infallible inspiration of the Holy Ghost, illustrates the sovereignty of God “according to election,” and not election according to man’s asserted free agency. There is no more harmony between the purpose of God in election and what is called man’s free agency, than there is between heaven and hell, or any other direct opposites. Another expression in this eighth article is, that the doctrine of God’s electing grace encourages the use of means in the highest degree! Now if what we have quoted from the mouth of God, that it is neither of the will nor works of men, that God will have mercy on whom he will, and that he hardeneth whom he will, &c., encourages the use of means in the highest degree, then is this item of the article well sustained. But the term *means*, when used in regard to procuring grace or salvation, belongs to the arminian vocabulary – it is not in the bible, nor is it in harmony with any sentiment that is taught in the bible. There are no more means used in the quickening of a dead sinner, than there were in the creation of the world. The work of salvation is as immediately and exclusively the work of God, as is the work of raising the dead, receiving the righteous into heaven, and turning the wicked into hell.

(Concluded.)

NEW VERNON, N. Y., April 15, 1844.

“X. *Harmony of the Law and Gospel.* That the law of God is the eternal and unchangable rule of his moral government; that it is holy, just and good; and that the inability which the scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin: to deliver them from which, and to restore them through a Mediator to unfeigned. obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.”

That the law of God is holy, just and good, is demonstrated by the express declaration of an inspired apostle; and that it is, as a standard of right, inflexible, immutable and everlasting, will scarcely be denied by any; but that the inability which the scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin, is not quite so clear. If this position were correct, the very moment a quickened sinner is made to loathe sin, he would find himself released from all inability; a thing which all christians know is not true. “The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be.” Not simply because he loves sin, but because the law is spiritual, and the sinner is carnal, sold under sin. In this article, the writer and the holders of the doctrine betray a very confused idea of both the law and the gospel. They mistake the nature of the gospel, in supposing that one great end of it is to qualify mankind to keep the law. This certainly is not the case; for the gospel is glad tidings of great joy to those who are prepared by the quickening operation of the Holy Ghost to receive it; but it was never designed to enable us to personally meet and fulfill the requisitions of the law of God. If the design or end of the gospel was to remove from man kind their inability to keep the law, we must unavoidably come to one of the two following conclusions, viz.: first, that the gospel has failed to accomplish that great object for which Infinite Wisdom designed it; or, second, that all man kind are now able to render a perfect and perpetual obedience to its exceedingly broad commandments. Either of these conclusions would involve the most degrading and blasphemous reflections upon the being and attributes of Jehovah. If in relation to the first, God is disappointed in what he designed should result from the law or gospel, his wisdom is impeached. That cannot be infinite wisdom which would look for effects without providing an adequate cause to produce them; and if the wisdom of God did not, with infallible certainty, comprehend all things, the end from the beginning, it must be susceptible of improvement by the experiment of passing events; and if the wisdom of God can undergo any variation, either for better or for worse, his immutability is also involved; and as one of the perfections of God cannot be impaired without effecting all of them, the moment we take the position that either the law or gospel has failed to secure all that was contemplated in the mind and wisdom of God, we virtually say, with the fool, “There is no God.” Nor scarcely shall ye find less difficulty in taking the other horn of the dilemma; for if we assume that the gospel has removed the impediment to our perfect obedience to the law of God, destroyed the love of sin which, this article says, embodies all the inability of man, we shall thereby impeach the veracity of God, who has certainly denounced, at least, a portion of the human family as “Cursed children, that can not cease to sin.” And as God has said that the carnal mind cannot be subject to his law, even since the gospel, no man can assert that the inability of mankind, or of any man, to render perfect obedience to the law of God is removed by the gospel, without charging God with falsehood.

“To deliver fallen men from the love of sin, and restore them through a Mediator to unfeigned obedience of the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.” Now if this complicated jargon of sounds were true, instead of one great object (if we can count) there would be at least two, viz.: first, to deliver from the love of sin; and

second, to bring into a state of unfeigned law obedience; but neither of these objects are presented in divine testimony, in a way harmonious with the doctrine of this article.

There are no provisions in either the law or the gospel to deliver fallen sinners, in the general sense expressed, from the love of sin. It is true that God has made ample and certain provisions in the purpose of his grace, to destroy, in his children, (the election of grace) the love of sin; and it is also true that a proclamation of such provision to the heirs of promise is one important announcement of the gospel. But it is well known by every heaven-born soul, that the love of sin is destroyed in the children of God by the regenerating power and grace of the Holy Ghost; and by nothing short of the Holy Spirit can this be effected, much less by that “another gospel” contemplated in the heterogeneous article under consideration: a gospel connected with what is called “means of grace, a cant phrase of arminians, but never found in the vocabulary of those who are experimentally taught of God.

But the work of the Spirit, in destroying, in renewed souls, the love of sin, is not, as asserted in the article, to enable them to obey the law of God. Christians, of all men on earth, are the most sensible of their utter inability and complete helplessness. But that Spirit by whom they are made alive, after destroying in them the love of sin, shows them the perfect righteousness of their Redeemer, Jesus Christ, as, not only commensurate with all the requisitions of law and justice, but also sufficient to elevate them above what they were or could possibly be as they stood in Adam, even in primeval rectitude. Instead of teaching them that they are now able to keep the law, it teaches the very opposite lesson; they are slain to the law, dead to the law, redeemed from under the law, and brought under law to Christ, whose yoke they find to be easy, and his burden light. But the “harmony of the law and gospel,” which the writer of this article seems desirous to establish, is something like the following: That man having fallen into sin, the law was given for his restoration; but finding that men would not or could not avail themselves of salvation by the deeds of the law, the gospel was added, as a second experiment, to aid man in saving himself by the deeds of the law, and thus both law and gospel, having the same end in view, are in harmony. Such delusive notions have their bearing to make graceless arminians preach a mongrel system, a workmongrel gospel; but our natural bodies could as well be fattened on winter fog, as the children of God could be made to grow and thrive on such a system of doctrine. But we will pass on to article –

“XIII. *Of the Christian Sabbath.* That the first day of the week is the Lord’s Day, or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest which remaineth for the people of God.”

The anti-typical or christian Sabbath is not by any divine authority confined to the first or any other day or days of the week. It commenced with the gospel dispensation, and will terminate on earth with the dissolution of the world. The obligation of christians to appropriate a portion of their time to the social worship of God, is not predicated upon the supposed perpetuity of the Jewish Sabbaths, or a continuation of the Abrahamic covenant. The authors of this creed do not attempt to give any references to scriptural authority for their professed faith; and they find themselves as greatly puzzled to find any, as their pædo brethren are in proving that their infant sprinkling system was embraced in the covenant of circumcision. It is nowhere in the bible said that “the first day of the week is the Lord’s Day, or Christian Sabbath;” but it is expressly said, Let no man therefore judge you in meats, nor in drink, nor in respect of an holy day, or of the new moon, or of the Sabbath; which are a shadow of things to come, but the body is of Christ. Those who have never been slain to the law, who regard the gospel only as an assistant to help us to keel) the law, are for ever grasping after shadows and always miss the substance.

Their constrained service at the worldly sanctuary is tiresome; their language is, “When will the new moon be gone, that we may sell corn? And the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?” – Amos viii. 5, 6. One day in seven is as many as such people can well afford to be religious in; and even that is devoted mostly to worldly business, such as school teaching, tract peddling, dunning and collecting money, selling sermons and prayers at a stipulated price, and wiping their mouths and saying they have not sinned. But such as the Son has made free from the bondage of the legal dispensation, have entered into that rest which remaineth for the people of God; Christ is their Sun, the light of his countenance constitutes their day, and all the days and hours of their sojourn on earth are not too much to be devoted to his praise. It is not a weariness to them, for his yoke is easy and his burden is light. They are not like the workmongers laboring to prepare themselves for that rest which remaineth, but they have already entered into it, and have ceased from their own works as God ceased from the works of creation and rested on the seventh day, and as Christ ceased from the work of redemption when he had obtained eternal redemption for his people, and entered into rest. But the wicked are like the troubled sea that cannot rest, for they continually cast up mire and dirt.

We have before observed that there are other objectionable things embraced in this “confession of faith;” we have, in accordance with brother Buckleys request, pointed out what we consider most objectionable. And as the items which we have dwelt upon are of general interest, we hope the brethren in other parts of our land may be led to examine this matter. For ourself, we are getting more out of favor with written creeds, confessions of faith, &c. Brethren cannot too well understand each other in regard to their doctrine and practice; but who shall dare to say that the New Testament is not a sufficient standard of faith and practice? We have received several confessions from Old School brethren and churches for publication, some of which have appeared in our columns; but with none of them are we so well pleased as with the book which God has given us, and the heavenly Interpreter, whose office it is to lead the children of God into all truth. May all who love the Lord be ever under his salutary influence, and feel in their hearts that they are not their own, that they are bought with a price, and that it is their privilege to glorify God in their bodies and spirits which are his.

GALATIANS V. 15.

NEW VERNON, N. Y., April 15, 1844.

“If ye bite and devour one another, take heed that ye be not consumed one of another” – Gal. v. 15.

THE time has been when we thought this admonition to the saints quite inappropriate, when we have supposed that christians had no teeth to devour their brethren with; or, in other words, that the love of God shed abroad in their hearts would always so control their carriage as to make them kindly affectionate one to another. Nor can we yet relinquish that opinion; but we have painfully learned that the children of God, when influenced and governed by the passions and corruptions of nature, evince very little if any of that love, either to God or their brethren, which ought to characterize them as the followers of him who is meek and lowly. The admonition at the head of this article was intended for

application; inspired by the Holy Ghost, it cannot be inappropriate; it must be applicable to the children of God, under some circumstances.

We have been led to some reflections on this subject in reviewing our last number, which was principally got, up during our confinement by indisposition, in consequence of which we were unable to give our usual attention to the selection of matter. Of the comparative merits of the parties it is impossible that we can be a competent judge; nor have we any disposition to sit as umpire in local matters of difficulty among our distant brethren. But this we do know, when things which involve the ministerial, moral, or christian character of our brethren are told in Gath, and published in the streets of Askelon, the daughters of the Philistines rejoice, and the daughters of the uncircumcised triumph. We would seriously appeal to our brethren and correspondents: is it in harmony with the rule of our faith and practice, and in accordance with the spirit of our calling, to vent our feelings to the prejudice of each other, through the columns of a public journal? Will such a course result in the peace of Zion, or the declarative glory of God? Is it calculated to bring aggrieved parties nearer to each other, and so promote and facilitate an amicable adjustment of difficulties? So far from securing any such results, all must see that a course of crimination and recrimination, sent out thousands of miles from the scene of action, will provoke resentment, if not retaliation, separating the parties involved so widely as to almost forbid the hope of final settlement. But, besides the effect immediately produced, in the alienation of the parties, such a disposition to publish, and, perhaps, exaggerate each other's faults, almost invariably places both parties in a very unfavorable and suspicious attitude in the eyes of distant readers. They are regarded as quarrelsome, sensitive, and, sometimes, even malicious. Nor is this all. Others are, however reluctantly, dragged into them; the editors and publishers of papers become involved. If, on the one hand, they refuse to publish the complaints of those who feel themselves aggrieved, they give offence, and are charged with a want of sympathy with their suffering brethren; and if they give wings to these complaints, anti, thereby, aggravate the difficulties, wound the hearts of brethren in all distant regions, and place a weapon in the hands of our inveterate and common enemies, who are ever ready to make capital of all the faults of the Old School Baptists, there also they are victims to censure, and also to the bitter consciousness of having acted in opposition to the spirit of the gospel.

We sincerely hope that in the future our brethren and correspondents will do themselves and us the favor to consider this matter, and they will show by their long-suffering, gentleness, kindness, and disposition to forgive one another as Christ has forgiven them, more of the image of the heavenly and less of the corruptions of the earthly Adam.

We wish not to be understood, however, that there can be no circumstances which will justify the saints in publishing their trials. The case, for instance, of brother _____ of Sing Sing, N. Y., as stated in his letter in this number, is one of the class which ought to be made known. He, for his faith in Jesus, and steadfastness in the gospel, is cast out from a church which once stood upon the ground of the gospel; but now being taken captive by the enemy and carried down to Babylon, hurls her anathemas at all who will not follow her pernicious way. A faithful history of the church in this nineteenth century, requires a record of the persecutions of the saints who continue in the apostles' doctrine, and of the corruptions of those who are turned away from the truth, and are turned unto fables. Such a history may serve as a warning to the people of God in all subsequent ages of the church. But, let not confusion and intestine war disturb the songs of Zion. Let the remnant whom God has saved from the general deluge of corruption, be employed in praising God and building up each other in their most holy faith.

THE BIBLE AND THE PUBLIC SCHOOLS.

NEW VERNON, N. Y., April 15, 1844.

THE same spirit that was manifested by the king of Babylon when he passed a decree that all his subjects should worship Daniel's God, is now manifested by a set of zealous religious fanatics in the city of Philadelphia, in their attempts to force the bible into the public schools as a text book, together with a set of teachers and books which favor their sectarian views. The passions of the common people are strongly appealed to by leading and influential clergymen, and large mobs are collected into public squares to hear the incendiary and infatuating declamation of the ringleaders of this fanatical party. By the wicked misrepresentations of those who profess to hold the spiritual guardianship of the nation, the common people are made to believe that an order has been sent over from the pope of Rome, to exclude the reading of the bible from our children; and the impression is attempted to be made that our children can have no opportunity of reading the bible, unless it is provided by law that *that* book shall be read in the public schools; but, how far is this from the truth? According to the constitution of our nation, and of all the states, all sects of religionists are recognized as having equal rights, none to be patronized by the government to the prejudice or proscription of others. The public schools are sustained at the public expense; the cost of them is raised, directly or indirectly, from all classes of the people subject to taxation, without reference to their politics or religion. It is, therefore, proscriptive, unjust, unconstitutional, and wicked, to apply the money of Jews, Pagans, Papists, christians or infidels, without their consent, to the support of any system of religion in which they do not all agree. This course of the clergy, striking, as it does, at the root of the civil and religious liberty, threatens our nation with all the horrors of speedy persecution, misery, and blood.

They talk much about *a bible without note or comment*, but still insist that the teacher and visitors of the schools shall comment upon the scriptures, and it is well known that no school book finds favor in their eyes, that is not corrupted by some of their religious opinions. What is the difference, whether the bible be introduced into the schools with note and comment printed and bound within its lids, or, that the bible be in one book, and the notes and comments in other books?

Is it not enough for every sect, that they be allowed to teach whatever system of religion they please, *at their own expense*? Why should any wish to monopolize our public institutions? If the Presbyterians, Methodists, or Baptists, wish to teach religion as a science in their schools, they have only to get up schools at their own expense, and the right is guaranteed to them by our constitution and laws; and, the same right belongs also to their papal and other neighbors; but it is as unjust to apply the money of the Papists to support Protestant sectarianism, as it would be to take the money raised by taxation from the Protestants, and apply it to teach the peculiar doctrines of the Roman Catholic religion. In neither case would it be any better than highway robbery.

While the fanatics of our age seem conscious that their religion must be established and maintained like that of their prototype, (Cain,) by violence and force of arms, we have reason, as Old Fashioned Baptists, to rejoice that "their rock is not as our ROCK, our enemies themselves being judges." "God is our refuge and strength;" and he "hates robbery for burnt offerings." His "kingdom is not of this world," not can its foundations be made stronger by human legislation, or its interests promoted by oppression, proscription, or falsehood.

Brethren, it is our firm conviction that the party which has been so long and so insidiously laboring to establish THE MAN OF SIN, in the union of secular and ecclesiastical power upon the ruins of our liberty, is now using all its power and influence to effect its wicked purpose, by corrupting all the

fountains of primary instruction in our country. Their object is to unite the public schools with the Sabbath and Theological schools, and bring them under the control of clerical aspirants. Let this be done, and the boasted freedom of America is gone forever.

LUKE X. 31.

NEW VERNON, N. Y., June 1, 1844.

“BROTHER BEEBE: – What do you think of Luke x., and first clause of 31st verse? As Old School Baptists, we profess to believe that nothing transpires on earth or in heaven, that is not under the direct supervision of Him who created all things; and yet, here is a declaration of the Savior, that, “By chance there came down a certain priest that way,” &c.

Yours, A. RICHARDSON.

Holland Patent, N. Y., March 10, 1844.”

WE discover nothing in this passage which, by a scriptural construction of our Lord’s words, can be made to bear against the doctrine held by all consistent Old School Baptists, viz: That God, our Creator, holds an unlimited government and providential control over every creature and all events, in the very nature of things we are compelled to believe, and that nothing can be so far in the distance as to escape the eye of Omniscience, consequently nothing can be by chance with God. But things may, and do happen to us by *chance*, for our thoughts are not as God’s thoughts. As the heavens are higher than the earth, so fr the thoughts and ways of God transcend those of us. Things by us unthought of, unlooked for, frequently transpire, and yet, nothing can transpire of which God had not a perfect knowledge from everlasting. “I return, says the wise man, “and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but TIME AND CHANCE HAPPENETH TO THEM ALL. For man also knoweth not his time; as the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time, when it falleth suddenly upon them.” – Eccl. ix. 11 & 12. The case of the man who fell among thieves, as mentioned by our Lord in the passage referred to by brother Richardson, is an exemplification of the words quoted above, that time and chance happeneth to all men. The man that went down to Jericho could not have forseen the evil that was to befall him on the way. Like fishes that are taken in the net, and like birds caught in the snare, he was taken and snared; his speed at running, his strength in fighting, his wisdom, riches, understanding, and skill, could not prevent the catastrophe, which, in the providence of God, awaited him. If fishes could forsee their exposure to the net, they could easily avoid it; and, if men possessed knowledge and wisdom like that of God, they would never go in the way of danger; but this they do not possess, and consequently they are subject to surprise and disappointment by what to them is *time and chance*. But who is prepared to believe that, because the man that went from Jerusalem to Jericho, did not know that there were thieves to be encountered, that God did not know that those thieves were there, and what they would do? If this was all chance with God, as it certainly was with the man, and with the priest, then where is the obligation of gratitude on the part of the wounded man to God, for sending the good

Samaritan that way at that time, and for touching his heart with pity, and providing him with all that was necessary to administer to the afflicted and wounded man?

The priest came that way by chance, i. e. not having any design to be there at that particular moment; probably would rather have passed by at a time when there was nothing to demonstrate his unfeeling heart. His passing by was also unlooked for by the man that was half dead; he had no means of knowing beforehand that the priest was to pass that way at that time ; but, how evident it must be to all who know the Lord, that God, who declareth the end from the beginning, knew all about it; and had designed all these circumstances, to show the wretched depravity of the Jewish priesthood, to admonish the children of his spiritual Jerusalem that they cannot go down from thence to Jericho with safety, and show that salvation is not of the Jewish priest or Levite, but of God that showeth mercy.

In all the vicissitudes of life, we find enough to impress our minds with the infinite disparity between God and men. At once, before his eye, all things which to us are past, present, or to come, stand present. In one comprehensive glance he surveys all things in heaven, earth, and hell, from everlasting to everlasting.

“Eternity, with all its years,
Stands present to his view;
With him there’s nothing old appears,
With God, there’s nothing new.”

The flight of angels and of sparrows are alike under his immediate supervision; the direction of a thunderbolt and the falling of a hair from our heads, the bursting of a bubble and the crash of worlds, are equally dependent on his decrees; the pillars of heaven tremble and are astonished at his reproof . He divideth the sea with his power, and by his understanding he smiteth through the proud: by his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways; but how little a portion is heard of him; but the thunder of his power who can understand?” – Job xxvi. 11-14. But O how different with us! We know not what a day nor an hour may bring forth. It is in this view of the subject we are to understand that time and chance happeneth to men, while no unforeseen event can possibly surprise the Lord our God. If one atom of created matter could transcend the bounds of God’s absolute government, and fly uncontrolled by his divine providence, millions of atoms might also fly at random, until all the atoms of which the whole creation is composed would escape his government. If one event, however minute and trifling it may seem to us, can come to pass without his knowledge or decree, who will prove to us that two events may not? and, if two, why not ten thousand? and, by the same rule, we could not prove that God possesses any real or absolute government at all.

THE BIBLE IN THE PUBLIC SCHOOLS

New Vernon N. Y., June 15, 1844.

“The last *Signs of the Times*, in speaking of the recent troubles in Philadelphia with the Catholics, takes sides with them. Is it not astonishing to see persons calling themselves Baptists, advocating

the claims of the man of sin and warring against freedom? Strange things are continually occurring. The Old School Baptists, seeing the influence which Bible instruction exerts upon the minds of the rising generation, and fearing total extinction should the human mind continue to expand with Bible culture, may well seek the aid of popery to exclude the heavenly Volume from schools, thereby forcing a necessity for explanation of the Scriptures from the acknowledged ignorance with which the Old School pulpit is filled.” – *Banner and Pioneer*.

There is little of candor and truth to be looked for from such papers as the *Banner and Pioneer*, nor do we consider their falsehood and slander against us of sufficient importance to merit a serious reply. But as the Old School Baptists in general are attacked, and the attack made upon the responsibility, not of the *Banner* only, but in behalf of the combined powers of the *American Protestant* and the *Native American* organizations, we are called on to examine the several charges made and implied. They are as follows, viz.:

1. Of speaking of the recent troubles in Philadelphia.
2. Taking sides with Catholics.
3. Calling ourselves Baptists.
4. Advocating the claims of the man
5. Warring against freedom.
6. Producing the occurrence of strange things.
7. Of fearing extinction from the expansion of the human mind through Bible culture.
8. Of seeking the aid of popery to exclude the heavenly volume from schools.
9. Of forcing a necessity of explanation of the Scriptures from acknowledged ignorance.
10. Of acknowledging that Old School pulpits are filled with ignorance.

These are grave charges, and they shall have a fair and candid examination in the order in which they are stated.

First. *Of speaking of recent troubles in Philadelphia.* It is true we have spoken of the incendiary movements of (Arminian and evangelical new schoolers) the popular clergy, in concert with the Native American party in Philadelphia, as “striking at the root of civil and religious liberty, and threatening our nation with all the horrors of speedy persecution, misery, and blood. That our apprehensions were well founded, subsequent events in Philadelphia have given fearful demonstration. The article in which we spoke of the troubles in Philadelphia, will be found in the 8th number of this volume, page 63, dated April 15, about four weeks before the occurrence of the riots, in which the pious clerical wire-pullers enjoyed a feast of blood and desolation, for the procuring of which they had taken the most unwearied pains. To determine understandingly of the amount of our offence in speaking of the inevitable consequences involved in the proceedings of the clergy and their companions, a few preliminary facts should be stated. It may not be generally known that a society has been organized in Philadelphia for some time, professing to be a Protestant association, composed of leading clergymen and laity of several popular workmongrel sects in that city. The professed object of this organization is, the suppression of Roman Catholicism. At the time this organization came into existence, the Catholics were peaceably enjoying the rights which the Constitutions of our states, severally and jointly, have solemnly guaranteed them and all other sects. The very organization of such an association under such circumstances, at such a time, and for such avowed purposes, shows the origin of that sectarian intolerance which occasioned the troubles of which we spoke, wrote, and published, for which we are now accused, and the counterpart of which presents a burning city and streets flowing with human gore.

That the Protestant party were aggressors in the disgraceful scenes, is very apparent from the fact that we warned them solemnly of the consequences of their proceedings from four to eight weeks before the volcano broke forth with such fearful violence in the city of *brotherly love*. And that the rebuke contained in the above article was hurled at us, for attempting to warn our readers of the subterranean fires which were ready to develop such frightful consequences. But scarcely had we incurred the resentment of that party and drawn forth their bitter invectives, when our prediction was realized; Philadelphia was in flames, and the blood of her slaughtered citizens was streaming down her streets!

For some eight or ten weeks before the riots, attempts were made to force upon *the public schools* of Philadelphia, by coercive measures, the reading of the *Bible, and other religious services*, for the evident purpose of provoking a war with the Catholics, or expelling their children from those public schools, *for the support of which Catholics as well as others were taxed*. To carry out their designs, and court the scene of blood which followed, the clergy of the city commenced the manufacturing of public opinion, by collecting large masses of uninformed people into public squares, and delivering incendiary speeches against the “infidelity” of such as were opposed to their proscriptive views, and at which the clergy led on the mob by intemperate, inflammatory declamation, representing to them that the pope of Rome had sent a bulletin to this country forbidding our children the use of the Scriptures, than which a more barefaced misrepresentation could not be uttered. While the New School clergy, and New School Baptists among the rest were thus piously laboring to oppress the Papists, and to overturn the liberal institutions of our country, the mercenary press of the city, including the political as well as the religious, were teeming with the most bitter invectives against the Catholics, and the most enthusiastic applause manifested by the fanatics. Little, however, could be done, even in this way, to provoke the resentment of the Catholic party, until many meetings were held, many inflammatory speeches were delivered, many falsehoods fabricated and uttered, and many excited young men and boys wrought to such ungoverned phrensy as to qualify them for whatever their pious leaders might direct. Thus stood the case, when having failed to provoke the Catholics to acts of serious violence, they adjourned their meeting to a neighborhood occupied almost entirely of Catholics, and marched down upon them with banners streaming with such pious and benevolent inscriptions as: “Down with the Catholics;” “Down with the Irish Papists,” &c. This last manoeuvre produced the desired effect. With this explanation, we submit the first charge for the decision of our readers whether we were justifiable in speaking of the troubles of Philadelphia?

Second. *Taking sides with the Catholics*. The position occupied by us in all that we have said or done has been uniformly to insist upon “equal and exact justice to all men without distinction of politics or religion;” a faithful adherence to the principles of the Constitution, and a sacred regard for the rights of all men, and a total and perpetual *severance of church and state*. Occupying this ground we have spoken out upon the subject involved, and we have said, and now repeat, that the Protestants have no right, either civil or divine, to oppress the Catholics; that they are no more justifiable in persecuting the Catholics than the latter would be in persecuting them. The same spirit which the Catholics have in past ages evinced in persecuting and putting to death such as they adjudged heretics, and which modern Protestants profess to repudiate, is the very same spirit which, in turn, now rankles in the veins of those who push on the war against Catholics. What the Papists have been in other times, or what they now are in other nations, is not the subject or present discussion; we have simply to do with them in the position they have occupied in the late scenes at Philadelphia. In regard to the faith, order, practice, &c., of the Roman Catholics, we do not know of a single point in which we can possibly agree with them; but, as citizens of America, contending for equal rights, and especially for the right to worship God according to the dictates of our own conscience, without proscription or coercive restraint, we

occupy common ground with them, and with the oppressed and proscribed of every religious distinction. For the establishment of the side which we occupy, the patriots of the American Revolution faced the thundering cannon; to secure for us this boon, they poured out their blood like water; to transmit this invaluable inheritance to posterity, they pledged their lives, their property, and their sacred honor; and as evidence of their sincerity, their bones are scattered upon the broad surface of our land, and now lay bleaching before our eyes upon ten thousand fields.

As citizens, the Old School Baptists are on the side of the Constitution of our government, and fearless advocates of equal rights. As Christians, we disclaim all connection with that kind of religion which depends on *Legislative enactments*, human power, the *public purse*, lawless mobs, or hireling priests, for its propagation or support. We profess, as Old School Baptists, allegiance to that *King whose kingdom is not of this world*, whose word is our law in all religious matters, and whose name is our defence.

Third. *We are called Baptists*. A name which was once better understood than at present, once applied exclusively to the followers of the Lamb of God, but now prostituted in many instances, as a cognomen to conceal the murderous spirit of those who “have gone in the way of Cain, ran greedily after the error of Balaam, and perished in the gainsaying of Core.” (Jude 11) The first man that ever bore the Baptist name was beheaded by the decree of Herod, and from the day he suffered, to the present, the history of the people to whom that name legitimately belongs, may be traced in characters of blood. The very doctrine for which we are now stigmatized by the New School, is identically the same that was held by John, by all the primitive church, and by a regular succession of Baptists from the days of John to the present. For the defence of Baptist doctrine John was beheaded, [he condemned Herod for taking his brother’s wife and marrying her – a thing condemned by all true Baptists in all ages. – Ed.] Christ was crucified, and the apostles suffered martyrdom; for this doctrine Roger Williams was banished from Massachusetts, and found an asylum (haven) among the savage tribes of Rhode Island, and there planted the first standard of real independence that ever waved over the American soil. Like John the Baptist, and like all other real Baptists, we both labor and suffer reproach because we trust in the living God. We hold the same doctrine and yet maintain the same order, practice the same ordinance, and suffer the same reproach, and, if the conductor of the *Banner and Pioneer* can show any just cause why we should not be designated by the same name, we will cheerfully relinquish it.

Fourth. *Advocating the claims of the man of sin*. This charge we hesitate not to pronounce utterly false; for, we as a people, and ourself as editor and publisher of this paper, have uniformly, uncompromisingly, and emphatically, disallowed all the claims of the man of sin. When the man of sin first presented his arrogant claims upon us, to fall in love with the new order of things, we resolutely withstood him to his face. When he attempted to palm upon us the gospel of Andrew Fuller, we contested every inch of ground with him and drove him from the field. When he claimed the right to qualify pious young men to minister to us, and our money to support their colleges for that purpose, we disputed the claim. And when they called on us to aid in forming and supporting missionary establishments, tract societies, Bible societies, Sunday Schools, and many other things of the kind, we refused to allow any such claims, until he should present us with an order from our blessed Sovereign. And even now that the man of sin claims our cooperation in the work of breaking down the republican institutions of our country, in making church property of our public schools, proscribing and persecuting that portion of our fellow-citizens who differ with us in religious matters, we still disavow his right, and still we hold “one Lord, one Faith, and one Baptism.” Even the claim of the man of sin, that we should be silent, and cease to expose his heads and horns, the mark in the hand and mark in the forehead, the deception of his signs and lying wonders, his image and the number of his name, we treat

him as we have always been wont to do, with the same decided coolness and determined opposition. If, by the man of sin, the writer in the *Banner* intends to identify the Catholics *exclusively*, (although we cannot see any ground upon which it can more appropriately be applied to them than to some others,) we demand, what are their claims? Have we, has the *Signs of the Times* advocated the supremacy of the pope? No! Have we embraced any one sentiment of doctrine or practice peculiar to that denomination? Certainly we have not. Upon what, then, does the *Banner* predicate this charge against us? Let him explain. We have contended, and we still do contend, that the Catholics as citizens of the United States, have rights, civil and religious, in common with Episcopalians, Presbyterians, Baptists, Methodists, Mormons, Unitarians, Universalists, and all other men; that no one order of religionists has a right to oppress, persecute, proscribe, or, in any way, infringe upon the rights of others. If this be advocating the claims of the man of sin, none but tories are exempt from the imputation.

Fifth. *Warring against freedom!* Dear reader, don't laugh. The subject is a grave one. The term freedom, in this case, is not, probably, to be understood according to the common acceptance of the word; by it, the accuser evidently means freedom to persecute and proscribe, and freedom for the one or more *class or classes of religionists to monopolize all our public schools, for the propagation of THEIR sectarian doctrines*. With that description of freedom, (a base perversion of the word,) we are uncompromisingly at war! The kind of freedom contended for by our opponents, as illustrated in the Philadelphia troubles, is simply this: All the inhabitants of that city are *taxed, according to their property, to support common schools for the education of the common people. Catholics, Protestants, and non-professors of religion, are interested alike in these schools*. Now the freedom demand by the proscriptive party, is that *they may introduce sectarian religious instruction into these common schools, and that those who dissent from such sectarian views, shall be compelled to stifle their conscientious scruples, and passively submit to have their children taught a system of religion in which they have no faith, and which is repugnant to their views, or sacrifice their rights in the schools, and suffer their money to go to support a kind of religion in which they have no more faith than they have in pagan mythology*. This is the freedom which was sought by the clergy of Philadelphia, and when the board of directors of one district in that city refused to palm this abuse upon the schools under their charge, the hue and cry was raised by the enraged clergy, and the mob was called out, the people inflamed, and, finally the city set on fire, and many citizens murdered for daring to dissent from this description of freedom. Freedom to enforce religious creeds at the point of the bayonet, to enforce their religion by such powerful arguments as were used during the memorable three days riot, in which two Catholic chapels and one Catholic seminary, with one or two hundred Catholic dwelling houses, stores, &c, were laid in ashes, and many human sacrifices were offered to the idol of sectarian bigotry and religious intolerance.

If to enter our protest then against the dishonesty and wickedness of robbing Catholics of their money by taxation, to support Protestant sectarian schools, and compelling them to submit to the injustice by force of arms, be at war against freedom; if to contend for equal and exact justice to all men without distinction of politics or religion; if to raise our voice and ply our pen in defence of the Constitution of our common country, and the constitutional rights, both civil and religious, of all classes of our citizens, whether born upon our shores or adopted constitutionally as citizens, be at war against freedom, then there may be some justice in the charge; but if, according to the common acceptance of terms, the writer would charge us of wishing to curtail or infringe the constitutional rights of any man, or set of men in the United States, then the charge is a base falsehood.

Sixth. "*Strange things are continually occurring.*" It is rather strange that the children of anti-christ, the Arminian daughters of the old mother of harlots, should engender such violent feelings of hostility

against their mother, when there is not a thing which they charge her with, but what they are themselves also guilty of.

Seventh. *Fearing extinction through the expansion of the human mind through Bible culture.* The editor of the *Banner* betrays a stupid ignorance of the Old School Baptists, or unblushing effrontery in asserting that they fear utter extinction from any cause, much less from the effect which Bible culture is likely to have in the expanding of the human mind! From no cause do the Old School Baptists fear extinction; the thing they know is utterly impossible. If all the wrath and lightning of wicked men and devils could annihilate them, they would have been extinct long ago! The God of Jeshurun is the Rock of their defence. He 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. Of them it is written, "Happy art thou, O Israel, who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency, and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places." Had this New School editor said that himself and brethren had hoped through their wicked perversion of the use of the Bible, to procure the utter extinction of the Old School Baptists, he would have spoken truly, for they have given the most abundant demonstration of that fact; but their hopes shall perish, for the mouth of the Lord has so pronounced upon them. But while we have nothing to fear in regard to extinction, we have just cause to look for oppression, persecution, and violence from the entire anti-christian interests under the whole heaven. "For, therefore, we both labor and suffer reproach, because we trust in the living God." Yet are we "In nothing terrified by our adversaries; which to them is an evident token of perdition, but, to us, of salvation, and that of God. For unto us it is given, in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."

Before we pass this item of New School railery, let us examine the composition of this terrible image, which the *Banner* man thinks has frightened the Old School Baptists so excessively, to wit: The expansion of the human mind *through Bible culture.*

By *Bible culture* we presume the writer would have us understand that kind of religious *drilling of the carnal mind* of man, instead of humbling the soul before God, as the work of the Holy Spirit invariably does, where souls are taught *of God*; will inflate with pride, arrogance, self-conceit, and vain boasting, in which religion is regarded as a *mere science*, which may be *taught* in our common schools, as easily as the rules of arithmetic or of the English grammar. This is what they call *Bible culture*, because they make use of the Bible as a *mere text book*, and put such *carnal construction* upon the Scriptures as contradict all that they declare. A Bible culture, in their use of words, consist in training up the children of our land, by means of Sunday and other sectarian schools, to receive *their peculiar views of doctrine*. The hypocrisy of their theory will appear, when we compare it with what the Bible plainly declares: "The words which I speak," says Jesus, "are spirit and *life*;" and His inspired apostle has informed us that the "*natural mind 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*." God has *hidden* these things from the wise and prudent, and revealed them unto babes; "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?" "Eye hath not seen, nor ear hath heard, neither have entered *into the heart of man*, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God?" Now, if it be admitted, 1st, that the Bible contains the words which God has spoken; 2d, that His words are spirit and life; 3d, that the natural man or human mind cannot receive the things of the Spirit;

4th, that they can only be known by special revelation of the Spirit to regenerated or spiritual people; how is it possible that *flesh and blood can communicate spiritual instruction to the human or natural mind*? It is preposterous, wicked, and blasphemous to utter such abominable things.

If it were possible to instruct the natural mind of man in the things of the kingdom of God, and by a *course of scholastic drilling* to make them understand the things of which the Scriptures testify, these Arminian pedagogues would be very far from wishing to force the Bible into schools, lest the *fallacy of their own creeds should be exposed*; but knowing as they do that a mere *theory of scholastic divinity*, or as they call it, of “Bible culture,” will make as many Catholics as Protestants, as many believers in deism, unitarianism, universalism, and many other isms, as it will of what they deem “orthodox” disciples, they are willing to use the Bible, as their father the devil has often done, to give currency to their abominable speculations. To prove beyond successful contradiction that there is no sincerity in their pretended veneration of the Bible, we challenge the whole brood of them to point out one single sentiment contained in the Bible which they do not deny; or one religious sentiment which they hold that is authorized by the word of God. A frightful example of this kind of “Bible culture” was witnessed in the expanding inflations of the human mind, in the late riots in Philadelphia, when the Protestant actors appeared in the streets with weapons of death in their hands, and loud professions of sacred regard for the Bible in their mouths, dashing furiously through the streets, and spreading carnage, distress and conflagration through the city; driving defenceless mothers and helpless children from their quiet homes, to wander off in the neighboring woods to evade the cruel vengeance of these professedly “Bible cultured” ruffins. Yes, without regard to sex, age or condition, the hoary-headed with the sleeping infant, were driven from their homes, and their houses burned, and in some instances husbands and fathers butchered in the presence of their weeping and agonizing wives and wretched children.

While we disavow all fear of extinction, or that one of Zion’s cords will ever be broken, or that one of her stakes will ever be removed, we confess that we have just grounds to fear that the cherished institutions of civil and religious liberty are soon to be destroyed; that scenes of bloodshed, unparalleled in the history of mankind [civil war], may justly be looked for. This kind of “Bible culture,” this stealing of the livery of heaven to serve the devil in, threatens a more terrible calamity than what has thus far been witnessed. The burning embers of that latent fire which has been kindled by professed veneration for the Bible, and abhorrence of the intolerant violence of Catholicism, is constantly being fanned by just such religious newspapers as, for more than eight weeks prior to the riot, labored incessantly to bring it on; and even now, while the voice of the blood of their butchered victims is crying to heaven for vengeance, plots and schemes are being agitated by the same combined interests to consummate their work of cruelty and death.

Eighth. *Seeking the aid of popery to exclude the heavenly volume from schools.* When, where and how have we sought the aid of popery for that or for any other purpose? The charge is as false as the source from which it emanates is base and degraded. The Catholics occupy the same ground in regard to making a mere school book of the Bible as the Protestant daughters, only the Catholics at this time in America manifest a far more tolerant and republican spirit. They contend for their rights to use their own Bible in their own schools, and are willing their Protestant offspring shall have the same privilege; but they object, and justly too, to being taxed to pay for teaching a Protestant version of the Bible in any school. They do not ask that Protestants or others should be taxed to support Catholic schools, or that Catholic Bibles should be forced upon the common schools; but they are unwilling that the Protestants should take such liberties with the common schools, as they are unwilling in return to allow them. The Protestants would think it very hard if the Catholic Bible should be adopted as a text-book in

the common schools, and they would immediately withdraw their children, if they could not support theirs for such schools; nor could they be censured for doing so. Why then are they so unwilling to do unto others as they would that others should do to them? But they tell us the Catholics have always been a persecuting, oppressive and cruel people whenever they have gained the ascendancy. This we admit: and so have the Protestants, invariably, wherever they have had the opportunity; and we could just as safely trust the one as the other with power to persecute. The very worst features of Catholicism that could be culled from the whole history of that people, would suffer very little by fair comparison with the late scenes at Philadelphia.

Ninth. *Forcing a necessity for explanation of the Scriptures from acknowledged ignorance.* The thought never entered our mind, that the teaching of what the Arminians call religion, or Bible culture, in the schools would or could supercede the necessity of preaching the Gospel by those whom God Himself has called to the work of the ministry; but it really appears, from the remark in the *Banner*, that this is one important object with them, to incorporate religion with the classics, and then forbid all but classical scholars preaching. Thus the proscription of the ministers of the Gospel whom God has called to the work, and who are generally found among the unlearned. But the poor scribber is much mistaken if he supposes that we require to force a necessity for explaining the Scriptures; a necessity is laid upon all such as God has sent, and woe to them if they preach not the Gospel; and the more they see of the machinations of men upon the subject the more do they feel constrained to “cry aloud and spare not.” But who has acknowledged that those whom God has raised up to preach His Gospel, because not versed in the classics, are ignorant? Truly they may be ignorant of many of the sciences – as also are these so-called preachers – they may be but poor scholars in the rudition of the world, but this they are not called to teach; their calling is of God, and they are required to speak as the Spirit shall give them utterance, not in the excellency of speech which man’s wisdom teaches, but with the ability that God giveth. The New School, Arminian, and work-mongrel preachers require the wisdom of this world that they may know how to use guile, and to handle the word of God deceitfully, to beguile unstable souls, and by feigned words and fair speech to allure, through much wantonness of the flesh, and make merchandise of their hearers. But the Old School Baptists, who have laid aside all guile and renounced the hidden things of dishonesty and desire not to walk in craftiness, have no occasion to learn the tricks of scholastic divinity, and they can well afford to be ignorant of that sort of science in which the New School make their boast.

But if our accuser means to insinuate that the preachers among the Old School are ignorant of the Gospel, of the work of the Spirit, he understands not what he says, nor whereof he affirms. If the men of the *Banner and Pioneer* would cast aspersions upon the ministers of the Old School, let them know that we do not have to manufacture our ministers, we receive none among us except such as we believe the King of Zion has raised up, called, qualified, and sent among us, and if they do not suit the New School, they are completely adapted to the sphere in which God has called them to move, and all the calumny and abuse heaped on them is only carrying on the war between the accusers and the God of Zion.



STRANGE EVOLUTION OF THINGS.

NEW VERNON, N. Y., July 1, 1844.

THOSE religious denominations which profess to protest against popery on account of the persecuting spirit of the papists have culled from the history of papal persecution the bitterest features of religious intolerance, and are now ready to wage a war of extermination against them, as though the same intolerent spirit in professed Protestants were more excusable than in the Catholics. Now, in the turning about of the tables, the once ferocious and persecuting Catholics are pleading for the perpetuity of the free and liberal institutions of our republican government; for the enjoyment of the rights of conscience, which we had supposed were secured to all classes of American citizens by our constitution; for liberty, in a boasted land of freedom, to worship God according to the dictates of their own consciences, and to educate their children without subjecting them to the corrupting influence of an opposite sectarian bias. The cause of christianity and republicanism is now plead with thrilling eloquence in our country by the papists, at the expense of blood and treasure, while the cause of oppression, anarchy, hierarchy, and intolerance, is supported by Protestant combinations, self-styled *evangelical*. (What a burlesque on the term!) Did Christ or his evangelists burn down the temples of the Jews or Pagans? Did he or they strive to establish their cause by incendiary appeals to the vilest passions of the most depraved? Did he or they lead on the ruthless mob to butcher down their opponents, and drench the earth with human blood? This designation, *truly evangelical*, is about as appropriately applied to the Protestants of the nineteenth century as was that of *his Holiness* to the pope at a former period.

Will not this state of things have a much greater tendency to augment the strength and numbers of the Catholics in our country than to carry out the designs of the persecutors? Can the common sense of the community fail to see that the spirit manifested by the Catholics during the late excitements at Philadelphia and New York is far preferable to that manifested by their oppressors. Read a few of the inflammatory articles in any of the popular religions journals, especially the "*Baptist Record*," of Philadelphia, and contrast them with such as the following, from the Catholic Bishop of Philadelphia, and then decide in which part may be traced the most legible traits of the man of sin.

From the *Public Ledger*, of Philadelphia, in time of the late riots:

To THE CATHOLICS OF THE CITY AND COUNTY OF PHILADELPHIA. The melancholy riot of yesterday, which has resulted in the death of several of our fellow-beings, calls for our deep sorrow. It becomes all who have had any share in this tragical scene to humble themselves before God, and to sympathize deeply and seriously with those whose relatives and friends have fallen. I earnestly conjure all to avoid all occasion of excitement, and to shun all public places of assembly, and to do nothing that in any way can exasperate. Follow peace with all men, and charity, without which no man shall see God.

†FRANCIS PATRICK,
Bishop of Philadelphia.
Philadelphia, May 7, 1844.

A PEEP THROUGH THE SCREEN

Or outlines of the plan by which a union of church and state policy is proposed to be effected in the state of New York, and, ultimately, throughout the United States.

NEW VERNON, N. Y., July 1, 1844.

FIRST. The establishment of a State Superintendent of Common Schools, who must profess strong and sincere attachment to the purest principles of Jeffersonian democracy, but in heart be a repudiator of the sentiments of that eminent statesman, that “*an absolute and lasting severance of church and state,*” together with “*equal and exact justice to ail men, of whatever state or persuasion, religious or political,*” are indispensable to the perpetuity of a republican and free government. Such a State Superintendent, subject to the influence of dominant sectarian prelates, and clothed with absolute and despotic power over the 10,375 school districts of the state, and from whose imperial decisions there is no appeal.

Second. The executive appointment of 67 County Superintendents, subject to the orders of the state dignitary, and under salary of sufficient amount to secure the success of the plan, as a matter of paramount importance. Let the dear people have as little as possible to do either with electing or rejecting these county officers, that they may be precisely what the State Superintendent would have them to be.

Third. To prevent the people from prying into the “*fair business transactions*” of this establishment, let a town superintendent be provided for every town and ward in the state, with sufficient pecuniary inducement to make him the pliant tool and surrounding echo of the state and county superintendents.

Fourth. Let the trustees of all the common schools of the state be bound by law and penalty, to confine themselves in all their official duties to the sovereign mandates of the army of superintendents, placed over them by the legislature, and vested with discretionary power to veto the official contracts made by the trustees in behalf of their respective districts, &c.

Fifth. Let \$59,600 be appropriated to the establishment of a Normal School, placed under the immediate supervision and government of the state superintendent, and the regents of the university, for the purpose of drilling all such as shall be allowed to teach schools in the state, until they shall duly understand what part they are to act in the work of sectarianizing every school in the state, and how to manufacture consciences for the young and rising generations, to be available at the ballot boxes at a future day.

Sixth. Let money be appropriated by the state, for the establishment of district school libraries, and let the state Superintendent recommend all the districts to purchase the books for the library from the firm of “Harpers,” of the city of New York, of which firm the present *pious* Native American mayor of that city is the principal, and let all books bought through the indiscretion of the trustees from any other establishment, be subject to rejection from the libraries by the State Superintendent, on complaint of any county, town, or ward superintendent, or on that of any other person of unquestionable popular piety.

Seventh. Let a District School Journal be published at the expense of the state; let it be subject to the will and direction of the State Superintendent; let it contain and bear to every district his imperial mandates with speed and dispatch, and let the balance of its pages be filled with able and eloquent reports, essays, puffings, &c., for the purpose of manufacturing public opinion in favor of our noble

Prussian school system; let the clergy also, so many of them as are really interested in the pious and benevolent work of proscribing their neighbors, and establishing a uniform kind of religion of their own peculiar sort, be allowed to write largely for the *Journal*, and, inasmuch as there are some badly disposed sects of Old School Baptists, Quakers, Jews, Catholics, &c., who may have conscientious scruples as to the propriety of reading said *Journal*, therefore, let a law be made and severe penalties annexed, to compel every district in the state to receive, preserve, and transmit to their posterity, the said *Journal* with its contents.

Eighth. As a convenient pretext for proscribing and persecuting those who believe that pure religion is a revelation from God by his Holy Spirit, and not a mere branch of education, and who are therefore opposed to the profanation of the bible to give currency to unholy and wicked intrigue and religious speculation, let a law be enacted, either by the legislature or by the mob, that all public schools shall have prayers said or read in them by the licensed and duly qualified proficient of the Normal Schools; that the bible shall also be read and expounded by them to the scholars, and that the singing of religious songs and hymns shall take the place of grammar and arithmetic in the schools. By this means, there is a fair prospect that our land, like the streets of Philadelphia, may be soon soaked in human blood, and the pious hearts of the projectors of this plan made to exult in the success of their enterprise.

Ninth. Let large and expensive conventions of the legal officers of this standing army be held, and let them avail themselves of the services of initiated guests of illustrious breeding, from other states and nations, together with members of the legislature, governors, sheriffs, lawyers, counselors, &c., all mingle in these assemblies, and let the consolidated wisdom of these conventions be employed in grave deliberations, upon the best anti most effectual means of securing the great end and design of this whole system.

Tenth. Let the religious journals of our own country, which are to be favored by the success of these operations, speak out in the highest accents of approval, and tell how very impious illiberal, impolitic and degrading it is to be found opposing such a system of pure and disinterested benevolence. And let the literary and the political presses of state and nation be suborned, to unite in carrying out these measures; that all who may wish for office, or power, of profit or honor, may be fairly warned and advised of what will secure their elevation.

Last. (But not of minor importance.) Let all who dissent from this project of piety and benevolence, be branded with infamy, and let all, “both small and great, rich and poor, free and bond, receive a mark in their right hand or in their forehead; that no man may buy or sell, save he that hath the mark, or the name of the beast, or the number of his name.”

Let the foregoing rules be attended to, and the day is not far distant when all that shall remain to us of that civil and religious liberty, for which our fathers perished in the field of carnage, will consist in a mere name, and the bitter recollection of what we have been. May heaven avert the storm that gathers over our heads.



CONGREGATIONAL SINGING.

NEW VERNON, N. Y., July 1, 1844.

THE editor of the *Baptist Record*, in remarking upon an article from another paper upon this subject, holds the following language, viz:

“This point has for some time been decided in our minds – the music from a scientific choir, is not any part of congregational worship. Let us have good singing in our churches, but let us have that kind of singing, in which all the congregation can “join with sweet accord, in hymns around the throne.” What would Paul and Silas think of the music in some of our churches at the present day?”

“It would be well for some churches to consider seriously the many objections that are urged against their choirs. They are such independent things, that there is no governing them.”

There are some other practices very common in the New School churches, to which we will call the attention of our friend Jewell. If he thinks that Paul and Silas would be surprised to find modern religionists worshipping with fiddles, and choirs of hired infidels, organs, and other machinery, what does he think would be their astonishment at witnessing the *railroad* improvements which have been made in preaching, in dispensing with the offence of the cross, in accommodating the doctrine, the manner, and delivery, to the taste and desire of the fashionable, polite, and wealthy of the world? What credit would they be constrained to award the “President and Directors, & Co.,” of the colleges and theological seminaries, for getting out such swarms of lilly-fingered orators for our velvet cushioned pulpits? And praying too; should Paul and Silas, who, in their day, knew not how to pray as they ought, but had to depend on the Spirit to help their infirmities, govern their desires, and direct their affections, when they come to hear our modern scientific clergy say or read their prayers to the gods of missions, of Sabbath schools, and of other modern religious inventions; prayers performed by quantity in the latest fashion and most popular style, the value of which to be estimated in dollars and cents? What would be their opinion of baptism performed in tubs and cisterns, in the basement of the meeting house, with apparatus to warm the water in cold weather? Of the substitution of cold water for wine in the administration of the Lord’s Supper Of religious fairs, with their apparatus of wheels of fortune, sham post offices for the sale of love letters, lottery, and other pious gambling, in aid of the Lord’s treasury? Or should these two Old School Baptists, after coming out from the inner prison where their feet had been made fast in the stocks, be ushered into a Baptist Religious tea party, to regale themselves on ice creams, hot oysters, prize poundcakes, and sweetened water, in contrasting the present with the past would they not involuntarily exclaim, “*O tempora, O mores?*”



SCENE OF THE LATE RIOTS.

NEW VERNON, N. Y., July 1, 1844.

RETURNING from our late visit at the south, we called at Philadelphia, and in company with brethren Trott, Leachman, Conklin, Doland, and others, passed through those parts of the city which show the most melancholy marks of the violence of the late riots. About one hundred buildings had been destroyed, including two of the most magnificent houses of public worship in the city, and one Catholic seminary; the balance of those heaps of ruins had been the peaceable residences of about two hundred families of, generally, the poorer classes of the Catholics. Of these families we are told some are believed to have perished in the flames, not being allowed by the infuriated mob to leave their burning houses; some of those who were so fortunate as to escape the fury of the conflagration were shot down in the streets by professedly Protestant Native Americans, and others, including males and females, infants and hoary headed, decrepit and infirm, fled to the neighboring woods, where some of them remained, without shelter, without succor, without bread, and without sympathy, for several days and nights, being afraid to show themselves to their enraged persecutors.

What a paragraph must a faithful record of this affair present in the history of the nineteenth century! Should it not be written in letters of blood, to show in future generations that the Protestants, when in the ascendancy of might, can be as cruel, as revengeful and as desperate as Pagans or Papists of any country?

Oh, the hypocrisy of these wolves in sheep's clothing! Who, under the base and wicked pretence of zeal for the bible, of love for liberty, and ardent desire for the good of mankind, could for eight or ten weeks labor with the most indefatigable zeal and perseverance to bring about those painful, disgraceful, and heartrending scenes. Well did they shudder at the sight of those fearful words which were left perfectly legible upon the walls of the ruined building, "THE LORD SEETH," and cause the same to be erased. The same consciousness of burning guilt, which caused the knees of Belshazzar to smite one against the other, led them to build a screen before the walls of St. Augustines, and hide their guilty faces, but no erasure of the writing on the wall, or fencing built before the house can hide their wickedness from the scrutiny of an avenging God. "THE LORD SEETH."

CREEDS AND CONFESSIONS.

NEW VERNON, N. Y., July 15, 1844.

IN this paper will be found a letter from brother Conrad, of Kentucky, dissenting from some part of our reply to brother Buckley, of Alabama. We are sorry that our remarks have been understood as involving a reflection upon any of our churches or brethren, as nothing could have been more foreign to our intention. So far as we are prepared to answer the first interrogatory of brother Conrad, we believe the practice of writing a brief summary of the faith held, is very general among the Old School Baptist

churches, but a practice by no means peculiar to them, but equally common among the New School, and nearly all orders of professed christians; but the practice we believe is not universal among the churches of our faith. It was not our design to denounce the practice, or find fault with the brethren who think them necessary, nor even to insinuate that such brethren as adopt them thereby reject the New Testament as a rule of faith and practice, or think that look insufficient (when duly understood) to thoroughly furnish them to every good work. So far from entertaining such an opinion of our brethren, or of any of them, we are satisfied that their motives are to guard against innovations, heresies, disunion and confusion. In coming together in church fellowship, nothing can be of more importance than harmony; two cannot consistently walk together if they be not agreed. One Lord, one faith and one baptism must be acknowledged, received, professed and practiced, to distinguish the church of Christ from the various branches of anti-christ. The fellowship of the saints also rests on the same basis as at the day of pentecost, when “they that gladly received the word were baptized, and they continued steadfastly in the apostles’ doctrine, and in breaking of bread, and in prayers.” – Acts ii. 42. We are aware that many designing men, in order to lead the saints into some new theory, and away from the simplicity of the gospel, have commenced their work by denouncing creeds, confessions, &c., and have professed great attachment for the bible as an infallible rule; and others again, to bring about an unlawful amalgamation of the saints with the children of the bond-woman, have taught that a particular set of views are of little or no importance, and consequently all discriminating confessions should be laid aside. To protect the saints from confusion and disorder therefore, our brethren have in most instances, at the organization of churches, prepared and adopted a written declaration of what they understood to be the doctrine and order of the gospel, as taught in the scriptures.

But brother Conrad will inquire why “we, for ourself, are getting more and more out of favor with written creeds, confessions of faith,” &c.? In answer, we respectfully submit The following reasons, viz.:

First. The Old School Baptists are coming to be much less in need of written creeds to distinguish them than formerly, by their conformity to the New Testament as their only and all-sufficient rule of faith and practice; while every other sect and denomination are departing further and further from even the form of sound words. The time has been when the several branches of anti-christ professed as strict a regard for the scriptures as a rule of faith as the Baptists did; while at the same time they construed the language of the divine record to mean the very opposite of what we were taught by the Spirit to understand; but the time has now come in which they publicly disavow such regard for the bible as a rule, and take the ground that the scriptures were only designed as a general outline of what God requires, and that the ingenuity of man is to be taxed to fill up the blank, by co-working with God, in contriving ways and providing means for the more effectual execution of the divine will and salvation of sinners, and that many things, for which there is neither example or precept in the bible, are of more importance in the work of saving sinners than any thing which the bible contains. Hence a strict adherence to the New Testament is at this time a more prominent and distinctive badge of our peculiar faith, than all the written creeds and confessions that were ever written by uninspired men could possibly be.

Second. Our next reason is, that whatever written creeds have effected in preventing innovations and confusion in our churches, they cease to be effectual at present. A vast number of the New School churches of our acquaintance have as sound and unexceptionable articles of faith as ally we have ever found written among the Old Fashioned Baptists; and yet run as greedily after the error of Balaam as any of the arminians of the present age; so that the very creeds which were designed to preserve the church from a connection with heresies and heretics are used for the opposite purpose, and churches

which have gone quite over into New Schoolism are retained in our associations, because they still retain the written confession of faith in their church book, and annually preface their associational letters with a copy of their original confession, thus rendering themselves perfectly invincible by fortifying themselves with the same confession of faith which we also hold.

Third. We are more and more convinced by our own observation that there is no valuable object secured by the use of written creeds, which is not equally secured to every gospel church by a direct reference to the word of God. Is it said, “But we differ in our construction of the word of God?” The same may be said of creeds; the truth is, those who would cavil with the scriptures would cavil with the best creed that was ever written by uninspired man.

Fourth. There is a very great discrepancy in the written confessions in use among those who are perfectly agreed in their understanding of the scriptures. It has not been uncommon in some of our association where the churches were in the most perfect apparent harmony and fellowship, to find in their different versions of the leading sentiments laid down in the preface of their letters an entire want of harmony. We have something like a bushel of such documents which have been sent us for publication at sundry times and from divers places; were they all spread out in the columns of the SIGNS, they would do for more to confuse and obscure the real sentiments of Old School Baptists than to elucidate and make them plain.

Fifth. Without imputing anything improper to brethren, churches and associations, the writing of a creed to be made binding as a standard of faith, does seem to us to imply what none of our Old School brethren wish or *dare* to say, viz.: That the New Testament is not a complete and sufficient rule of faith and practice to the saints of God. If complete, it cannot be improved; if sufficient, nothing more is required.

Sixth. The practice of adopting creeds written by uninspired men, did not originate with the church of God; nor is the practice authorized upon any express or implied command of God, or example of the primitive church. Nothing was required to identify the primitive church more than their strict observance of all things whatsoever Christ had commanded. A confession and profession of faith was required to be made verbally by every person on application for fellowship and membership in the church; on such profession they were received and baptized, and as long as they held fast this profession of their faith by walking conformably to the gospel, they enjoyed the apostles’ fellowship. And it is our honest impression, that the best confession of faith that can be adopted at this time, should be much more plainly written than with ink and paper; there is a way of showing our faith by our works, by our attachment to the cause, our submission to the government of Jesus, our love to the brethren, our close conformity in word and doctrine, and in faith and practice to the New Testament, more effectual than all the written parchments dictated by councils of good or bad men since the apostolic age of the church.

“So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine.
Thus shall we best proclaim abroad
The honor of our sovereign God.”

A written creed may be carried in our pockets, while our hearts are far from righteousness; but the faith of God’s elect must exist in the heart, exercising its governing power over those whose happy privilege it is to possess it.

We cannot agree with our correspondent in his application of Romans i. 31, for we have no idea that the characters there described were ever guilty of breaking any covenant entered into by or obligatory upon the members of a gospel church; the violation of any contract is a species of covenant breaking, and as it is required of every one, in uniting with an Old, School Baptist church, to promise conformity to the New Testament, as the only infallible rule of faith and practice, any departure from that rule, even by substitution of other rules, is so far covenant breaking, and any departure from the scriptures as a rule is so considered, and so treated by our Old School churches, when satisfied that such is the case, whether the thing in which the offending party has offended be named in a set of articles or not.

The confusion alluded to in the church at Corinth, (1 Cor. xiv. 26) was not to be prevented by written confessions, but by a strict observance of the directions which the Holy Ghost gave them by this inspired admonition of the apostle; otherwise, when they came together each might have a creed, each a confession and each a summary of faith, which might possibly differ as widely as the psalms, doctrines, tongues, revelations and interpretations of which Paul complained. This admonition goes rather to show the necessity of keeping everything out of the church that is not plainly authorized, than to show the necessity of additional psalms, doctrines and interpretations. Written confessions, as defined by brother Conrad, are written interpretations of the word, and show the peculiar doctrine embraced in the confession. Let each come together with his written creed, and what would they lack of the confusion which existed among the Corinthians?

Our brother inquires, if we were called to assist in the organization of a church, and we should find the constituents destitute of a written summary, whether we could report them perfectly joined together in the same mind, judgment, &c.? If we should find them perfectly joined in all things contained in the New Testament, we could. But, in our judgment, they might have a set of very clear articles of faith, and each sign his name and pledge himself to abide by them for ever; and still in our estimation lack that perfect unanimity which we consider essential to the fellowship of the gospel. We would not measure them by their written creeds, but by the measuring reed with which John was commanded to measure the temple of God, and the altar, and them that worship therein; (Rev. xi. 1) and if we should find the city four square, having twelve foundations and twelve gates, and in all things agreeing with the measurement of the reed, we would not dare pronounce her deficient because she had no written creed other than the bible.

Brother Conrad entirely mistook our use of the words, "But who shall dare to say that the New Testament is not a sufficient standard of faith and practice?" in his inference that we designed to charge our brethren with denying the sufficiency of the New Testament as a rule. The church in which we hold our membership, and both churches to which we statedly preach, have written summaries of their faith, and we believe that it would be hard to find any churches in our country who more firmly believe that the New Testament is an infallible, complete and sufficient rule of faith and practice. So that according to his construction of our words, the charge would have fallen heavier upon our own head than on his or any of those brethren who held written confessions, without regarding them in the light in which he understood us to regard them.

It is true we do not regard the Old Testament as a rule of faith and practice to the gospel church, or our faith would still be looking for a Savior to come, and still we should practice the service of the worldly sanctuary, and perform the carnal ordinances of the old dispensation. With this distinction brother Conrad is not only with us, but has carried out his views in clearer language, in "declaring that the scriptures are the only proper rule of faith and practice, and in his profession of faith he only makes a declaration briefly of what he understands to be contained in the New Testament." In this, if we

understand our brother, we are perfectly agreed. We not only hold that it is lawful for the disciples of Jesus to declare frankly what they understand the scriptures to teach, but that it is their duty to do so; and this we intended to express in the words which he quoted from us, viz: “Brethren cannot too well understand each other in regard to their faith and practice.” Certainly such declaration does not require them to disown the New Testament as their only rule.

The want of harmony which brother Conrad inferred, between our remarks, and much of our published writings, and our practice, and above all, in what he understood to be an implied rejection of our brethren and their sentiments, is altogether owing to his understanding us differently from what we designed to express. If there is any implied discrepancy between our doctrinal views and those of our brethren in Kentucky, and other places, we are not aware of it; and certainly our brethren abroad have had abundant opportunity to know of our doctrine and practice for the last twelve years.

In regard to Christ’s having quoted from the Old Testament, and Matthew, Mark, Luke and John, writing, &c., brother Conrad will not say that these were like the saints of the present day, uninspired men; nor do we believe our brother would be willing to give modern written opinions, even of the best of men, an equality with what was written by immediate inspiration of God.

Brother Conrad says all that we write or preach is our creed, and confession of faith, &c. Very true; but not in the common acceptation of these terms; in this qualified sense of creeds and confessions, we not only admit the propriety of them, but we consider it the bounden duty of all the children of God, as opportunity is offered, to declare verbally, or in writing, what God has taught them, and thus contend earnestly for the faith once delivered to the saints.

Perhaps we have written sufficiently upon this subject for the present, and we sincerely hope that our explanation may be satisfactory to brother Conrad, and to all others who have been hurt with us. We certainly did not intend to start any new game for controversy. When we wrote to brother Buckley we wrote as we believed, and called on our brethren to examine the subject for themselves, and not trust to our views. Brother C. has complied with our request; he has written frankly, and we think in the spirit and temper of the gospel, and we hope that all that has been written by us both, may serve to edify, and at least lead our brethren to inquire at the holy oracle.

REVELATION XII. 4.

NEW VERNON, N. Y., July 15, 1844.

“Who is like unto the beast? Who is able to make war with him?” – Revelation xii. 4.

WE copy the following extracts from the District School *Journal*, the official organ of the State Superintendent of Common Schools, that our readers may know what are the doctrines held by those who are put in authority over the consciences of the people of this state.

The first of these extracts is from an article upon “District Libraries,” in which the writer proposes the union of the districts to form town libraries, and as the “dear people” are not thought to have sense enough to know what books will suit them, the duty of selecting suitable books “devolving, as it too

often must, upon those who are not possessed of the requisite qualifications to discharge this responsible duty in the best manner, an irreparable injury may unconsciously be inflicted,” &c. The remedy suggested for this evil, is “for the trustees to commit the selection and arrangement of the library to such individuals, as, from their education, judgment and pursuits, would be best adapted to execute the trust with fidelity and ability.” Or in the event of merging the district libraries into town libraries, the town superintendent may relieve us from the responsibility of thinking and acting for ourselves! The main drift of the whole article goes to show that the library system is designed, like all the other wheels of the unwieldy machine, to religionize our schools from educational to sectarian purposes. The writer speaks of the munificent liberality of the state! Pray what has the state done so munificently? They have squandered away more than one million dollars of the people’s money, in donations to colleges and academies, on officers and pensioners, without their consent, and for no valuable purpose what ever, but rather to burden them with grievous taxation, and subvert their dearest liberties, while not one cent of all that munificence comes from the pockets of those agents of the state who claim to be the benefactors of our country.

The second extract is from an article written by a member of the British Parliament, an European aristocrat, one of the nobility of England! The doctrines of foreign lords amid nabobs are carefully selected and palmed off upon the sous of liberty, who are denounced as incapable of thinking and deciding for themselves. Thomas Wyse, Esq., M. P., decides that physical and intellectual training, such as Thomas Jefferson, George Washington, Benjamin Franklin, Patrick Henry, and a thousand others of the greatest and best men that ever lived in our country had, without moral education, by which, as he himself defines his use of the word moral, he means religion and christianity reduced to a mere science, is pernicious, it is providing for crimes and dangers, intrusting with power with the certainty of its being abused. What was the religious education of Washington, Jefferson, Franklin, Henry, and of nearly all the great patriots and able statesmen of our country? The very kind now denounced through the official journal, as pestilential; as that in which the glory and beauty of civilization is set up to be dashed to pieces by the “evil spirit,” (the devil,) “the pestilence of a high taught but corrupt mind – blowing where it listeth.” Really this is large talk, to be addressed to the people of the state of New York. It is in substance this: If by educating the rising generation we cannot learn them religion as a science, if we cannot change their hearts, and implant in them the immortal principle of reigning grace, it is decidedly wrong to educate them at all! But why do not the publishers of the *Journal* quote the strong arguments of the Papists in favor of scholastic divinity? That sect, whose doctrines they profess so strongly to repudiate, have gone largely into the business of religious education. Witness the number of their monasteries and Jesuitical schools; and yet, it is well known, that from the school of Alexandria, to the religious schools of our own day, the bearing that all such schools have had upon the world has been uniformly despotic, unnatural and cruel, involving cities in flames, and whole continents in human gore.

But after all, does not this English dignitary betray what it would have been policy, for the present, to conceal, when he says explicitly, “when I speak of moral education, I imply religion; and when I speak of religion, I speak of christianity.” Let those who value their social, sacred and religious rights, look well to it; this doctrine is endorsed by the editor of an official document of state, which no school district is at liberty to refuse to receive on penalty of the law. Yes, the editor says this very article “is full of instruction, and replete with the most sound views of educational philosophy.”

The third and last extract which we have made from the columns of the *Journal*, and on which we have room only for a few brief remarks at this time, is more definite than the others in specifying what is intended by moral or religious education. Mr. Randall says among other things which should be taught,

“he” the pupil, “should early be taught to recognize the supremacy of the moral sentiments, the dictates of duty, the voice of God within his soul.” Besides this, our children are to be taught, by the schoolmaster, to interpret the will of their Creator; and the teacher is admonished to pour well the deep responsibility which his office involves, &c.!

How blind to all that is spiritual must they be who do not know that such lessons as are in this extract assigned to the district schoolmaster to teach the children of his charge, are such as all the angels in heaven cannot teach, and such as neither unregenerate children or adults can possibly learn, until they are born of God, and taught by his Holy Spirit. What conception can the writer of that sentence have of the voice of God? At the sound of which worlds sprang into existence; that voice which is as the sound of many waters, and of mighty thunders; that voice at which the strong pillars of heaven tremble in astonishment, at which the head-long billows of the sea, and the loud tempests are hushed to silence, at which the dead shall rise and come to their final judgment, in describing it as a something over which a common country schoolmaster, if taught himself at a Normal School, may render effectual, or teach his young disciples to know, to manage, and to render effectual. Hereafter we shall resume these remarks, if the Lord will it.

Here follow the extracts from the *District School Journal*, July number, 1844., pages 14 and 15:

“The hill of science is, indeed, but a barren heath, until it is adorned with the perennial fruits of christian morality, and the rich flowers of imagination, taste, and refinement; and it is impossible that we should contemplate its steep ascent with pleasure, until we can indistinctly, at least, discern its expanding beauties, and comprehend in some measure, the rich variety and wide extent of view which it presents on every side. The munificent liberality of the state has provided us with the most ample means of accomplishing this desired result, and it only remains for us to appropriate and apply those means as to secure the utmost attainable mental and *moral* advantages.”

Extracts from a work of Thomas Wyse, M. P., in the *District School Journal* of July, 1844., page 115-16:

“The education which confines to the desk or chapel is a very partial education; it is only a chapter in the system. It is pernicious; it is a portion only of the blessings of education. if such be the result of separating physical and intellectual education, how much more so of dividing intellectual and moral. It is laboriously Providing for the community dangers and crimes. It brings into the very heart of our social existence, the two hostile principles of Manicheism; it sets up the glory and beauty of civilization, to be dashed to pieces by the ‘evil spirit’ to whom it gives authority over it. It disciplines the bad passions of our nature against the good, making lien wicked by rule, making vice system, intrusting to the clever head the strong hand, and setting both loose by the impulse of the bad heart below. The omission of physical education renders the other two ineffective or pernicious; but the neglect of moral education converts physical and intellectual into positive evils. The Pestilence of a high taught, but corrupt mind, blowing where it listeth, scathes and sears the soul of men; it is felt for miles and years almost interminable.”

A reading and writing community may be a very vicious community, if morality – not merely its theory, but its practice – be not made as much a portion of education as reading and writing. * * * When I speak of moral education, I imply religion, I speak of christianity. It is morality – it is conscience *par excellence*. Even in the most worldly sense, it could easily be shown that no other morality so truly binds, no other education so effectually secures even the coarse and material interests of society. The economist him self would find his gain in such a system. It works his most sanguine speculations of good into far surer and more rapid conclusions, than any system he could attempt to set

up in its place. No system of philosophy has better consulted the mechanism of society, or joined it with a closer adaptation of all its parts, than christianity. No legislator who is truly wise, no christian, will for a moment think, for the interests of society and religion, which, indeed, are one, of separating christianity from moral education. It would be quite as absurd as to separate moral education from intellectual. But this is very different from sectarianism.”

From the same number of the *Journal*, page 116, we take the following extract from a work by S. S. Randall:

“He” the pupil, “should early be taught to recognize the supremacy of the moral sentiments, the dictates of duty, the voice of God within his soul; and that he may rightly understand and intelligently interpret the will of his Creator, his intellect must be stored with the rich treasures of knowledge; his perceptions of truth rendered clear and undisturbed; his faculties of analysis, discrimination, comparison, and reason, kept in constant, regular, and healthy exercise; and every admixture of error carefully removed.”

“Let the teacher, then, ponder well the deep responsibilities which his office involves. Let him reflect that to him is committed the direction, in a good degree, of the future destinies of immortal beings, fresh from the hands of their Creator, and entering upon a career of existence which is to know no termination.”

THE BIBLE IN THE PUBLIC SCHOOLS.

NEW VERNON, N. Y., August 1, 1844.

“The editor of the SIGNS OF THE TIMES, the organ of the Old School Baptists, attacks in no very mild terms or gentle spirit, the recent meeting of Protestants of various denominations in Philadelphia, to oppose the attempts of the Papists of that city to banish the bible from the common schools. He deems their proceedings fanatical, sympathizes with the Papists in their efforts to discard the bible, and if we comprehend him aright, which is sometimes a matter of difficulty, think that is not a fit book to be read in school, and that the compilations for the use of schools ought to have no religious matter in them. Well, strange things will sometimes occur. A professed Baptist joining with the Papists in preventing the use of the Bible in schools! That interdicted book tells us, in that same day Herod and Pilate were made friends.” – *Rel. Herald*.

One would suppose on reading the above article, that the editor of the *Herald* was an admirer of mild terms and gentle spirits; but with all his courtesy and gentleness, it will be seen that he would gladly make the SIGNS OF THE TIMES the official organ of all Old School Baptists, and hand us as a body over, with the proscribed Catholics, to the tender mercies of the “Protestant Association” of Philadelphia. Because the Old School Baptists are not ready to take the bible in one hand, and the incendiary torch in the other, and with the Protestant Association, put all civil and military power of our country at defiance, trample under foot the constitution and laws of our country, and butcher down such as they may mark as heretics, we are charged with discarding the bible, and joining with the Papists in preventing its being read. The editor of the *Herald*, who for the last twelve years has been familiar with the peculiar sentiments of the Old School Baptists, will find it difficult to conceal the baseness of his

insinuation. He knows full well, that our unyielding attachment to the scriptures, as our only rule of faith and practice, has made us the objects of his cruel hate and bitter aspersions, from the day that a company of Old School Baptists, at their meeting at Black Rock, Md., refused any longer to recognize him and his New School associates, as Baptists of the primitive order, because they had gone out from us, and had left the order of the gospel, and embraced heresies to which we could not subscribe. And well he knows, that at any moment since that separation, the New School Baptist would gladly have ceased their hostilities against us, if we would but consent to lay aside our bibles, and adopt their rules.

Much pains had been taken by the Protestants to represent the Catholics as the aggressors in the late frightful riots of Philadelphia. But how stand the facts? Whatever the history of that sect may show of persecutions and cruelties in former times and in other countries, no spirit of insubordination to the laws of our country, or disposition to invade the rights of other sects, had been manifested by them, to draw down the wrath of their neighbors; when an alliance as anti-christian as it is anti-republican, was entered into by several of the most popular, powerful, and influential denominations, and New School Baptists among the rest, expressly to suppress Catholicism in the United States. We appeal to all who retain one spark of that patriotism which glowed in the bosoms of our revolutionary sires, is it either republican or christian for any number of religious sects to unite their energies to proscribe and exterminate another sect? Was it not the design of the founders of our government that all men should have equal rights, in regard to their religious privileges? The very foundation of this “holy alliance,” or unholy alliance, was in itself an aggression; but here it did not end; vast sums of money were collected, printing establishments called into requisition, missionaries employed, and numerous public lectures were given to excite the people against the Papists, as citizens, for this was the only vulnerable point of attack; as professed christians they held no doctrine or practice which could not be found also among these very Protestants which had leagued themselves against them.

As citizens, the Catholics were taxed in common with others for the support of our government, and were entitled to an equal representation in that government; not as Catholics, but as citizens; but the Protestant Association, by whom, also, the Native American party has been originated, made a direct attack upon their rights of suffrage, and required even a change of constitution, which was framed by our fathers, and established at the expense of blood and treasure, in order to disfranchise the Catholics.

It is urged, the Catholics had attempted to expel the bible from the public schools, and deprive our children of the use of that blessed book. But is this a fair statement of the case? By no means. The truth is, the Catholics and the Protestants occupy the common ground, in relation to the matter of teaching their religion as a science, only the Protestants insist on using the Catholic’s money, without their consent, to teach the science of their religion, and the Catholics demur, and plead the constitution of the country for their protection. The Protestants are not willing to be taxed to teach the Catholic bible to their children, and the Catholics also protest against being compelled to support a bible and system of scholastic divinity in which they do not believe. Then where is the difference? If the one party are justifiable, then, so are the other. Let those who have become exasperated against the Catholics for objecting to support schools where the king James translation of the bible is used and Protestant doctrines are taught, ask themselves the question, whether they would willingly have our schools use the Catholic bible, and teach the Catholic religion? We would die before we would submit to it; why then impose upon them an injury which we consider worse than death?

While Mr. Sands, of the *Herald*, would charge upon the SIGNS OF THE TIMES, and upon the Old School Baptists, a union with Catholics, like that of Herod and Pilate, the charge returns to its legitimate source. The SIGNS, and the Old School Baptists, have no connection with any kind of

religion, Catholic or Protestant, Jew or Pagan, that can be taught as a science. We give to none of them a preference; we discard them all alike, while we hold and profess that religion which is purely a revelation from God, by his Holy Spirit, which we received not of man, neither were we taught it but by revelation. That religion of which it is written, “they shall no more teach every man his neighbor, and every man his brother, saying, know the Lord;” that in which they shall be all taught of God, from the least of his covenant children even unto the greatest; that which is absolutely hidden from the wise and prudent, and revealed unto babes, because so it has seemed good in the sight of our God.

We are aware that the teaching religion as a science in the public schools, was the ostensible bone of the contention in Philadelphia; but the Catholics are as willing to teach religion as a science as are the Protestants; the latter are indebted to the former for the practice, the theory, and the art of scientific divinity. The dispute is as to which religion shall be taught. The Catholics have private schools, convents, &c., where their religion is taught according to their interpretation of their own bible, and at their own expense. The Protestants also have their divinity schools. Let these schools be sustained by those who have use for them, and there will be no cause of contention. In a city like Philadelphia, there are among the taxable citizens, Catholics, Protestants, Jews, Friends, and Old School Baptists. These sects are all taxed to support a common school, and all have children which they wish to have educated. Confine these schools to strictly educational purposes, and all may realize the benefit; but the moment these schools are seized upon as church property for sectarian purposes, they cease to be useful, and become the fruitful source of contention, and ultimately of persecution. Wrap it up as we may, if we make a study of the common version of the bible a part of common school education, we violently rob the Jew and the Catholic of their money, and their rights, which are dearer still, to support our religion; nor can this difficulty be remedied by the substitution of any other bible or oracle. The only plan then upon which public schools, supported by legal provisions, can possibly be sustained and made useful to all classes, without proscription or discord, is to restrict them to their appropriate sphere; to teach in them what properly belongs to the various branches of literature. There is room enough for all to enjoy their conscientious rights in our country. Those who wish to teach their religion as a science, are at full liberty to establish schools of their own, distinct from the common schools. The Catholics may have their converts, their daughters of every Protestant name can have their Sunday Schools, colleges, and theological schools, and leave the church of Christ under the instruction of Him who taught as never man teaches. Dearly as we love the bible, we cannot consent to rob our neighbors of their rights nor of their money to teach it to our children. We love it too well to so grossly violate its instructions. The Lord hates robbery for burnt offerings.

In conclusion, we will appeal to the editor of the *Religious Herald*, and to the “Protestant Association,” is there not a fearful responsibility resting upon you, stained as you are with the blood of those victims which have fallen in the two late riots at Philadelphia? Go feast your guilty eyes upon the mangled bodies whose massacre you have occasioned, count the number of distracted widows and wretched orphans you have made; survey the ruined walls of those churches as they were called, which your religion has prompted you to burn, and the ashes of the library which your desire for the diffusion of knowledge led you to commit to the devouring element; mark the consternation which you have occasioned, the dreadful array of your minions against the military and civil powers of the land, and remember there is a day of dreadful retribution, for “THE LORD SEETH.”

THE RIOTERS.

NEW VERNON, N. Y., August 15, 1844.

WE are pleased to learn through our exchange papers that the excitement at Philadelphia and vicinity has abated, and to appearance subsided; and that the authorities are arresting some of those who took part in the disgraceful war against law and order. This is, so far at least, certainly right; but while those of the miserable clan of low and ignorant rowdies, who have been inflamed by cunning and designing men, are made to smart for their folly, madness and crime, we hope the leaders may be made to feel the dreadful responsibility that rests on them. To arrest and punish the real actors in the late riots, and suffer those who led them on to deeds of murder and arson to go unrebuked, would be like fighting the smoke without resisting the fire which had caused it. We have watched the movements of certain dignitaries in and about Philadelphia, ever since the organization of what they were pleased to call the "Protestant Association," an organization of several of the most popular religious interests in the country, for the express purpose of operating against the Catholics.

That every sect should enjoy the full liberty of speech, and a right to expose what it conceives to be the errors of other sects, is in perfect harmony with what we understand to be the spirit of our republican institutions; but their efforts should be directed by fair arguments and scripture testimony, and always accompanied with meekness and a desire to promote the advancement of that cause which breathes "Peace on earth, and good will towards men." The union of several denominations for the express purpose of exterminating their religious opponents, while manifesting but little confidence on their part in the justice of their cause, the power of their arguments, or in the God whom they profess to worship, displays an attitude of decided hostility, which is eminently calculated to excite the worst passions of depraved human nature. Those clerical gentlemen who have conceived the plan for the proscription and extermination of Catholics, should they succeed in butchering them down in our streets, or in driving them out from our country, would next proceed against all other sects and denominations. The Jews, the Friends, the Old School Baptists, and such of other denominations as should be found dissenting, would in their turn have to share the same fate: The example of Cain, in attempting the establishment of his religion by brute force, was never given to be imitated by the followers of the meek and lowly Lamb of God. And it is certainly very unbecoming in those who assume to be the "truly evangelical," to meditate the suppression of their religious opponents by hurling bolts of vengeance which they, or an exasperated and an infuriated mob which they have power to raise and inflame, are able to throw. Such a course as the dominant religionists of Philadelphia have pursued, very illy comports with their high sounding professions of benevolence, charity, christian zeal, humility, &c. Was it very benevolent to burn down the temples where their neighbors professed to worship God, because those who burned them could not agree in sentiments held by the worshipers? Was it christian-like to demolish the quiet dwelling-houses of unoffending citizens, and drive some hundreds of wretched families with their sick, their aged and their infants, destitute, into the neighboring woods for shelter from their cruel violence? Was it in keeping with their professions of zeal for the promotion of literature, to burn down the seminary of the "Sisters of Charity," and commit to the flames the library of the Catholic priests? Yet streaming on the banners of the rioters were mottoes declaring the attachment of the murderers to the bible! Could anything be calculated to do greater injustice to that blessed book, or to bring it into greater discredit, than to present it as teaching men to murder each other? When the Catholics slaughtered seventy thousand Protestants in France, it is said they carried a dagger in one hand and a crucifix in the other; and when the Protestants mowed down the Catholics in the city of Philadelphia, they used the bible as their motto and password.

But why, some may inquire, do we charge the Protestants with being the cause of the frightful riots of Philadelphia? Because it is our firm conviction that they were the primary cause of it. King David was justly charged with the murder of Uriah, although he slew him with the sword, of the children of Ammon. And although the Protestant Association did not turn out as an organized body to destroy the Catholics or their property, yet they did, for several weeks prior to the outbreak, do all in their power to incense the mob, and are therefore, in our opinion, as guilty of the blood of the victims that perished through their instigation by the sword of the mob, as was king David of the death of Uriah by time sword of the children of Ammon. It cannot well be disputed that the clergy were in attendance in the public squares of the city, from day to day, with all their powers of eloquence, laboring to produce an incendiary spirit against the Catholics, by representing to them that the pope of Rome had issued orders to banish the bible from our schools, and to deprive our children of the use of that sacred book. That this was the prime cause of all the riot and bloodshed in the city cannot be successfully denied; for we have files of the Philadelphia papers in our office by which we were advised for eight weeks before the outbreaks, of those incendiary meetings, and of the inflammatory harrangues of the clergy which were in attendance. The clergy could not themselves have believed what they were representing to the people. They had no idea that the pope had sent over any such bulletin as they had described to enrage the people, and there fore the blood of those slaughtered victims is found in their skirts.

That the Catholics of the city and its environs had objected to the Protestant religion being incorporated as part of the system of popular education in those common schools which they were compelled to support by tax, we do not dispute; and to this they had a constitutional right to object, as it is a flagrant violation of the constitution of our country to impose a tax upon one portion of our citizens, under any pretext whatever, to support the sectarian dogmas of another. The constitutional right of which the Catholics availed themselves, or rather *attempted* to avail themselves of; is a right which the Protestants would sooner die than yield. Would the Protestants, under any consideration, suffer the Catholic bible and the Catholic religion to be taught in the common schools for which they are taxed? They would die first. Why then impose, or attempt to impose on the Catholics a burden which is worse than death, or violently take from them rights which are dearer than life? The Protestant Association is as destitute of an availing apology for attempting to deprive the Catholics of their civil and religions rights, as David was for coveting Uriah's wife, or the rich man in the prophet Nathan's parable, for seizing the ewe lamb of his indigent neighbor. The Protestants are by no means dependent on the common schools for opportunity to teach their children the bible or any creed they choose. They can read their bibles at home, or they can send them to schools which are taught at their own expense: they have Sunday Schools, Private Schools and Theological Schools, besides their church establishments for teaching what religion they choose. Nor have the Catholics ever, to our knowledge, attempted to deprive them of the full enjoyment of them. But still their language is, like that of Haman, "What does all this avail me, while I see Mordecai the Jew sitting at the king's gate?" They cannot enjoy their privileges, unbounded as they are, unless they can see the Catholics and all non-conformists proscribed.

We neither intend to make or even imply any charge against the Protestant Grand Jury, which investigated the cause of the riots in May, for we know-not what testimony led to their decision; nor do we pretend to judge of the motives which governed them in making out and presenting their verdict; for aught we know, they may be the most conscientious, disinterested, and enlightened jury that could have been charged with the responsibility of that investigation, but from the moment we read their report, we expected the second riot. That verdict virtually justified the Protestants in those incendiary proceedings, in which, as we have shown, they labored for weeks to exasperate the mob against the Catholics, by attributing the cause of the riot to the attempt of the Catholics to remove the bible from the common

schools. We hope, in the investigation of the cause of the late riot, which is now in progress, measures may be taken to ferret out the real originators of the disorder, and while their silly dupes are brought to merited punishment, their leaders may receive such rebuke as shall teach them forever hereafter to enjoy their own rights, without attempting again to infringe upon the equal rights of their fellow-citizens.

BEWARE OF DOGS!

NEW VERNON, N. Y., August 15, 1844.

So said the apostle Paul, and so says our brother of Bradford Co., Pa., whose communication will be found on the 125th page, in this number; but while it is very imprudent for children to leave the plain, straightforward path, to meddle with the ears of such surly curs as may be at strife among themselves, it is equally important that they should not be driven from a correct course by their growling or harking. When we see dogs fighting among themselves it is certainly the safer course to let them alone, but if we see a large number of them joining together to kill sheep, a trick which they have sometimes been guilty of, or when we find them in mischief which threatens to jeopardize the lives or property of ourselves or neighbors, it may be necessary to turn some what aside from the strict rules of neutrality, even at the imminent hazard of being thought officious, or ridiculed as being in an awkward plight. It may, perhaps, be difficult always to know exactly when, and where, and how, to meddle with strife, without disregarding the apostle's admonition or the instruction of the proverb. The wise man, however, has drawn the line thus, "strife belonging not to him." There is certainly a great deal of strife and contention at times among the potsherd of the earth, which does not immediately concern the children of God, and therefore does not belong to them. Such examples might be given as when J. M. Peck and W. C. Buck quarrel through their respective papers about the superior claims of their New School hymn books, or the strife between the eastern and western New School Baptists concerning the comparative merits of their mission plans, their talents, respectability, &c. In all these matters it would be downright folly for the Old School Baptists to interfere; for their strife in no manner concerns or belongs to us. But when we see a number of the most popular, wealthy, and influential sects of the anti-christian interests, leaguing together for the express purpose of destroying the civil, social, and religious liberties of our country, and so augmenting their power as to put the civil and military forces of our country at defiance; and when we know that but for these restraints they would long since have driven us from the land for which our fathers fought, and from those sacred rights for which they bled, may we not expose their anti-christian spirit without justly incurring the censure of meddling with strife belonging not to us? Is our Bradford County brother weak and blundering enough to suppose that when the allied powers, which have united together, and called to their aid the mob, who have already lit up the fires of persecution in our land of boasted civil and religious liberty, shall have exterminated the Catholics, and butchered the residue of the Mormons, that they will spare the Old School Baptists? Whether he entertains any such thoughts or not, he must excuse us for so far yielding to the strong convictions of our judgment as to raise the note of warning, that our brethren may judge for themselves the cause of alarm, and prepare for the battle; that they may stand "every man with his sword upon his

thigh, because of fear in the night.” Although the dogs with which we have to do, may, when the balance of numbers and of power has been against them, have displayed the qualities of the fawning or of the sleepy dogs, let the balance of power preponderate in their favor, and they will be found real bloodhounds; for they are greedy dogs which can never have enough.

Dogs which are in the habit of killing sheep are the most cunning dogs in the world; they will congregate together in the night when their masters are asleep, and when they have finished their depredations they will wash off every trace of blood and be back to their places long before he day dawns, and put on the airs of the most harmless innocence; you must catch them in the very act or you would be tempted to believe it impossible they were guilty.

WHAT IS TRUTH?

NEW VERNON, N. Y., Sept. 1, 1844.

[EXTRACT OF A LETTER FROM A FRIEND AT THE EAST.]

“THERE are things in which I am more interested than in any pecuniary consideration, and they may be implied from the following interrogatories, viz: What is truth? and, what is duty? A general answer may be given to the first in which all professed christians will agree, viz: The bible or word of God; but of the doctrines and duties which that word teaches and enjoins there is a great variety of interpretations or opinions. This difference of understanding exists not only between the saint and sinner, the elect and reprobate, but also among the saints themselves, or good men. These, to a great extent result from early impressions and prejudices, and from varied temperaments, &c. But to be definite, permit me to ask of you, what is truth in relation to the perpetuity of the Sabbath? taking into consideration the course pursued by those friends of Christ who after attending to his burial returned to their homes, “and kept holy the seventh day according to the commandment;” and also the direction given by the Savior to his disciples in regard to the destruction of Jerusalem, when he said, “Pray ye that your flight be not in the winter, neither on the Sabbath day.” To what extent is the moral law, so called, binding? I saw in the SIGNS some time since, an article on this subject [the Sabbath,] by S. Trott, and recently another on the subject of the moral law. But I should think they did not perfectly harmonize. I wish for light.

“Again: What is Truth in relation to the decrees of God? Did He ordain all events that have taken place, and are to take place? And as many or most things occur or eventuate through a course of means, did he also ordain the means? Do means or conditions appointed by God, and by him associated with the result in man, leave events necessarily unfixed or uncertain with God? If Tyre and Sidon would have repented had they seen the mighty works which were done in Chorazin and Bethsaida, is it not possible that some who are now in the darkness of heathenism, might exercise the same kind of repentance, if the law of God, by which is the knowledge of sin, and the truths of the New Testament, through which God commandeth all men everywhere to repent, were

declared unto them? And after determining what is truth in regard to these things, let me ask, what is duty in reference to the same?

“I ask not these questions to elicit a discussion, for I have neither disposition or competency to do so; I am no sage, but as a sincere inquirer after TRUTH.”

IT is at all times a pleasure to communicate what light we have to those who sincerely inquire after truth; but it is not unfrequently the case that those who inquire “What is Truth?” like Pilate, when he made this important inquiry of our Lord, turn away without waiting for an answer.

Our young friend is right in his conclusion that the testimony of the scriptures is truth; but the bare testimony of the bible does not fully embrace all that the question implies. Christ is emphatically The Truth, and he is that truth of which the scriptures are a faithful record. The inquiry then, “What is Truth?” amounts to the same, when thus proposed to our fellow-creatures, as that expressed in the words, what think ye of Christ? We cannot give a full, appropriate answer to the one question, that will not with equal propriety apply to both. In reply, therefore, we say to our friend, it is our firm conviction and settled faith, that Christ is essentially the Truth of God, “the way, the truth, and the life.” “The faithful and true witness; the eternal *Logos* or Word, which was with God and was God; the Word which was made flesh and dwelt among us; in whom was light, and that Light was the life of men.” As the Word of God, he is the Truth of God, and that Word by which regeneration is effected, by the communication made to them by the Spirit of that light which was in him, and which was the life of men.

The second inquiry is, “What is Duty?” We answer, to “fear God and keep his commandments is the whole duty of man.” In confirmation of this decision read Eccl. xii. 13. In point of duty, then, it will be discovered that all mankind are delinquents when measured by the commandments of God, which are exceeding broad; for in our depraved state it is written, “there is no fear of God before their eyes.” And again, “all have sinned;” and “by the deeds of the law no flesh shall be justified.” Consequently there can be no just grounds to hope for acceptance with God upon the performance of duties.

“No works, no duties of our own,
Can for the smallest sins atone;
The robes which nature may provide,
Cannot our deep pollution hide.”

It is true, as our friend remarks, there is much difference even among professors of religion in regard to duty, as well as in relation to the doctrine of the scriptures; but every soul that is born of God, is led by the unerring Spirit of Truth to see himself a poor, lost, guilty, perishing, and helpless sinner, cut off from all prospect of salvation by any power or exertion which he can possibly make. His former system of duty religion can avail him nothing while under such circumstances. Duty faith, duty repentance, duty prayers, and duty works, all serve only to press him down to the gates of death. In short, he may labor and toil for a law righteousness until the commandment slays him at the feet of Sovereign Mercy, where his legal hopes all yield up the ghost, and there he is made acquainted with Christ as the resurrection and the life, the way, and the truth. Christ’s blood is applied for the remission of his sins, and his perfect righteousness is applied for the justification of his soul, and he finds with joy and ecstasy of soul that transforming grace which

“Changes a slave into a child,
And duty into choice.”

At this important crisis of his experience, he loses his burden and guilt, for all his sins and all his duties, and his own righteousness roll with Bunyan's pilgrim's burden into the sepulchre, to return to him no more. Now old things with him are passed away, and all things have become new. He is now delivered from the law, and there is, therefore, now no condemnation to him, for he is now experimentally in Christ Jesus, and walks no more after the flesh, but after the Spirit; for the law of the spirit of life, in Christ Jesus his Lord, has made him free from the law of sin, and whom the Son maketh free is free indeed. The difference between the former and present condition is, formerly he was under a law that convicted him of sin and guilt, which required everything of him, but furnished him with nothing; but now he is brought under the gospel, which requires nothing as a condition, but furnishes everything that his poor soul could want to make him perfectly happy and perfectly secure. His whole soul is now made to rejoice in Christ whose love is richly shed abroad in him. Nothing can to him now appear so lovely as his blessed Savior; nothing so desirable as to be found glorifying him in the soul and body which are his. He cannot now be deterred from following Jesus. He is not inclined now to study how to pervert his examples, or to evade his commands; he desires not to shun the reproaches of the cross, for he esteems them better than all the treasures of Egypt.

“Through floods and flames, if Jesus leads,
He'll follow where he goes.
'Hinder me not' will be his cry.
Though earth and hell oppose.”

“My sheep hear my voice,” says Jesus, “and I know them, and they follow me.” “A stranger they will not follow, for they know not the voice of strangers.” In allegiance with Jesus as his King, it is his highest privilege to observe all things whatsoever he has commanded, and to walk in all his ordinances blameless, as did Zacharias and Elizabeth.

But to come to these particular points upon which light is sought by our inquiring friend. “What is truth in relation to the perpetuity of the Sabbath,” &c? In all candor we reply, the Sabbath in the letter or legal observance of it, as it was obligatory upon Israel under the legal dispensation, is abrogated, and with all other hand-writing of ordinances was nailed with the great law fulfiller to the cross; blotted out and done away, so that the apostle Paul commands the church of God, “Let no man, therefore, judge you in meats, or in drinks, or in respect of a holy day; or of the new moon, or of the Sabbath days; which are a shadow of good things to come, but the body is of Christ.” “Touch not, taste not, handle not.” – Col. ii. 14, 16, 17, & 21. But in relation to the spirit, or body, or substance, of which the legal Sabbath was a shadow, it is perpetual. It consists not, however, in the seventh day, or a first day cessation from the ordinary pursuits of life, but in a complete cessation from all the servile works of the law, and entrance into rest. The law dispensation was the six days in which men were commanded to labor and do all their work; but the gospel dispensation is the Sabbath of the Lord our God, and in it the saints are to cease from all their own works as God ceased from all the works which he had made, when he rested on the seventh day and hallowed it, and as Christ also, when he had fulfilled the law, finished transgression and made an end of sin, rested from his own works as God did from the works of creation when he had finished them. As under the abrogated law men were not permitted to gather sticks, kindle fire, or perform any kind of labor, or think their own thoughts, or speak their own words, so under the gospel, those who believe and have entered into rest, according to Hebrews iv. 3, are not suffered to gather sticks and kindle fires; or, as your eastern people would say, make use of means to get up a revival of religion, or by a system of duty religion, to warm themselves into happy frames, or religious exercises. No manner of work shall be done, no burdens shall be borne upon the Sabbath day. Works are excluded, the saints are to live by faith upon the Son of God; rest on him, rest upon his

promises, his grace, his blood and righteousness. This glorious rest remaineth, or is perpetuated for the people of God; but God has sworn that those workmongers who hold on to the observance of blotted out hand-writings, and ordinances, nailed to the cross, they shall not enter into rest. They are like the troubled sea, they cannot rest, they cannot cease from their own works. It is impossible to rest in Jesus, unless we believe in him; and faith is the gift of God. Arminians cannot rest; for the very faith which they profess to have, according to their own description of it, allows them no time to rest; they must work with might and main to get it, and then they must work to keep it; and while they have it in possession, it is as inanimate as one of your Yankee spinning jennies; it can affect nothing for you except you exercise it! But O how different with that faith of which Christ is the author and finisher! It works by love; instead of its being exercised by us, it exercises us, lays hold of the promises for us, overcomes the world for us, enters within the veil for us, and subdues kingdoms, works righteousness, obtains promises, stops the mouths of lions, quenches the violence of fire, delivers from the edge of the sword, out of weakness makes us strong, waxing valiant in fight, and turns to flight the armies of the aliens. What shall we say more? Time would fail to tell of Gideon, and of Barak, and of Sampson, and of Jephthae, of David also, and Samuel, and of the prophets. Such is the vitality and power of the faith of God's elect; having this faith in us we have confidence in God; we trust in him and are as Mount Zion which cannot be moved, but abideth forever. Without this faith none can know the blessed privilege of a gospel Sabbath, this Sabbath of the Lord our God; this day which the Lord has made, this Lord's day, this glorious and perpetual Sabbath of rest unto all that have the faith which was once delivered to the saints. But we are requested to notice the Sabbath in connection with the circumstances of the saints observing the seventh day Sabbath, after the burial of the crucified body of our Lord, and of Christ's direction to the saints to pray that their flight should not be on the Sabbath day, &c. In regard to the first circumstance, we would remark that the disciples were not delivered from the obligation to keep the law of Moses, until the resurrection of Christ; for although he had fulfilled every precept, and borne its penalty in his death, put away sin, and made an end of transgression, &c., yet he must rise again from the dead for their justification. As they were buried with him by baptism (immersion) into death, and after the similitude of baptism raised with him, through the faith of the operation of God, who hath raised him from the dead. Christ suffered for his people as their Head, and in that relation to them, they, in regard to the demands of law and justice, suffered and were dead and buried with or in him, so that when he was raised up by the glory of the Father, they were raised *with him* to newness of life. No longer to serve under the letter of the law, but to worship God in – the newness of the spirit. It must be borne in mind that Christ came to redeem them that were under the law, and to this end came himself under the law, and remained under the law until the resurrection from the dead. This accounts satisfactorily, we would think, for the disciples' keeping the Sabbath day, which elapsed while Christ was in the tomb, according to the commandment of Moses, which was still binding upon them, at that time.

The instruction to the disciples to pray that their flight from the fearful calamities of Jerusalem might not take place upon the Sabbath day, is urged by the advocates of a perpetual obligation to keep a seventh day Sabbath, as evidence that our Lord taught the perpetuity of that obligation after he had nailed the hand-writing of ordinances to his cross. But on examination other sufficient cause will be found to warrant that admonition. It was named incidentally with some other things, which might be serious hindrances to their precipitate flight, in which any hindrance might involve them in the most dreadful calamities. This admonition no more implies that their flight on the Sabbath day would be a violation of the law, than the other circumstances named in verses 19 and 20 of Matt. xxiv.; but because, like the other difficulties named, this, should it so occur, might prove a serious hindrance to

their flight. Indeed, the reason is assigned by our Lord in the very next verse: “For then shall be great tribulation, such as was not since the beginning of the world” up to that date, and hence the necessity that they should be prepared instantly, at the signal which he would give them to take their flight. If any were circumstanced so as to prevent immediate flight, though this would violate no precept of the law, yet at that moment it would involve them in woe. Or if the flight should be in the winter, which of course could not be overruled by them, it would make it difficult for them to speed their flight; or if on the Sabbath day, the seventh day of the week, which the Jews were at that time very tenacious for the sanctity of, should they attempt a flight, they would subject themselves to an arrest by legal administrators of the Jewish law, according to the usage of the Jews at that time. Up to the very day in which Jerusalem was overthrown, the Pharisees sat in Moses’ seat, and enjoined a strict observance of the seventh day Sabbath, and would arrest any offender, just as the authorities of Connecticut formerly did those whom they caught traveling on the first day, which they said had, by some means or other, taken the place of the seventh; and thus it would prove a serious hindrance to their flight.

Is it not astonishing that the aversion of the hearts of men who profess to be the followers of Christ, should be so great to the plain declarations of the scriptures, as to lead them to pervert such passages as these, so as to make them seem to conflict with the testimony of the inspired apostles of Jesus Christ, who by the immediate inspiration of the Holy Ghost declared that the ordinances of Sabbath days were blotted out and nailed to the cross, as shadows of which Christ was the body or substance. As to the day being changed from the seventh to the first, there is not the least shadow or trace of authority for such a change in the bible. If, as some have contended, the obligation was moral and not ceremonial, and therefore perpetual, the same argument, if it could be established, would also forbid the change, for moral statutes are as immutable as they are perpetual, and therefore they cannot change.

As to what appeared to our correspondent as a discrepancy in brother Trott’s communication on the Sabbath and then on the law, perhaps the further development of his views in this and the last number of the SIGNS, may obviate the difficulty; but if not, he will please hereafter state particularly wherein he apprehended a want of harmony.

“Again: What is truth in relation to the decrees of God?” We reply, in our opinion all that God has said upon this subject, as well as all that he has said upon all other subjects, is truth; and he has 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; (Isa. xlvi. 10) and that he “worketh all things after the counsel of his own will.” – Eph. i. 11. These scriptures are sufficient to establish the point, that God governs and controls all things, and that his government of all events and things is in strict accordance with his fixed, immutable and eternal purpose, counsel or decree, from the flight of a sparrow, the falling of a hair from our head, up to the most important events which involve the destiny of kingdoms and worlds.

“Did he ordain all events that have taken place, and are to take place?” Yes, as certain as it is that he is God. If an event has ever transpired over which he had no government, then other such events may also yet take place independently of his government; and if one such event can or has taken place, millions may follow, and by such an admission we should be hurled into absolute atheism; for if he is God, he is just such a God as he has declared himself to be, and has all power in heaven and on earth, governs and controls all beings, all destinies and all events, and causes the wrath of man to praise him, and the remainder of wrath he restrains. He forms the light and creates darkness, makes peace and creates evil; for he has said, “I the Lord do all these things.” And all the things which he does, he works according to the counsel or decree of his own will, as we have already proved.

“And as many or most things occur or eventuate through a course of means, did he also ordain the means?” Things which are brought about in the providence of God, or by virtue of his universal government, bear an intimate relation to and are connected with each other, like the revolving wheels in a complicated machine; and to the imperfect vision of poor finite mortals, these revolutions may seem to conflict, yet in the wisdom of God they work together in harmony. Those which to us seem most trivial, are with God as important as any other of the events connected in the system of government; and he who is the Maker and Builder of all things, who has declared the end or issue of all things, has secured, by immutable decree, a revenue of glory in the result of all things, which he will not give to another, nor his praise unto graven images. What we call *means* are *things*, and belong to and are embraced in the *all things* which he governs and controls. Hence what we may call means are the result of the decrees of God, as well as those things that are effected by them. For instance, the death of Christ was an event which, for magnitude, challenges a comparison with all other events. It took place according to the decree of God, as all are compelled to admit, and yet that very death was a means connected with other events to be effected by it. “That by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal life.” – Heb. ix. 15. The treachery of Joseph’s brethren was a means to induce them to murder him; their avarice, and the providential appearance of the Ishmaelites, were the means which induced them to change their purpose and sell him; this sale was the means of his going down to Egypt; the wickedness of Potiphar’s wife was the means of Joseph’s imprisonment; his imprisonment was the means of procuring an opportunity of interpreting the dreams of the butler and baker; and this was in turn the means of his appearing before Pharaoh, which was the means of his promotion, which was the means of laying tip corn, and this was the means ultimately of bringing about the interpretation of Joseph’s dreams, which had been the means of first moving the enmity of his brethren against him, and all this was the means of preserving Jacob’s family alive through the famine; and that preservation was connected as a means of a Savior’s visit to the world, for out of Judah came forth a Deliverer, to turn away ungodliness from Jacob. Can our correspondent, or can any other being, tell which of these events were unimportant, or which, if any of them, might have been dispensed with without breaking the chain of causes and results of means of ends to be accomplished? If the results were ordained, of course the means were also equally ordained as the result of other means or causes which produced them.

“Do means or conditions appointed by God, and by him associated with the result in man, leave events necessarily unfixed or uncertain with God?” Certainly not. But why associate means and conditions in the statement of the question? there is no great affinity between them. Every event that has ever occurred, from the creation of the world to the present day, has been an ordained means of bringing about other events, which, in their turn, are also means bearing upon others; but conditions are very different things. When God sent Moses and Aaron with conditions of peace to Pharaoh, saying, “Let my people Israel go” and threatening with judgments if those terms were not promptly complied with, he told Moses that he would harden Pharaoh’s heart, so that he would not let Israel go until he should execute his judgments on Egypt. So the statement of conditions in his case did not hide from his eye the end or result.

And when God gave a conditional covenant to the nation of Israel, embracing temporal blessings and curses on condition of obedience or disobedience, if we admit that God is Omniscient, we must admit that he knew precisely how these conditions would be treated by, and what effect they would have upon those unto whom they were given; consequently it was impossible they should render the result indefinite or uncertain with him. But let it be distinctly understood, that although the covenant which is

now abrogated, which was typical, and which provided only for temporal blessings and curses, was conditional, that the covenant of salvation is ordered in *all things* and sure; not *yea* and *nay*, but *yea* and *amen*, to the glory of God by us. There is not a condition stated or intimated in all the scriptures, either directly or indirectly, expressed or implied, wherein God has offered, proffered, or proposed to save a sinner from the condemnation of the law, or from the just penalty thereof, upon any condition, of any kind whatever; for all that are saved, or ever were or ever shall be delivered from the wrath and condemnation, are “saved, and called with a holy calling; not according to their works, but according to his own purpose and grace, which was given to them in Christ Jesus before the world began.” They are blessed with all spiritual blessings according as God has chosen them in Christ Jesus, before the foundation of the world; and he has predestinated them unto the adoption of children, by Jesus Christ, unto himself according to the good pleasure of his will, wherein he has made us accepted in the Beloved.

“If Tyre and Sidon would have repented, had they seen the mighty works which were done in Chorazin and Bethsaida, is it not possible that some who are now in the darkness of heathenism, might exercise the same kind of repentance, if the law of God, by which is the knowledge of sin, and the truths of the New Testament, through which God commands all men everywhere to repent, were declared unto them?”

If things were otherwise than what they are, we confess our utter inability to say what they would be; but of this we are fully satisfied, if one link of the chain of cause and effects, which God in infinite wisdom has linked together, could possibly be broken, we should be in a deplorable condition; results unlooked for and unprovided for might then surprise God himself, and world on world might clash, until all would sink to utter ruin. The supreme theme of our devoutest joy is that the Lord reigns; but if we, or any combination of power in heaven, earth, or hell, could, by sending a bible or a missionary, or any thing else, into heathen lands, (if indeed there be any other land to which that designation more appropriately belongs than it does to this land of bibles and of boasted light,) could bring about the accomplishment of any event that was not provided for in the eternal, unchangeable, and invincible decrees of God, by the accomplishment of such a work, we would disprove all the record God has given of himself. Why did not the same cause which would have produced repentance in Tyre and Sidon, produce that effect on the cities where it existed? And why was it not employed in those cities which for the absence of it were destroyed? Or is it proper for us to inquire why God has made one vessel unto honor and another unto dishonor? Can our correspondent tell?

It is truly by the law that a knowledge of sin is sent home to the conviction of quickened souls; but if a knowledge of the mere letter or reading of the precepts of the Old Testament could effect that conviction, why was Saul of Tarsus without such conviction until he undertook his journey or mission to the city of Damascus? And why are not American sinners, who abound in bibles, convinced of sin? That very bible of which we speak declares the reason; because, that it should be the peculiar work, not of the bible simply, but of that spirit which Jesus should send, to convince of sin, of righteousness, and of judgment to come; and when the Spirit executes this work, he employs the law, and brings the commandment home to the sinner’s heart in its spirituality, and sin revives, and the sinner is slain.

If it were the purpose or pleasure of God that those regions of the earth which are called heathen, should have that kind of repentance which Tyre and Sidon would have had, if God had been pleased to give it to them, or any other kind of repentance, they would assuredly have it; for he doeth his pleasure in heaven, and among the inhabitants of the earth; he taketh up an island as a very little thing, and

nations before him are as the drop of the bucket. None can stay his hand; he speaketh the word and it stands fast; he commandeth and it is done.

“And after determining ‘What is Truth’ in regard to these things, let me ask, What is duty in reference to the same?” In consideration of all the grand, magnificent and sublime things contemplated in the foregoing questions and replies, it is certainly becoming that we should “be still and know that he is God.” “What the law saith, it saith to them that are under the law,” and we conclude, therefore, that it is the duty of those who are under the law, and the delightful and inexpressible privilege of those who are delivered from the curse and bondage of the law, and brought into the glorious liberty of the sons of God, to *believe* all that God has said to them respectively, and to obey all that he commands; and, as we have said before, this comprehends *the whole duty of man*.

THE SABBATH DAYS

NEW VERNON, N. Y., December 1, 1844.

AS we intimated in our last number, we now resume our remarks concerning Sabbath Days. “To the law and to the testimony,” and what saith the law upon this subject? This shall be our first inquiry. The zealous Sabbatharians of our day urge the fourth commandment of the decalogue as the law on which they base their arguments for the religious observance of the first day of the every week, as a Sabbath day, to be observed by the Gentiles, after the manner in which the Jews were required to keep holy the seventh day. The law contained on the first and second tables, they content, was moral, and consequently binding alike on all intelligent beings, whether Jews or Gentiles; and as the second table was given after the first was broken, and as the tables were of stone, the perpetuity and interminable obligation of that law was thus signified; and as the children of Israel to whom that law was first given were required to see that it was duly observed, they infer that the rulers of the Gentiles should enforce the religious observance of a first day Sabbath in like manner.

We will examine these three leading arguments; and first, the law of the fourth commandment does not enjoy a *first day* Sabbath upon either Jew or Gentile. The words of the law are: “Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the *seventh day* is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.” Now if the ancient scribes and Pharisees were charged with making void the law of God by their own traditions, how shall modern Sabbatharians, who teach and practice the substitution of the first for the seventh day, escape the same reproof, seeing they have no higher authority than tradition?

There cannot be found in any part of the sacred volume of divine revelation, one word to authorize or sanction any change of the day. If, as the Sabbatharians argue, 1. God made this law, 2. that he has never repealed or abrogated it, then it must follow, 3. that the law, *as he originally gave it*, is still in force, according to the fourth commandment; unless it can be proved that he has amended, altered, or changed

it; and if this can be proved, then the morality of the institution cannot be sustained, as that which is in its nature moral, is always the same, under all circumstances, and throughout all time. The fourth precept of the decalogue says expressly, *the seventh day is the Sabbath of the Lord thy God*; but where, in what part of the Bible, Old or New Testament is it written, *the first day is the Sabbath*? That passage is among those which cannot be found. Tradition has spoken it. Men have used their own mouths and said, “The Lord saith,” albeit, the Lord hath not spoken on that wise.

Again, in the fourth commandment, a Sabbath was not instituted. The word “remember” implies that the institution was prior to the giving of the ten commandments; and in remembering the seventh day, they were to remember it as God’s sign and covenant between him and them, which was to endure throughout their generations, or until the body or substance, (which Paul says is Christ – Col. ii. 4,) should come. The peculiar fitness of the seventh day for such a typical purpose, is further expressed, as it was analogous with the rest, after the work of creation was finished, when God rested from all the works which he had made, on the seventh day, thus signifying that in the new or spiritual creation, Christ should finish the work of redemption, make an end of sin, and rest from his work, as God did from his. Labor or weariness must necessarily precede rest. “Six days shalt thou labor and do all thy work,” but on the seventh day no labor should be performed. It would be strange to say, On the first day thou shalt rest, and on the six next succeeding days thou shalt labor. God rested from all the work which he had made, not from all the works he was going to make; and thus taught in the sign that Christ should rest from the work of redemption after the work should be accomplished, but not before. But there is also another view in which the *sign* is to be considered, in relation to the church. God’s people under the law were in a state of toil and labor, under a yoke which they were not able to bear; but the gospel is rest to the weary, the heavy laden, toil-worn soul who comes to Christ for rest: for such are called of him. “Come unto me, all ye that labor and are heavy laden, and ye shall find rest unto your souls.” A first day Sabbath would transpose and confuse the order, and represent the people of God as first experiencing the delightful rest of the gospel, and then endure the toil and thunder of the law afterwards.

But why should we labor and reason upon the suitableness of the time which God appointed, and the impropriety of the time which men would substitute in its place? Is it not enough for us that God has commanded the seventh day, and dare we question his wisdom, or venture to attempt an improvement on his legislation? They that fear the Lord will tremble at his word.

God has not only commanded Israel to remember the Sabbath, not *a* Sabbath, but he has added, “to keep it holy,” &c. How is the day to be kept *holy*? Has God commanded, or is it left to man to dictate? The manner in which God commanded it to be kept holy by the nation of Israel, may be inferred from the following passages, and the Sabgath Convention at Baltimore may read them, and inform us whether they are still in force?

“Ye shall kindle no fire throughout your habitations on the Sabbath day.” – Exodus xxxv. 3. “Abide ye every man in his place; let no man go out of his place on the Sabbath day.” – Exodus xvi. 29. “He giveth you the sixth day the bread of two days. Bake that which ye will bake this day, and seethe that ye will weeth, and that which remaineth over, lay up for you to be kept until the morning.” – Exodus xvi. 23,29. “Bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem, neither carry forth a burden out of your houses on the Sabbath day.” – Jeremiah xvii. 21,22. “Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.” – Isa. lii. 13. “Whosoever doeth any work on the Sabbath day, *he shall surely be put to death*; every one that defileth it shall surely be put to death.” – Exodus xxx. 14,15. “And while the children of Israel were in the wilderness, they

found a man gathering sticks on the Sabbath day. And they that found him gathering sticks brought him to Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done unto him. And the Lord said unto Moses, The man shall surely be put to death; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died, as the Lord commanded Moses.” – Numbers xv. 32-36. The advocates of a legal first day Sabbath, warmly urge that the fourth commandment is not repealed, that the law to keep the day holy is still in full force; will they also contend that the preceding rules are still in full force, or may they be disregarded with impunity? Can any of the modern sticklers for a legal Sabbath, be found conforming, in all respects, to these rules? If the children of Israel had observed all these rules with the single exception of changing the seventh day for some other day of the week, would that have answered the demands of the law? Or, we will suppose a case. The Rev. Mr. Aaron arose on the morning of the Sabbath, and called Jack, his man servant, and Martha his maid servant, and his sons and his daughters, and bade them hasten and gather some sticks and kindle a fire, and make ready some breakfast, and make ready a chariot and horses, that he might be able to reach the Sabbath School, and officiate in his bible class, in season to preach a missionary sermon, and collect funds for benevolent purposes, and get through in time to attend the grand dedication of the Calif, in the valley of Mount Sinai, which he had made unto the Lord, of the golden jewels which were brought up with Israel from Egypt. How would such obedience have suited Moses? Would the piety and benevolence of his intentions have screened him from the law which forbid his leaving his house or tent on pain of death? How strange that men who boast of their superior light and erudition, at this day should be lauded as immaculate saints, by doing the very things, which, by the law which they profess to adhere to as the rule of their lives, would require them to be stoned to death.

Second. We will notice the morality and perpetuity of the institution. The morality of the Sabbath is insisted on because enjoined by one of the precepts of the decalogue, and the decalogue is supposed to be the moral law. We are aware that the term moral is variously used by theologians; it sometimes is used to mean one thing, and sometimes another, and as it is not a bible term, it is the more difficult to define its precise meaning. If, however, by a moral law is intended the natural obligation man was created under to his Creator, to reverence and obey him; if it embraces all those duties to God and to our fellow men, which would be equally binding if no expression had been made on Sinai, we will freely admit that the Sinai covenant or law embraces the moral standard of right, by which all intelligent beings are judged, and by which every mouth is stopped, and the whole world is convicted of guilt before God; but the morality of that law or rule, does not arise from its having been included in the decalogue to Israel, for it was in force in all its power as well from Adam to Moses, as subsequently. But that the Sabbath institution was thus morally binding upon mankind is not so clear. That man was created under an obligation to “remember the Sabbath day and keep it holy,” and that that obligation grows naturally out of the relation that created intelligences stand in to the Creator, is to us incapable of proof. Those on whom God was pleased to impose that ordinance, were bound to observe it simply because God had commanded it. As we have already proved, the Sabbath was enjoined upon Israel before the tables of the law were written, and the fourth commandment required that a law previously given as a type or sign, should be remembered and scrupulously obeyed by those to whom it was previously given. But that this sign was ever given to the Gentiles, either before the tables were given, or since that time, cannot easily be established. Some have attempted to prove that the Sabbath was enjoined on the human family from the seventh day of creation. That God blessed and hallowed the seventh day, is very clear; but there is no record of an injunction on man from that date to keep any Sabbath. Nor is there to be found in all the scriptures, one word of admonition or reproof

against or for breaking the Sabbath. The reason is to us very obvious; the rigid observance of a Sabbath could not be the sign of any covenant which God had made with the Gentiles, because God had made no covenant with them; consequently they had no more to do with a legal Sabbath than they had to do with circumcision. That the law being given on tables of stone, was calculated to impress the mind with its perpetuity, we will not dispute; for heaven and earth were not so permanently established as that law; for Christ declared that both heaven and earth should pass away, but not one jot or tittle of the law should pass away until all was fulfilled; but he also declared he came to fulfill the law; not to destroy, but to fulfill. In the accomplishment, therefore, of what he came to fulfill, he “blotted out the handwriting of ordinances,” (the Jewish Sabbath among others,) “that was against us, nailing it to the cross.” This, as well as other ceremonial or typical ordinances, was against us Gentiles, and contrary to us, as they could signify no covenant in which we had an interest, and only formed a middle wall of partition between Jews and Gentiles. In this connection Paul particularizes circumcision, holy days, meat, drink, new moons, and Sabbath days, and declares them but shadows, signs, or types of things to come, and that the substance or body of which they were the shadow or type, was Christ. Circumcision he shows to have been a figure of regeneration. – Rom. ii. 28,29. Meats, drinks, &c., were to signify that the spiritual Israel were to live by faith upon the Son of God – should eat his flesh and drink his blood, while the divers washings under the old covenant pointed to the cleansing blood of Christ, the washing of regeneration, and renewing of the Holy Ghost. The new moons are coupled with the holy days and Sabbath days, and these are so clearly applied to the blessed state of rest into which the gospel church is brought, and each individual member enters when enabled to believe in Christ, as to admit of no controversy. Read the third chapter to the Hebrews; there the testimony is so clear that no one who has ever entered into his rest, can fail to discover that the gospel state of the church is the great anti-type of all the Jewish Sabbaths. Again, in the epistle to the Ephesians, Paul tells the Gentile saints, who had entered into the true anti-typical Sabbath, to remember that they being in time past Gentiles, were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise; having no hope, and without God in the world. “But,” he adds, “now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ; for he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having *abolished*” (this is a strong expression,) “in his flesh the enmity, even the law of commandments, in ordinances; for to make in himself of twain one new man, so making peace.” To prove that the law of commandments, which, so far as the Gentile saints are concerned, is abolished, they being redeemed from its power and dominion, by the nailing of Christ to his cross, and are brought under law to Christ, where they can no longer need the thunders of Sinai, we will compare the last quotation with 2 Cor. iii. 7-11. “But if the ministration of death, written and engraven in stones,” (here he must allude to the decalogue, as no other law was so written,) “was glorious, so that the children of Israel could not steadily behold the face of Moses, for the glory of his countenance, which glory was to be done away,” &c. “For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth; for if that which is done away was glorious, much more that which remaineth is glorious.” The two tables of the law are expressly called a covenant with Moses and with Israel. – Exodus xxx. 28-29. “And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he wrote upon the table the words of the covenant, the ten commandments.” Compare this text with Paul’s allegory:

“Tell me, ye that desire to be under the law, do ye hear the law? For it is written that Abraham had two sons; the one by a bond maid, and the other by a free woman. But he who of the bond woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory; for these are the

covenants, the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Moun Sinai in Arabia, and answereth to the Jerusalem which now is, and is in bondage with her children. Nevertheless, what saith the scriptures? Cast out the bond woman,” this Agar, this Mount Sinai in Arabia. – Gal. iv. 21

(Concluded.)

New Vernon N. Y., Dec. 15, 1844.

AGAIN. Read Hebrews viii. 7-13: “For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 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 sins and their iniquities I will remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.”

We come now to examine the third and last proposition, viz.:

That the rulers of the Gentiles are to enforce the religious observance of a Sabbath. This, of all other porpositions, is the most important – involves consequences of the most momentous nature, as upon the establishment of this position, all constitutional rights to worship God according to the dictates of our own conscience, and as we understand the scriptures, must be at once relinquished. Col. ii. 14: “Let no man judge you,” &c., in respect to holy days, new moons and Sabbath days, must be disregarded, and the theory that it is right to obey man rather than God, established. The most plausible argument in support of the coercive imposition of commandment is moral, and if moral, alike obligatory on Gentiles and Jews, and of perpetual duration. But, as we have already shown, this argument, if it proves anything, proves too much, for the fourth command enjoins the seventh and not the first day, and it requires no less power to change a moral law than to abrogate or abolish it. We have also made it appear by direct testimony from the bible, that the fourth command required the observance of the seventh day, as God had instructed Israel, by cessation from all business – no kindling of fires, no going out of one’s dwelling place to meeting or elsewhere, no preaching, no praying or singing was required, but perfect inactivity and rest.

But upon the supposition that the rulers of the Gentiles have a right to enforce the religious observance of a Sabbath, the question arises, Are they to require such observance as the law of God directed, and enforce by such penalties, or are the rulers of the Gentiles at liberty to alter the manner of regarding the day, and allow a commutation of the penalty of death, for that of a fine, imprisonment or whipping? And have not the rulers of the Gentiles the same authority to compel the people to pray, and perform other religious performances, as to establish for them a Sabbath by arbitrary power? To say nothing of other nations, it is conceded that neither our federal or state governments have any power over the people which has not been first given them by the people. When, where and in what covenant have the people of these United States invested the congress or the legislatures of the states, or any executive

officers, civil or ecclesiastical, with any power to lord it over their consciences, in this or any other matter belonging between themselves and their God?

Our limits in this volume will not permit us to extend our remarks, but we shall probably resume the subject early in our next.

END OF VOLUME TWELVE

NEW VERNON, N. Y., December 15, 1844.

WITH this number we complete twelve years' toil and labor in the publication of the SIGNS OF THE TIMES. To pretend that perfection has adorned our labors, or that we have nothing to regret of human frailty in the discharge of our duty to our patrons, would be vain and presumptuous; but, under all the circumstances connected, we have, as we believe, been able to give general satisfaction to our Old School Baptist brethren, for whose especial service this publication was first brought into being. A careful retrospect of the past will show what service to the cause of truth has been rendered by the semi-monthly visits of our paper. Among those, not the least important, we may name the seeking out of our scattered brethren, and introduction of those residing far distant, to each other, and opening for them a convenient and cheap medium of correspondence. When we contemplate the pleasure of christian correspondence, how frequently the hearts of brethren and friends of Zion have been made glad by the reception of good news from a far country, the relief experienced by brethren and churches, placed in trying circumstances, from the condolence, advice and hearty greeting of sympathizing brethren and churches, the opportunity of setting forth gospel truth, and of defending the truth publicly from the foul aspersions of those who have publicly attacked it, the facility of increasing light by a friendly and judicious discussion of difficult objects involving the doctrine, order and practice of the gospel and the gospel church, and the opportunity afforded of warning the saints in all parts of the country of the movements of the alien army, we feel assured that our labors have not been altogether in vain.

VOLUME THIRTEEN INTRODUCTORY.

NEW VERNON, N. Y., January 1, 1845.

THE importance of christian correspondence has been felt and acknowledged by the children of God in all ages and circumstances of the church, but more especially when compassed about by the enemy and infested with those who would pervert the right way of the Lord. When christians enjoy the special presence of God and feel the joys of his salvation elevating their affections and strengthening the social cords that bind their kindred hearts in fellowship and union, they desire to speak to one another of the

goodness of the Lord. Like the bottles of new wine, they require vent; they must speak, that they may be the more abundantly refreshed, and that those whom they love in the Lord may be partakers of their joy.

When clouds of darkness lower – when the divine presence is not realized – when temptations, doubts and fears distress and perplex them – when foes without and fears within hold them in captive bands – when the chilling east wind of worldly cares dampens their zeal, and their love grows cold, they are not unfrequently led to exclaim:

“Like one alone I seem to be,
Oh, is there any one like me?”

As cold water is to thirsty souls, so is good news from a far country; and the saints under such circumstances have ever regarded christian correspondence as a peculiar privilege.

Again, when christians are situated remotely from the social privileges of the sanctuary, and seldom enjoy the favor of meeting with the worshipers of God, to them the correspondence of the brethren is truly refreshing.

From these considerations, in the absence of all others, we should be led to conclude that the publication of our paper as a cheap and convenient medium of correspondence, ought not to be discontinued. So great an amount of correspondence, embracing an extent of country so great, could in no other way be within the reach of the poor. But to the above we may add other very important advantages secured by a periodical publication of this kind, among which we will point out the following:

Since the commencement of this journal, “evil men and seducers” have continued to grow worse and worse, deceiving and being deceived. The clouds which darkened our horizon twelve years ago, have thickened fearfully, and those sly, insidious innovations which were then foisted in as helps to the gospel, now begin to develop their dragon voices in tones which none but anti-christian beasts can utter. Incautious christians, who at the first, in the simplicity of their hearts, felt inclined to censure us for raising the voice of warning, by sad experience have learned what they were so slow to comprehend. Experience, that thorough but severe schoolmaster, has enforced the conviction that all departures from the word of God, in matters of religion, are seductive, and lead astray from the peaceful gates of Zion. For more than twelve years past God has been scourging his children out from those corrupted bodies whose end is to be destroyed. And now, with the little flock of Jesus marshaled under his banner, and the alien army drawn up in hostile array against them; while the former corresponds in appearance with the men of Gideon’s reduced army, and the latter are like grasshoppers for multitude, is it proper at such a time as this to discontinue our publication? Should we not rather “Cry aloud and spare not; lift up our voices with strength, and be not afraid; and say to the cities of Judah, Behold your God?”

There is at this time an unusual disposition manifested by the adversaries of Zion to bring about a direct alliance between the church and the state, or the ecclesiastical and civil powers in our country. National conventions are already being held to facilitate this object. The design to create a power of infinite magnitude to be exerted upon the Congress of our nation, is openly and unrebukedly avowed and published to the world. Proscription, for conscience sake, is becoming more and more common. Leading demagogues of power and influence and of all the different grades and parties in politics, are enrolling themselves among the advocates of measures, which, if consummated, must involve our country in scenes of persecution and religious intolerance. The elements of religious despotism are rife

among us, and the majority of the people of our country seem more and more inclined to favor the schemes of a designing and wicked clergy. Thousands have already been reared under the fanatical drilling of Sunday Schools, directed principally by an ambitious and never satisfied priesthood. Powerful efforts are now being made to bring all the schools of our country and every fountain of mental training under the same corrupting influence. Nearly all the secular and religious presses of our country are either enlisted to favor the craft or so shackled for fear of losing patronage as to prevent their remonstrating. The great dignitaries of the popular church openly avow that religion and science are twin sisters – that they go hand in hand together, and that the state is bound so to patronize science as to indirectly patronize religion in our public schools. A powerful party of a mongrel breed has lately risen up under the auspices of the “Protestant Association,” avowing their design to strike from the Constitution of our country the guarantee of equality to all classes – to proscribe and coerce a conformity to the rites of popular religion. And have the Old School Baptists no interest in all this at stake? Or will it be in time for us to remonstrate after the chains of oppression are legally riveted upon us? To us it appears although our trust and confidence is alone in God, we are bound to make every lawful effort in our power to avert the threatening calamity; at least we are in duty bound to let our brethren know of the *signs of the times* – of the approach of the enemy, and of the necessity of being upon their watch tower. With party politics we are pledged to have nothing to do or to say in conducting the publication of this paper; but with religious intolerance and efforts to unite church and state, by whatever sect or party, religious or political, we have much to do in the discharge of duty which solemnly devolves on us, both as a christian, a citizen of the world, and as a publisher.

INTOLERANCE OF PROTESTANTS WHEN IN POWER.

NEW VERNON, N. Y., Jan. 15, 1845.

HAVING expressed our views freely in former numbers of this paper, upon the intolerant spirit which is manifested by certain Protestants, in their indefatigable efforts to control and manage all the schools and fountains of mental improvement of our country, and to enforce their sectarian dogmas upon the community, without regard to the consciences, or constitutional rights of those who honestly dissent from their standards of orthodoxy; and also in the extraordinary exertions they have made to get our civil government committed, and our legislatures to so far transcend their constitutional power as to legislate upon the divine law; and having, with all, strongly repudiated the recent unprovoked persecution and slaughter of Catholics, for their religious faith; we have been most unceremoniously denounced by the “Holy Alliance,” as an advocate of the Catholics – a friend of publicans and sinners. Even some of our brethren have evinced some symptoms of alarm lest we should indirectly encourage heresy, and be set down as an abettor of Romanists. But our friends will not find us insensible of the persecutions which have stained the history of the Romish church in former days and in other countries; but we contend that the evil is not peculiar to any one sect of religionists – other sects have been equally intolerant whenever they have had an opportunity. Let any religious sect among us receive the patronage of the government, then woe to the dissenters from their doctrines. If we were in need of

testimony to demonstrate our position, beyond what is now staring us in the face, of recent events among us, we might refer our readers to the creeds and confessions taught, and the principles carried out in this and in other countries by the Presbyterians. [Not that we would, by any means, single out the Presbyterians any sooner than their mother church, the Catholics, for an example of intolerance; for, as we have said repeatedly, the spirit of intolerance is peculiar to no denomination of religionists, but common to all, when connected with worldly or secular power.]

Thomas Jefferson, after commenting on the danger that might arise to our country from the introduction of monarchical or other predilections by immigrants, warns us particularly against a more serious danger, growing out of the intolerance for which Presbyterianism has been distinguished in all ages. In Vol. IV., page 358, he remarks:

“The atmosphere of our country is unquestionably charged with a threatening cloud of fanaticism, lighter in some parts, denser in others, but too heavy in all. I had no idea, however, that in Pennsylvania, the cradle of toleration and freedom of religion, it could have risen to the height you describe. This must be owing to the growth of Presbyterianism. * * * Their ambition and tyranny would tolerate no rival, if they had power. Systematical at grasping at ascendancy over all other sects, they aim at engrossing the education of the country; are hostile to every institution they do not direct; are jealous at seeing others begin to attend to that object.”

On the same subject, he writes in his letter to William Short, (p. 322:) “The Presbyterian clergy are the loudest, the most intolerant of all sects; the most tyrannical and ambitious; ready at the word of a lawgiver, if such a word could now be obtained, to put the torch to the pile, and to rekindle in this virgin hemisphere the flames with which their oracle, Calvin, consumed the poor Servetus, because he could not subscribe to the proposition of Calvin, that magistrates have a right to exterminate all heretics to the Calvinistic creed. They pant to re-establish by law that holy inquisition which they can now only infuse into public opinion.”

To show the ground on which the illustrious statesman and champion of equal rights founded his warning, a late writer has collected. testimony from the most authentic history; he says:

“It is necessary to give a slight sketch of the rise and progress of Presbyterianism, or at least a few extracts from the standards of that faith, from public confessions practically illustrated by penal enactments, and also from the writings of the chief framers and expounders of that doctrine.

“We will commence with the confession of Helvetia, which teaches ‘That the magistracy ought to have the chief place in the world. His principal duty is to procure and maintain peace and public tranquility; to extirpate falsehood and all superstition, impiety, and idolatry, and shall defend the church of God; for indeed we teach that the care of religion doth chiefly appertain to the holy magistrate.’

“The Dutch confession declares that God ‘hath armed the magistrate with a sword to punish the bad and to defend the good. Furthermore, it is their duty not only to preserve the civil policy, but also to endeavor that the ministry be preserved; that all idolatry and counterfeit worship be abolished,’ &c.

“The confession of Saxony teaches that ‘the word of God doth in general declare this concerning the magistrate; first, that God wills that the magistrates, without all doubt, should sound forth the force of the moral law among men, according to the ten commandments, or law, natural by laws forbidding idolatry and blasphemies,’ &c.; for well has it been said of old, ‘that the magistrate is a keeper of the law; i. e. of the first and second table, as concerning discipline and good order. This ought to be their special care (of kingdoms and their rulers,) to hear and embrace the true doctrine of the Son of God,

and to cherish the churches, according to Psalm ii. and xxiv., and Isaiah xlix., and kings and queens shall be thy nurses, i. e. let commonwealths be nurses of the church, and to godly studies.’

“The French confession declares ‘that God hath delivered the sword into the magistrate’s hand, that no sins committed against both tables of God’s law, not only against the second but the first also may be suppressed.’

“The celebrated professor of theology, Turretin, thus explains the Geneva Confession: ‘Magistrates have the right to restrain contumacious and obstinate heretics, who cannot be cured of their errors, and who disturb the peace of the Church, and even to inflict upon them due punishment, since magistrates are keepers of both tables, and the care of religion pertains to them,’ &c.

“The Westminster Confession, chap. xx. art. 4, teaches that ‘The civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven; yet he has authority, and it is his duty to take order, that unity and peace be preserved in the Church, that the truth of God be kept true and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline be prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath the power to call synods, to be present at them, and to provide that whatsoever be transacted in them be according to the mind of God.’

“The striking uniformity in all these Confessions for the consolidation of church and state government, must be observable by all; and had I time, I would here transfer the many scriptural testimonies which they have quoted as explanatory of the ‘mind of God,’ or more plainly speaking, as arguments for the accursed union of church and state. But, by way of illustrating these confessions, particularly of the Westminster Confession, which is the standard of Presbyterianism of this country, I would submit the following extracts from penal enactments, from the declarations of General Assemblies, &c.:

‘That papistry and superstition may be utterly suppressed, according to the acts of Parliament, repealed on the 5th Act Parl. King James VI. And to that end they ordain all papists and priests to be punished with manifold civil and ecclesiastical pains, as adversaries to God’s true religion, preached and by law established within the realm. (England.) Act 24, Parl. II, King James VI.’

“From the coronation oath in the National Covenant, we extract the following:

“‘And they shall (the kings and princes) abolish and gain-stand all false religion contrary to the same, (the Westminster Confession,) and they shall be careful to root out of their empire all heretics and enemies to the true worship of God.’

“‘So it cannot be denied, (see Declaration and Brotherly Exhortation, in the Acts of Assemblies, August, 1647,) that upon these passages and proceedings hath followed the interrupting of the so much longed for reformation of religion, of the settling by Presbyterian government, and of the suppressing of heresies and dangerous errors, which works the parliament had taken in hand.’

“‘We are also very sensible of the great and imminent dangers into which this common cause of religion is now brought by the growing and spreading of the most dangerous heresies in England, to the obstructing and hindering of the begun reformation; as namely, besides many others, Socinianism, Arminianism, Anabaptism, &c., and that which is called liberty of conscience, being, indeed, liberty of error, scandal, schism, heresy, dishonoring God, opposing the truth, hindering reformation, and seducing others.’

“In Sewall’s History, (Protestant,) p. 191, we find the following: ‘In the year 1653, a law was made’ (against Quakers,) ‘which, besides imposing heavy penalties and imprisonments, extended to working in the house of correction, severe whipping, cutting off ears, and boring through their tongues with red hot irons, whether male or female, and such like inhuman barbarities.’”

(Concluded.)

NEW VERNON, N. Y., Feb. 1, 1845.

“ACCORDING to the same author, page 218. a law was made by the court of Boston, October 20, 1658; we extract a part: ‘Whereas, there is a pernicious sect (commonly called Quakers,) do take upon them to change and alter the received laudable customs of our nation, and also to destroy the orders of the churches, by denying all established forms of worship; for prevention thereof, this court doth order and enact, that every person or persons being convicted to be of the sect of the Quakers, shall be sentenced to be banished upon pain of death.’

“It will be observed that these laws are in perfect harmony with the confessions above given, but the principal article found in all these confessions of faith, and in that of Presbyterianism of this country, and which they believe as a positive commandment revealed to them by Almighty God, is (Confession of Faith, pages 218, 219, Ques. 108,) the disapproving, detesting, opposing all false worship, and according to each one’s place and calling, removing it and all the monuments of idolatry.

“Here is a pretended commandment from Almighty God, directly opposed to civil and religious liberty, hostile to all other denominations, and inimical to the Constitution of the United States, as that Constitution recognizes the right of all worshiping God according to their own predilections. We hope every friend of human rights will weigh it well. It is a commandment which enjoins upon all, from the petty tipstave in our courts up to the president of the United States, to ‘remove, according to each one’s place and calling, all false worship, and all the monuments of idolatry.’ But this we are told means ‘moral influence.’ ‘We are compelled to say that this meaning is sufficiently refuted by their history, by their penal enactments, by the writings of the chief framers and expounders of their doctrines, who persecuted, and also by the scriptural quotations which they have adduced as confirming the warrant for their inhuman and intolerant persecutions. The seventh chapter of Deuteronomy, referred to particularly, is very expressive on this point. Verse 2 says, ‘ And when the Lord thy God shall deliver them before thee, thou shalt smite them and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them.’

Verse 5: ‘But thus ye shall deal with them, ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire,’ &c.

“For practical illustrations of these verses, or rather of the whole seventh chapter of Deuteronomy, and of the meaning of ‘moral influence,’ I would merely advert to the cantons of Switzerland, where the Presbyterians banished the Baptists under penalty of death if they returned; in the canton of Zurich, where (see Ruchet’s History, Protestant, of the Reformation in Switzerland, vol. iii. page 99,) they decreed that not only Baptists themselves, and those who protected them, should be but to death, but that all non-informants would be condemned as perjurers to imprisonment and exile; and in Berne, where they extirpated the same denomination, beheading the men and drowning the women. Singular illustration of ‘removing all false worship,’ truly, by ‘moral influence.’ Look, too, in Holland where they drove the remonstrants out of their churches, plundered them of their property, condemned the Arminians, deprived them of the exercise of their religion, banished their ministers, racked to death the

Lutherans, and quartered the Catholics. View them in Geneva, burning heretics at the stake; in Scotland, putting those to death who said or heard mass three times; in England, depriving the Episcopalians of the book of Common Prayer; in Ireland, murdering the Catholics like wild beasts; and in New England, persecuting the Quakers, stripping men and women half naked, fastening them to cart tails, dragging them through the surrounding towns, while scourging them unmercifully upon their backs, imprisoning them, confiscating their goods, cutting off their ears, boring their tongues through with red hot irons, and at last hanging them upon an ignominious gallows. Verily these are striking exemplifications of ‘removing all false worship by ‘moral influence.’

CALVIN IS regarded as the founder of Presbyterianism, although few of that order retain at this day much more than his persecuting spirit, which is shown up in history in connection with acts of the most barbarous cruelty against those who refused to embrace his theory. After plundering Servetus of his property – confining him in a damp prison till “he was almost eaten up with vermin,” denying him an advocate, loading him with every indignity that barbarity could invent, and at last burning him at the stake, he wrote a work entitled “A faithful account of the errors of Michael Servetus, in which it is proved that heretics ought to be restrained with the sword.” In a letter to Marques de Poet, dated September 30th, 1561, he says, “Honor, glory and riches shall be the reward of your pains; but above all, do not fail to rid the country of those zealous scoundrels who stir up the country to revolt against us. Such monsters should be exterminated, as I have exterminated Michael Servetus, the Spaniard.” (See Robinson’s Researches, p. 340.)

“John Knox, the reputed founder of Presbyterianism in Scotland, and who, according to Doctor Heylin, characterized the cold blooded assassination of Beaton as a “godly act,” laid down these principles:

“Ye are bound to remove from honor, and punish with death, (if the crime so require) such as deceive the people, or defraud of that food of their souls; I mean the lively word.” Knox’s History of Reform, p. 10.

“None provoking the people to idolatry ought to be exempted from the punishment of death. Page 21.

“It is not only lawful to punish to the death such as labor to subvert the true religion; but the magistrates and the people are bound to do so, unless they would provoke the wrath of God against themselves.” Page 25.

“Intimation was made to others as to the abbot of Corraguel, the parson of Saughn, and such, that they should neither complain to the Queen nor council, but should execute the punishment that God has appointed idolaters wherever they should be found.” Page 352.

Edwards, says Neal, when addressing the civil rulers respecting the commandment, “removing all false worship,” declared, “A connivance at and suffering without punishment, such false doctrines and disorders, provokes God to send judgments. A *toleration* doth eclipse the glory of the most excellent reformation, and makes the sins to be the sins of the legislature that countenances them. A magistrate should use coercive power to punish and suppress evil, as appears from the example of Eli.” “Again,” says Edwards, “toleration will make the kingdom a chaos, a Babel, another Amsterdam, a Jordan, an Egypt, a Babylon. Toleration is the ground-work of the devil, his master-piece and chief engine to uphold his tottering kingdom. It is a most compendious, ready and sure way to destroy all religion, lay waste, and bring in all evil. It is a most transcendent, Catholic and fundamental evil. As original sin is the fundamental sin, having the seed and spawn of all sins in it, so toleration hath all errors in it and all evils.” See Verplank’s Discoveries, pps. 23 and 24.

“My judgment,” says Baxter, another celebrated divine, “I have always freely made known. I abhor unlimited liberty, or toleration of all.”

As we have before said, we would by no means single out the Presbyterians as the only sect possessing a spirit of intolerance: the same proscriptive and intolerant spirit has always characterized every system of worldly religion, from the days of Cain to the present time; and at this day that spirit is as rife among those Baptists who have drunk in the worldly principles of Protestants and Catholics, as among any other sects, according to the degree of worldliness, human wisdom, human power and human means, they have incorporated into their religious faith and practice. The poor Old School Baptists would not long escape the prison, the cart tail scourge or the stake, if the secular power were in the hands of New School Baptists. Already have some of them recommended the penitentiary for the correction of Old School Baptists; and others have prayed that we may be laid quietly away, where our “croaking may no longer disturb the onward move of their car of salvation.”

That there are or may be many among the Presbyterians who cherish no such feeling against their religious opponents as those attributed to their order in the foregoing examples, we will not dispute; and there may be some exceptions also among other worldly sects of religionists: but it is too palpably true to admit of contradiction, that at this day the various orders of Presbyterians lead the van, in pressing upon our legislatures, that it is their duty to use the sword in defence of their religious tenets. Who are they at this very time laboring to persuade the legislatures to incorporate religious drilling under legal provisions and penal enactments with our common school instructions? And who are loudest and foremost in asking for and receiving from our government chartered privileges and exemptions? And who are now receiving from the funds of our state and nation more than three-fourths of all the money appropriated for educational purposes, and thereby enabled to grasp the control of by far the greater number of all the collegiate institutions of our country? Let the Presbyterians themselves answer these interrogatories. Doctor E. S. Ely declared, years ago, that “Two-thirds of all the colleges, theological seminaries and academical institutions in this country are under the instruction and control of the Presbyterians.” Another of their divines (Doctor Barton) has said, “When all our colleges are under our control, it will establish our sentiments and influence so that we can manage the civil government as we please.” “They aim,” as Jefferson said truly, “at engrossing the education of the country.” In what way, their own publications will best illustrate. The Sunday School Union have in various reports declared their intention “to force out of circulation” all such elementary books as disagree with their views, to “revise and alter” – “yet keep their titles “ – to change the ideas of authors, and to become “dictators to the consciences of thousands of immortal beings!” See Appendix to Doctor Ely’s sermon, published with remarks by himself in 1828. Also Preface to the catalogue of Sunday School Books for 1826. And what is their object in thus dictating to the consciences of thousands of immortal beings? The Appendix to Second Annual Report of Sunday School Union, 1826, page 93, gives the answer: “In ten years, or certainly in twenty, the political power of our country would be in the hands of men whose characters have been formed under the influence of Sabbath Schools.”

In perfect harmony with these declarations, the Presbyterians, aided by other sects, including New School Baptists, have been operating by manufacturing public opinion through the agency of Sunday Schools and other kindred institutions, and in dictating to the consciences of thousands of immortal beings, through the legislatures, until now their plans of operation are so far matured and so firmly established as to almost defy opposition.

In regard to their seizure of our schools, perhaps they have gone further in this than in any other state. Here they have not only managed to place about two-thirds of all our educational funds at the disposal of the Regents of the university, composed in part of clergymen, and by appropriations made by the legislature to the use of colleges and academies which, by their own admission, are principally under the control of Presbyterians; but they have got a Normal School established at Albany, under the supervision and control of the Regents and the State Superintendent, to drill those who are to have charge of our common schools. Thus by one sweeping stroke of legislative power, all the educational institutions of our state, and according to their own declarations, they have now the instruments of controlling the political affairs of our state, and of dictating to the consciences of immortal beings. All that is now wanting for the consummation of their most ambitious desires, is to first have time to prepare a sufficient number of pupils at the Normal School to monopolize all the common schools of our state, and then persuade the other states of the Union to imitate the example of this state. Let this policy be extended, as powerful efforts are now being made to extend it throughout the United States, and the entire rising generation must be at the mercy of those conscience dictators; parents are no longer to choose what books shall be read; all books obnoxious to the interests of Sunday Schools or the church and state establishment, must be forced out of use. Already has the legislature vested a power in the superintendents to remove books from our school libraries which they may deem objectionable; but this is not all: the people are not to be allowed to judge for themselves as to the qualifications of, or to select their own school teachers. Agents, subservient to the wishes of the Regents, are to decide who shall teach and what shall be taught. "Religion, but not sectarianism," they say, "must be taught in our schools" – such religion as all religious sects are agreed in. But what kind of religion is there in which all sects agree? It is idle to talk of all agreeing upon religious subjects. But if all the human family were perfectly agreed in their preference for pure bible religion, that religion could not be taught in schools as a science, for it is purely a revelation.

The following article, which we copy from the New England *Puritan*, goes to establish the correctness of our position, that no religion can be taught that is not sectarian, and also that the Presbyterian Puritans desire to avail themselves of our schools for the inculcation of their sectarian tenets. The editor of the *Puritan*, however, is less reserved in avowing the convictions of his own mind upon the subject, and so far we commend his honesty; if others would speak out as plainly what they mean, we think there would be less danger of misleading the public mind.

"THE SCHOOL QUESTION."

"THE hostile interests of different sects touching the subject of religious instruction in the public schools, are ominous of serious disturbance, sooner or later, to our system of popular education. In the state of New York the matter has already assumed a serious aspect. And we see not but that the same reasons and motives will eventually operate to similar results in all the other states. Indeed, the laws of Massachusetts, while they expressly require moral and religious teaching in the common schools, do in the next breath virtually exclude it; for they require all teaching to be excluded which favors any particular sect, or which is opposed to the views of any sect. And as there is almost no religious truth which some of the sects among us do not oppose, there can be no religious teaching in our schools without a violation of this part of the law. But as the law contradicts itself touching this matter, those who do teach and those who do not teach religion, are equally obedient to the law. And there is, in the smaller towns especially, where sects have not been so much multiplied, much of religious teaching yet remaining.

“But the question must yet come up for a practical solution, whether or not religion shall be excluded from our schools. And it is time that the true principle of action in such a case were better defined. As religion – and evangelical religion – the religion of the Puritans – is the parent of the common school system, it would seem that she ought to retain her influence in the schools. As religion is the foundation and prop of all our civil institutions, and as that moral influence which religious teaching imparts is essential to give our common schools their value in preserving our civil institutions, it would seem to be self-evident that, for civil purposes, religion should and must be taught in our common schools.

“Then, on the other hand, the genius of our institutions protects the interests of all sects; and men of no religion come in under some sects, and claim to have their rights allowed and their children protected from religious truth! Now what shall we say? Is the theory of our government here at war with itself? Perhaps not: still, here is a difficulty for which it has made no provision. And how shall this difficulty be met? It is useless to think of finding a code of religion and morals, that can be at all effective, against which no sect would object. Give to each and all sects the liberty to erase what they will from the system of revealed religion, and then give the Papists liberty to throw out the whole bible at once, and the remnant would not be worth teaching.

“There seems to be but one way to avoid this difficulty; and that is, to separate the schools and the state, as we have separated the church and the state. There would be evils attending this measure; but the question is, whether they would be greater than the evil of wholly divorcing religion and science. If there is any way in which the religion of Jesus can have a place in the instructions of our common schools, and yet no sect, christian or infidel, complain of it very well. But if there be no such way, is it not better for each sect to have its own schools, and teach religion fully and faithfully after its own fashion? Where the state has funds for the support of schools, they might be distributed according to some equitable ratio; and the some tax which is now laid might, if expedient, be continued, and the sum distributed to different schools in just proportion fixed by law.

“It is not pretended that there would be no loss in this mode of action. There might be a difficulty in that case for securing so general an education of the people, inasmuch as the religious part of the community would be less likely to have schools for their children; and there might be some difficulty in carrying out a satisfactory distribution of the funds.

“But these and other difficulties might be, at least in part, compensated. In that case there would be a freer and more unrestrained action in religious teaching. A large part of the community would have an education vastly better than they now have. So far as the religious part of the community are concerned, the teaching would do far more than it now does to uphold the pillars of state; and the irreligious part would have hardly less of religious teaching than they now have.

“And further, the influence and efficacy of religious instruction would then be practically tested. We should have religious and irreligious schools, and we should see the difference in the results. We should see also how well, and how long the enemies of religion would remain the friends of education when set off by themselves. Teachers of religious schools would then give more religious instruction.

“Thus some great and practical questions would have elucidation by the change. Religion might gain a great advantage by being allowed to stand by herself and on her own institutions. God has once affectingly illustrated the power of Puritanism, and given it the exclusive honor of being the foster mother of free and healthy education. In suffering, at the present time, this conflict to come up, throwing asunder the educational efforts of the different sects, he may be preparing in another form, to illustrate the same great principle.”

JONAH III. 9, 10.

NEW VERNON, N. Y., March 15, 1845.

“Who can tell if God will turn and repent, and turn away from his fierce wrath, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not.” – Jonah iii. 9, 10.

OUR correspondent, R. L. Edwards, desires of us an explanation of the above text; and such light (if any) as we have we will cheerfully give. It appears from the record of this prophet that Nineveh was a heathen city of great magnitude and in a most deplorable state of ignorance and depravity, and that the Lord, instead of calling for the organization of a Foreign Missionary Board to collect funds, manufacture, commission and send missionaries to warn Nineveh of impending wrath, commanded Jonah, one of his own prophets, to go to that great city and deliver a certain message; and notwithstanding Jonah’s indisposition he was compelled to go and preach the preaching which God had bidden him. Every thing necessary for the accomplishment of the sovereign will of God in relation to Nineveh was provided without human aid, even to the great fish to ferry the runaway prophet to the field of his labor, and the gourd under which he should rest after having obeyed the word of the Lord. And can it be doubted that God, who has declared the end from the beginning, and said, “My counsel shall stand, and I will do all my pleasure,” was deficient in his knowledge of the result of Jonah’s mission to Nineveh? Certainly not. Every circumstance in this divine record, when duly understood, goes to confirm the doctrine of the sovereignty, immutability and omniscience of God, but yet in such a manner of demonstration as to confirm the wisdom of this world.

Jonah was commanded to say to the people of Nineveh, “Yet forty days and Nineveh shall be overthrown,” it was therefore his duty to go and to leave the execution of the prediction to the Lord. And it is as certain that God was as able to have prevented the disobedience of Jonah, as it was for him to overrule his disobedience to his own glory and the direct accomplishment of his designs. In the disobedience of the prophet occasion was afforded not only for Jonah to become a sign or type of a crucified and risen Savior, but also for the use which God designed for a certain fish which he had before prepared for a certain agency in regard to Jonah’s mission to Nineveh.

The restraining power of God was also as potent to prevent the wickedness of Nineveh if it had been his pleasure to have employed it for that purpose, as it was in preventing Jonah from making his contemplated visit to Tarshish; but God designed to make use of that wicked city in testimony against Corazen, Bethsada, Capurniam and Jerusalem, and therefore every circumstance was wisely ordered and overruled to answer the counsel of his own will, in accordance with which he worketh all things.

But we presume the difficulty in the mind of our correspondent is that God had authorized Jonah to say that Nineveh should be destroyed in forty days, and then that he repented of the evil that he had said he would do, and did it not. By reference to Jeremiah xviii. 7-10, our correspondent will find the following law or principle of administration in regard to national judgment, &c., recorded viz: “At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and pull down, and to destroy it; if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build up and plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.” The judgment of Nineveh was then in precise harmony with the rule by which he administers his judgments in a national point of view, and

consequently there was nothing in the case of Nineveh indicating on the part of God the least variableness or shadow of turning, the words *repent* and *turn* being used in such cases not to indicate mutability 'or change of purpose in the mind of God, but a different administration from that anticipated by the language of the law under which nations and cities, as such, stand amenable to God. Thus, in relation to the sentence of the law of God against transgressors, individually or collectively, the law denounces judgments without mercy. The sentence is in the most plain and emphatic language possible – “The soul that sins shall die.” Thus, the law contemplates wrath and damnation, and that, too, by what God has said, speaking in the law; nevertheless, in the richness of his grace he has provided deliverance from that wrath for his redeemed people, and their deliverance, so far from reflecting upon his prescience and immutability, goes fully to establish both, inasmuch as their salvation and calling are “according to his own purpose and grace, which was given them in Christ Jesus before the world began.” Repentance in scripture parlance usually if not universally signifies a change or turning from. Such a change is sometimes in reference to purpose, and sometimes in regard to action.

An offending brother may turn again, repenting. Judas repented of his perfidy, and Esau also, that he had sold his birthright; and there is also a repentance which is unto life, to give which unto Israel and the remission of sins Christ is exalted a Prince and a Savior. But in none of these senses of the word can the term be applicable unto God, for he is of one mind, and none can turn him. Because he is the Lord and changes not the sons of Jacob are not consumed. To interpret these terms in their application to God as we may in their application to men, would involve a contradiction in the scriptures. But allowing the words *repent* and *turn* in our text to mean the same as Jeremiah xviii. 7-10, and we find them relating to the outward or providential dealings with nations, in their national characters. As when he saith in his law that the nations that will not serve him shall be destroyed, still reserving the power and right to turn these very nations from their wickedness, and preserve them in the enjoyment of their national prosperity. It must be conceded that God knew beforehand what the effect of Jonah's preaching should be upon Nineveh, and although Jonah preached to them the legitimate consequence of their course, God humbled that city, and caused it to repent at the preaching of Jonah. And when he had effected this design by Jonah's preaching he made known to them his further design to save them from the impending ruin which was threatened. Now compare all this with the first experience of the children of God, and we discover a striking analogy when. one is quickened by the Holy Ghost. Moses, or the law, like Jonah, comes preaching wrath; and this preaching, like that of Jonah, presents no alternative. “Thou hast sinned,” thou art the man! thou shalt surely die! At this startling ministry of the law the soul, like the Ninevites, is humbled; the relish for sin is killed, and like the men and beasts of Nineveh, the soul is shrouded in sackcloth, a real sense of guilt and deserved wrath is brought home with terrific force; but when God, by the ministry of his law has sufficiently humbled the soul, he reveals to it his great salvation. This does not lead the soul to conclude that God has changed his purpose or his nature – that he has sacrificed his veracity or his justice, but he is made to rejoice in the revelation of that system of grace which is ancient as eternity, and in full harmony with all the perfections of God.

Arminians and other cavilers have frequently used this passage and others of a like kind in opposing the doctrine of the sovereignty and immutability of the counsel of God in the salvation of his people, and have generally confounded this national repentance and deliverance of Nineveh with the work of grace wrought by the Holy Ghost in the work of regeneration; and although men and beasts were alike the subjects of this repentance and deliverance, they can see no difference between it and that godly sorrow for sin that worketh repentance unto life, which needeth not to be repented of. But those who

have learned the difference between the sorrow of the world, that worketh death, and that repentance which God has given to his people, will not be likely to confound them.

POLITICS AND RELIGION.

NEW VERNON, N. Y., April 1, 1845.

WHILE admonished by our highly esteemed brother Hughes in his letter in this paper, and also by other brethren, whose kindness we appreciate, we are led to inquire how far it is proper that a paper, professing, as this does, to chronicle the signs of the times, should be restricted? If we are to reject all communications which in any way, directly or indirectly allude to or involve the consideration of political subjects, we shall not be at liberty to protest against Mystery, Babylon, for she has committed abominations with the kings of the earth, and the kings of the earth hold a political standing in the organization of human governments. We are certain that our brethren would not wish us thus to be restricted. While on the one hand it would be improper to enter the area of party political strife, and use our humble sheet to urge the claims of one set of men and measures, and to the disparagement of others, which have only a political bearing, we are led to believe that it would also be wrong to withhold our protest against the prevailing abominations of anti-christ, because her imperial ladyship claims to sit a queen, and hold a power over the kings and governments of the world. In short, it has been our conviction that the course pursued by the apostles and primitive saints, should be regarded as a pattern for us in these last days. They fought against principalities and powers, and against the rulers of the darkness of this world; and while they became subject to the powers that were, and yielded obedience to those in authority as unto God, they withheld that obedience when their magistrates required them to disobey the laws of the kingdom of Christ. They not only appealed unto their rulers, saying, "Whether it be right for us to obey God or men, judge ye;" but they enjoined upon the christian church to "Let no man judge you in meats, or in drinks, or in respect of a holy day, or of the new moon, or of the Sabbath," or in respect to the things of religion in general. To the civil department, we conceive, belongs the right to enact laws, and to enforce them for the civil government of the people; but the right to regulate the religious course of men, belongs only to God. Neither the church or the clergy should interfere with, or dictate to the powers which are properly vested in the legislatures of this world; nor should the legislatures of this world assume the right to regulate the affairs of Christ's spiritual kingdom. Let the decision of our Redeemer concerning the payment of tribute money be regarded, and christians will learn their duty to God, and to human rulers. There are things which in this respect belong only to God, and with which we are not permitted to suffer even Caesar to interfere; and there are also things which God has commanded us to render to earthly potentates or powers, to disobey which would be to resist an ordinance of God. With the foregoing remarks premised, we appeal to our brethren in general; but especially to those who have flit alarmed at our course. Should we, or should we not protest against the efforts that are now being made throughout our country, to induce our legislatures to legislate upon the laws of God, to define and enforce a Sabbath, to compel the reading and expounding of the scriptures, the singing of psalms and prayers, &c., in our public schools, on forfeiture of our equitable share of the money for which we have been taxed? Is it right or wrong for us

to apprise our brethren of the rapid advance of the man of sin, in drawing around us the fetters of priestcraft, because, forsooth, they are effecting this through their political schemes of intrigue? But few of our Our School brethren have the same opportunity to know the movements of the popular religious orders at this time that we have had; exchanging, as we do, with many of their organs of communication. They have proposed the organization of what they call “A Christian party in politics;” they have held several state and national conventions, for the expressed and openly avowed object of creating public sentiment in favor of their ambitious designs; they have their presses and societies engaged in facilitating their measures; they are now publishing a paper which they denominate *The Christian Politician*, and they have openly avowed their design to monopolize the tract and book making business, and force out of all our schools all such books as do not suit them, by making their books so cheap as to bring them into universal use. And they have boasted that “in ten years – certainly in twenty” – they are, through a monopoly of the schools, to control the government as they please. In harmony with this threat, they have applied to our legislatures and have obtained all the power they can at present desire. And in this state, (New York,) although the constitution expressly provides that no minister of the gospel or priest of any denomination, shall ever hold any office or place, either civil or military in its bounds, our legislature has sanctioned the appointment of two “Reverend Doctors of Divinity,” (so called,) to govern the Normal Schools; in connection with two others and tile State Superintendent; and that Normal School contemplates preparing teachers to take the charge of more than seven hundred thousand children of this state! Thus virtually the whole rising generation is chained down by legislative enactment under the control of clergymen of the popular order, and into their clerical hands is placed by constitutional legislation, more power than is held by any other officers of our government. Such are only some of the startling facts of the case. And shall we seal our lips in silence and restrain our pen and press? Or shall we not rather speak out while we are at liberty to speak, and improve every moment that remains, before that liberty of speech and of the press is gone irretrievably and forever?

Our brethren who have supposed that this subject as it is agitated, is of a political party bearing, have been in error. Those among us of every political party, have taken ground together upon this subject; without yielding their political party views on any of the leading points which divide them into parties in what properly belongs to politics; those who have investigated the subject stand shoulder to shoulder in Opposing the prevalence of this anti-christian monster. To us it appears to be a duty imperiously devolving on us to leave our testimony against the hidden things of dishonesty; and if in this we are judged to be in error, we think we shall not be considered obstinate. We would gladly consult with our brethren upon the subject, and profit by their superior judgment. But we earnestly desire such of our brethren as have entertained fears as to the propriety of our course in this matter, to investigate the subject and see if there is not a cause for alarm. It is certainly not an enviable position which we occupy, bearing the frowns of the clergy and their dupes, and if our exposure to reproach and persecution in this matter is uncalled for, only make it so appear, and we will cease to fight the “poor bears.”

We would again remark, that the course we have pursued has not been dictated by any political party feeling, but rather from a desire as a watchman upon the walls of Zion, to inform our brethren of the approaching danger.

LETTERS OF DISMISSION

NEW VERNON, N. Y., April 1, 1845.

“BROTHER BEEBE: – The apostle saith, ‘Be of the same mind,’ &c., and we do think it very important indeed that the people of God should be well established in the truth; not only in the doctrine of the gospel in reference to the plan of redemption, but in the discipline of the church; and as a difference of opinion exists among our brethren in this part of the country on a subject which has caused some trouble, (and is not yet settled,) I thought I would request you or some of your correspondents to give their views on the same through the SIGNS; and let it be fully investigated. Should you be disposed to give your views, and they should differ from some others, then let those give theirs.

“The question is: ‘When a member receives a letter of recommendation and dismission from a church, with liberty to join another church of the same faith, is he or she still accountable to the church from which they have received such letter until they are joined to another? Especially when they continue in the same place and within the bounds of the same church which gave the letter, and perhaps are guilty of immoral conduct, which is better known to the church that gave the letter than any other, and other churches are perhaps communing with such members because they have such letter, when they cannot be admitted by the church which gave the letter, and perhaps such member be a minister.’

Yours in the kingdom and patience of Jesus Christ,
REED BURRITT.”

WITH the Old School Baptists we think there can be but one opinion in regard to the matter of inquiry submitted by our brother. When a member is received by any church, he continues a member until he is regularly disconnected, which may be by dismission in fellowship, exclusion from fellowship, or by death. If he is disconnected by dismission in fellowship, his letter is a passport from the church from which he received it to some church of the same faith and order; and such letters can only provide that when the bearer is regularly received into such a church as his letter allows him to join he is dismissed from the immediate discipline and watchful care of the church where he has formerly held his membership, but not before. A member can only be dismissed into the world by exclusion. All letters transferring members from one church to another are made to read, “when received by you – dismissed by us.” Therefore, a person having obtained such a letter from his church stands in the same relation and is equally amenable to it, until he has become actually a member of another church of the same faith and order as through he had never received such a letter. No orderly brother, whether a minister or otherwise, would wish to be shielded from the wholesome discipline of the church; nor can any orderly church fail to exercise her authority in calling an erring brother to order, because he shrinks from investigation by shielding himself under his letter of dismission which cannot take effect so long as he retains it in his own hands. It is always a suspicious circumstance and calculated to injure the reputation of a brother, when he holds on to his letter beyond a reasonable time; especially if he has an opportunity to unite with a church of his order; but as in a case supposed in the query, a person guilty of departure from the order of faith of the gospel, would endeavor to prevent a fair investigation of his conduct by pleading that he is not amenable to any church, because he holds a letter, he should be required to return his letter to the church that gave it, and appear also and answer to the charges that

may be against him in the church, and on his refusing to do so, he should be excluded, and if he still refuse to give up the letter, he should be published as an excluded person, that other churches of the order be not imposed on by him.

The course of the order which we have briefly sketched, so far as our knowledge extends, is the uniform order of all our Old School Baptist churches. This rule, however, has no bearing upon churches which are not in our correspondence or fellowship. There are cases where persons become dissatisfied with churches which they believe have departed from the faith and order of the gospel, and on that account desire to withdraw their membership from such corrupt churches, as commanded of God to do; in all such cases we believe it is improper to ask for or receive letters of dismission, as the asking for a letter implies that they are satisfied with the faith and order, and only ask to be transferred to another of the same faith and order, which is not the case, and is, therefore, dishonest. If a member does not conscientiously believe that the church to which he is connected has departed from the faith and order of the gospel, he should not withdraw from it only to unit where the very same faith and order is held; and if his honest conviction is that the church is in disorder and not in the faith, he is bound by his allegiance to Christ, to protest against the disorder and heresy, and withdraw without asking for or consenting to recognize them in their disorder as an orderly church, by asking for or receive a letter. The asking for or receiving a letter is a virtual declaration of fellowship. Many have reasoned thus: "I only want a letter to show that the church has nothing against me, or to shield my character," &c. But how can it be that the church and the individual are at antipodes in faith and practice, and yet the church has nothing against him? And is this not, at least, an effort to avoid the offence of the cross? It is human policy, it is conferring with flesh and blood, it is making provision for the flesh, and it is inconsistent with the spirit of the gospel. True, we are not to court persecution; but it is equally true we ought not to shun it when it is for righteousness' sake. If a person in good faith should become a member of a professed church of Christ, and that church should prove to be a Mormon, Mahometan, or Jewish congregation, should he ask for a letter in fellowship to join a body of the same order, would he act consistently? By no means; yet it would be no more inconsistent than in the cases supposed above. Or should a Pagan, Jew, or Turk apply for admission into a regular Old School Baptist church, and present a letter of transfer, certifying that he is a member and in full fellowship with either of these bodies, would he not be required to renounce such connection, and be received only on profession of the faith of the gospel?

THE SABBATH

NEW VERNON, N. Y., April 1, 1845.

We have now laying on our table a tract from the American Tract Society, upon the subject of a legal Sabbath, or rather two legal Sabbaths; the one made legal by the law of God, and the other by the legislature of the state of New York! The following is an exact copy from the first page of tract No. 352, viz:

“THE LAWS OF THE STATE OF NEW YORK.”

“There shall be no shooting, hunting, fishing, sporting, playing, horse-racing, gaming, frequenting of tippling houses, or any unlawful exercises or pastimes on the first day of the week, called Sunday; nor shall any person travel on that day unless in cases of charity or necessity, or in going to or returning from some church or place of worship;....nor shall there be any servile laboring or working on that day, excepting works of necessity and charity.”

“Most, if not all the states of the Union have laws essentially agreeing to the above; and this protection of the Sabbath has obviously grown out of the conviction of all intelligent legislators, that a holy day of rest, and the public worship of God, are (as the statutes of Vermont well express,) in the highest degree promotive of the peace, happiness, and prosperity of a people.”

“LAW OF GOD.”

“Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:8-11

In the above, the law of the state of New York is stated first, and from the practice and theory of the Tract Society, is evidently regarded as of primary importance. Sunday, or the first day of the week, is set apart for religious service by the state, with penal enactments. Remember the first day of the week called Sunday, says the legislature of the Empire State to all who are bound to obey her laws. “Remember the Sabbath day,” said God to the nation of Israel.

“There shall be no shooting, etc., nor any servile laboring on the first day of the week, called Sunday, excepting works of necessity and charity,” is the language of New York. “But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter,” etc., is the express language of the fourth commandment of the covenant which God made with the fathers, in the day he took them by the hand to lead them out of the land of Egypt.

In the law of God given to Israel, there were no works of necessity and charity excepted. On no pretence did that law allow the children of Israel to labor, or go out of their habitation, kindle fires or gather sticks – but the legislature, while assuming the right to revise the law of God, would show themselves more lenient, and discriminate between shooting, hunting, etc., unless it be hunting for pious purposes. The law must not be so construed as to forbid a hireling parson’s hunting a good market for his manuscript sermon, or an eligible place to collect funds for the support of their craft, etc. These are called “works of necessity and charity,” and therefore, are suffered by the New York legislature. Let any candid person of common intelligence compare the extracts copied above by the American Tract Society, and he will be compelled to exclaim, in the language of the Messiah, “They make void the law of God by their own traditions, and they teach for doctrines the commandments of men.”

If there be any higher authority for the precept quoted from the laws of New York, than that of men, let it be forthcoming. We distinctly challenge the New York legislature, the American Tract Society, or the world, to produce from the Bible one syllable to support such law; and further, we hesitate not to aver that it is in conflict with the command of God to Israel, and with the command of an inspired apostle to the Christian church, (see Col. 2:16) and equally antagonistical to the constitution of both the state and the nation.

SABBATH BREAKERS

NEW VERNON, N. Y., April 15, 1845.

“THERE is one duty which has been strangely neglected by christians and other friends of good morals in this city. We mean the duty of voting at elections. We must have power to punish Sabbath breakers, or we never can compel people to observe the Sabbath; and this must be done by preventing irreligious men from being elected.” – *New York Observer*

THIS extract with some accompanying remarks, was sent us by our correspondent “W.,” to be embodied in his communication in our last number, but did not reach us in time.

The above shows what manner of spirit is abroad in the world. The *Observer*, from which it is taken, is, if we mistake not, a principal organ of the Presbyterians in the United States. Whether this beast has horns like a lamb or not, it certainly can speak with the voice of a dragon; and from its tone, we may judge that the time cannot be very remote, when the image it has set up shall both speak, and cause that as many as will not worship the image, or acknowledge its supremacy, shall be killed; and cause all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and no man be allowed to buy or sell, or enjoy the right of citizenship, save he that hath the mark, or the number of the beast, or the number of his name. Those who are expected to vote the power into the hands of the Presbyterians, to compel the people to submit to their version of the law of God, and to punish delinquents, are, by way of distinction, called christians and lovers of good morals, as though christians were to look to the polls, to the elections, or to legislative councils for the support of their religion, instead of looking alone to God; but those who would vote against their accumulation of power to lord it over the consciences of the people, are to be regarded as anti-religious, and opposed to morality.

“We must have.” Who *must* have? The Presbyterians and those immediately associated with them, in seeking to corrupt the government of our country, alter the constitution, proscribe the people, and finally light up the fires of persecution. “Must have!” Somewhat imperious, to be sure. No ifs, no ands about it; no if the people please, either said or implied; but we must have; no two ways about it; we are determined and settled in this purpose. But, what is it “we must have?” Power, to be sure – that is all we lack – and we are determined to be supplied. We have the means to control the elections. The Presbyterians alone could bring half a million voters to the poll seventeen years ago, and now nearly or quite double that number, and the arminians of every religious order are ready to swell the number to an indefinite extent, and we know how to “create public sentiment,” and we can spread like a green bay tree, and power is what we want, and “we *must have* power.” But, power for what? “To punish Sabbath-breakers.” Ah! this is what they must have power to do, or else they never can compel people to observe the Sabbath. Well, who has required them to compel people to observe the Sabbath? If they, like their ancient brethren, (the Pharisees,) sit in Moses’ seat, to administer and execute the law which God gave to Israel; and, according to their creed, they are a continuation of what they call the Jewish church, there may be some propriety in their struggle after power to punish Sabbath breakers. The congregation of Israel was required to punish Sabbath breakers, by stoning them to death. If any man kindled a fire, or performed any labor on that day, or suffered any labor to be performed on his premises, he was surely to suffer death. And the Jewish (*alias* Presbyterian) church, is so restricted by the laws of our land and constitution of our state that they are driven to the desperate alternative of calling out its legions to vote down the impediments, in order to regain the power to butcher the wicked

Sabbath breakers. What other power to punish Sabbath breakers the *Observer* can suppose the Presbyterians to stand in need of, we cannot imagine. And certainly if they can obtain this power they will have business enough: for if the people of America are under the law which God gave to Israel, and bound to keep the Sabbath as God gave it to that people, and the same penalty is still attached to a transgression of that law, there is not probably a man, woman, or child in the United States, Texas included, who does not deserve to be stoned to death. And if the Judge of the earth should require of the Presbyterians, as he did of their brethren, that the executors of the law should be themselves blameless of this sin, or that he that has not broken the Sabbath should cast the first stone, it would be a very long time before that stone would be cast; for a more desperately wicked set of Sabbath breakers than the Presbyterians cannot be found on earth, if the fourth commandment be regarded as the standard of the judgment and decision; for they have dared to make void that law by their own traditions, by substituting another day, a day of their own selecting; and a very different manner of observing the day than that which God enjoined on those to whom he gave his law.

But what avails our arguing the point? Power they want, and power they say they must have. “And this *must* be done by preventing irreligious men from being elected.”

Now comes the tug of war again. To draw the line between religious and irreligious men. Who is to judge between them? Who shall divide the sheep from the goats, and put the mark of the beast on the forehead of the privileged class, which shall admit them to the ballot-box, and disfranchise the heterodox, to await the punishment which the pious Presbyterians have in contemplation for them. Can the Old School Baptists, the Seventh-day Baptists, the Quakers or the Jews, expect to be numbered among the favored order? The thought is preposterous! The same cry which was made against Paul, would be reiterated against those who adhere to the doctrine of the apostles, viz.” “Men of Israel, Help! This is the fellow that teaches all men against the law, and against the people,” &c. Irreligious men must not be elected, says the *Observer*. And what better right has the church to dictate who shall be elected to place and power in the affairs of state, than the powers of state have to dictate what shall be the government of the church? If the church may dictate to the world, then we see not why the world may not reciprocate the interference. And in discriminating between the religious and the irreligious, we doubt not that the Presbyterian *Observer* would agree very cordially with the Presbyterian Doctor E. S. Ely, who denounced every president that had held the office, from Washington to Jackson, as irreligious; and frankly confessed that he would prefer for president a good sound Presbyterian.

We would not be understood to hold that a man’s being a Presbyterian or a Baptist, or a member of any other religious sect, so long as he holds his religion as a matter strictly between himself and his God, should be proscribed; it is this proscription which we denounce; but that moment when a profession of religion comes to be regarded as an indispensable qualification for civil office, our land will overflow with hypocrites; and if our streets do not flow with blood, it will be better than our fears.

Never in our recollection has our country been so much agitated as at present, upon the subject of legislating upon the law of God; and what is to be the result of the movement is only known to him who orders the destiny of nations as seemeth to him good. Within a few miles of us there have been several Sabbath conventions recently held, and resolutions passed; but great care has been taken to prevent such discussion of the subject as would be likely to enlighten the public mind in relation to either the typical or anti-typical Sabbath. The convention at its several meetings has, however, come to the conclusion that it is a sad desecration of the first day Sabbath for loaded teams to be driven on our roads; but whether it be wicked for the clergy and laity of this county to send their milk to New York by the railroad cars on Sunday, they have not yet been able to determine. If the poor teamsters who bring

lumber to market have occasion to return with bread and provision for their waiting children, they should let their families fast, and they put up at a tavern, which, in many cases, would cost them half their load; but when the clergy and their deacons have milk to sell, they must improve the market.

Truly this is an age of hypocrisy – a day of rebuke and blasphemy, in which the livery of heaven is stolen to serve the devil in. But notwithstanding all the abominations that are committed in the high places, our God is a Refuge for his saints. Though the earth be removed, and the mountains cast into the midst of the sea, his children have no occasion to fear, for all the wrath of man shall praise him, and the remainder of wrath he shall restrain.

MATTHEW XIII. 15-17.

NEW VERNON, N. Y., May 1, 1845.

BROTHER Keller, of Virginia, desires our views of Matthew xiii. 15-17, and whether this rule is alike applicable in cases of a public and private nature. At an early period in the primitive church the question arose among the disciples, and as they could not exactly agree among themselves, they brought the question for a decision to the Master, viz.: “Who is the greatest in the kingdom?” Our Lord did not tell them that Peter, James, or John, or the Pope, or the Bishop, was the greatest; nor did he say directly, as he might with great propriety, that this honor belonged to him exclusively. He understood them to mean the greatest among the disciples. How many of them had anticipated the palm we are not informed; but it is natural to conclude that the disputants at least were actuated by ambitious, if not absolutely arrogant feelings – feelings very unbecoming them as the disciples of him that is meek and lowly. “And Jesus called a little child unto him, and set him in the midst of them; and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.” What a lesson for their instruction! what a reproof for their ambition! and what an example for their guide! “Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.” Strictly speaking, Christ is the only one that has ever humbled himself in the manner described; others have been truly humbled under his mighty hand, and Christ is beyond all dispute greatest in the kingdom. The more child-like, therefore, his disciples are, the more are they like Jesus.

With this preliminary instruction, our Lord proceeded to admonish the disciples of the unavoidable occurrence of offences, and how they should deport themselves when such offences should come. Although such offenders as cannot be reclaimed in the gospel manner are to be expelled, however conspicuous their standing or important their station, although they may be to the church as the right eye or the right hand is to the body, we are not to indulge in carnal reasoning, nor suffer anything to be done by partiality. With all the severity which the order of the house of God demands, gentleness, meekness, and a desire to reclaim an erring brother, is to mark the course of the disciples one towards the other. This lesson is set home by the most admirable argument contained in the scriptures: “For the Son of man is come to save that which was lost;” and this declaration is beautifully illustrated by the man that had an hundred sheep, of which one is lost; he goeth into the mountain to seek the truant sheep, and when he has found it, he rejoiceth over its restoration more than over those which had not

strayed. Now is this christian-like? Then it is the proper course for christians to pursue when any have strayed from the footsteps of the flock.

“Moreover,” besides these general lessons of instruction, which are always to be observed by the saints, “if thy brother shall trespass against thee.” We cannot understand this to mean any particular kind of trespass, as to smite thee, rob thee, slander thee, or even that the trespass shall be against *thee* personally; but if thy brother shall trespass, or transgress the laws of Christ, so as to effect thy fellowship towards him, then the duty becomes indispensable to apply the instruction which follows: “You that are spiritual restore such an one in the spirit of meekness.” It is not said, If thy brother trespass against thee *privately*, then tell him his fault between thee and him alone; nor is it said, If he trespass against thee *publicly*; but, If he trespass against thee, go and tell him his fault between thee and him alone. Observe the figure laid down – one sheep has gone astray. It is sufficient that he has gone from the ninety-nine; no matter whether he went off secretly or openly, he has gone, and must be looked up. As the Son of man came to save that which was lost, we are to be Christ-like, and go in pursuit of the stray brother, with a becoming desire to render him a real service in restoring him to his place.

We are aware of some of the objections to the application of this rule to cases of open or public transgression; and there are also some arguments used against its application to offences of a strictly private character. A case is supposed: a brother has been seen and heard in open court, to curse and swear, and deny that he has any knowledge of Jesus Christ. This offence was open and before the world, in presence of the enemies of the cross of Christ; now what is to be done in this case? Certainly an individual brother, although he might convince the offender of his error, has not the power to exonerate the offender from his responsibility to satisfy every member of the church; but still he is a stray sheep, and should be sought for. Now, to follow the direction and rule under consideration, how shall he proceed? To us it appears that this should be the course: My brother, I am grieved with your conduct; you have inflicted a deep wound upon your brethren in denying our dear Lord and Master, and in the profane language which you used on the occasion; do you still persist in that course, or are you convinced of your error, and ready to make acknowledgments of your wrong? Now suppose the brother says, as David said to Nathan, “I have sinned,” and manifests the same contrition that David did, what will the laboring brother require to heal the wound? Will he not say, I rejoice that God has given you repentance for the wrong, and filled your heart with godly sorrow for your transgression; and if the matter were only known to myself, here the difficulty should end; but you know, my brother, that this offence was committed openly, and has come or must come to the ears of all your brethren; they are or will be as sensibly grieved as I have been. Now do you not see the importance of leaving here thy gift before the altar, and going immediately to be reconciled to the brethren? Go confess to them as you have now to me, and they will rejoice to receive you; yea, they will rejoice more over you than over ninety-nine just persons that need no repentance. If this offending brother’s contrition be genuine, will he hesitate one moment? Will he not rather hasten to acknowledge his fault, and do all in his power to remove the stumbling block which he has been the unhappy occasion of? Would not such a course be in the spirit of the instruction of this eighteenth chapter of Matthew, and much better calculated to restore the offender, (if he be a subject of grace) than to simply cite him to be and appear before the church, and make satisfaction to the church for offences of a public nature? Where a real disposition exists to restore a wandering brother in the spirit of meekness, there is seldom any difficulty in understanding the mode of procedure directed. But when a difficulty occurs, (as, alas! too many have) where, instead of the spirit being grieved, the *old man* is mad, and seeks occasion to be avenged or to retaliate, it is astonishing how very exact he can be in requiring his offending or accused brother to pay the utmost

farthing. How keen the eye to detect the difference between a public or a private offence. If public, he says, I will make it still more public – I will let the world see how much worse that brother is than I am. I will not go and labor to reclaim him; it is his duty to come before the church and confess, and if he should be excluded it will serve him right. Such a person will plead eloquently for scripture rule, but remain stupidly inconsiderate of the application of that rule to his own case. We would by no means be understood that it is unimportant that christians should be at all times and under all circumstances governed strictly by the scriptures of the New Testament; but we do object to that selfish construction of the word which would lead a brother to pursue a fellow-member out of the church, without laboring to reclaim him in the spirit of the directions laid down by our Lord in the chapter under consideration.

Again, instances have not been lacking where an individual has been conscious that he had given just cause for complaint, but, instead of being melted down with contrition for his wrong, he coolly sets about making his defence. In his turn he becomes amazingly tenacious for an exact conformity to certain instructions of the scriptures; or rather for his version of them. Now, says he, if I have offended let my brethren pursue the course laid down in the 18th of Matthew, or I will give them no satisfaction; I'll let them know that I know something about church discipline, and if I have offended my brother, he is required to come and tell me my fault, &c.; let him, therefore, come to me if he wants anything. Is there a particle of gospel exercise manifested in this sort of contending for bible rule, while such scripture as requires the accused to go and be reconciled to his brother is altogether unheeded?

We have heard this argument also used in some cases: If a brother should inflict an injury upon a brother in private, so that the sufferer has not the means to prove his charge, that he is bound to bear the grief without pursuing the course of labor enjoined in this chapter, because that he cannot establish every word by two or three witnesses. But we trust this mode of reasoning does not prevail very extensively. The rule makes all necessary provision, for instance: My brother offends me privately; the facts of the case are known to none but ourselves. I go and tell him his fault, as directed, between him and me; he will not hear me. I then take what is called the second step of labor; taking one or two brethren we visit him; now before these brethren he denies all the facts in the case. I affirm and he denies; and if I proceed to tell it to the church, his word is supposed to be as good as mine, and the church, it is thought, cannot decide upon the just merits of the case for want of clearer testimony.

But let it be remembered, I am to go in obedience to the command of Christ, in the spirit of Christ, and of course trusting the issue to him; (if I perish, I perish,) and in the second step of the labor, also trusting in God, I cannot be without sufficient witness. I have the very best of witness. My one or two brethren and myself make up the number of two or three, and being assembled to labor with an offending brother in obedience to Christ, we are together in his name, and we have the assurance that he is in our midst. This assurance is given in the same chapter and in the same connection with the rule, and Jesus says every word shall be established, and he will make good the pledge, so that when the matter is brought before the church, if the directions of Christ have been truly observed there is no possibility of failure in regard to the issue.

Before we close our remarks we wish to say that, although we fully believe this rule is always binding on individuals, requiring them thus to proceed in all cases, whether public or private, yet we do not believe that the church, in her church capacity, is always bound to see that private labor has been taken, before she can consistently exercise that authority which is vested in her for dealing with transgressors. Cases may occur in open church meeting, requiring the immediate reproof of the church before all, that others may fear, &c. But in all cases where a charge is brought before the church against a member by

an individual member, we do not believe that it is the duty of the church, before acting upon the church, to see that the first and second steps of gospel labor have been duly taken according to the rule.

JOB XV. 15.

NEW VERNON, N. Y., May 1, 1845.

BROTHER E. Moreland, of Tennessee, desires our views on Job xv. 15, viz: "Behold he putteth no trust in his saints; yea, the heavens are not clean in his sight." However correct or incorrect the declaration of this text may be, we certainly are not warranted to receive the testimony as a part of divine revelation, as that which is written by direct inspiration of God. The words were spoken by Eliphaz the Temanite, and addressed to Job, among other words which were not approved by God; for the Lord said to Eliphaz the Temanite, "My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath." – Job xlii. 7. Still, although Eliphaz and his two friends were uninspired, and evidently mistook the case of Job, we must regard much of what they said as truth, because of its harmony with the inspired word. When Eliphaz told Job that an acquaintance with God would enable him to lay up the gold of Ophir as the stones of the brook, he spoke not according to the general experience of those who know the Lord, for they are generally poor and lay up but very little gold; but in this text, the declaration that God putteth no trust in his saints is in perfect harmony with every expression of divine revelation which God has been pleased to make of himself. It is the privilege of all his saints to trust in God, and they shall be as Mount Zion which cannot be moved; but we cannot conceive that God puts his trust in his saints; he relies alone upon himself, and is all sufficient, independent, and supports all things.

That the heavens are not clean in his sight depends on what heavens are alluded to. If God's throne be intended, it is clean, and from it proceeds a pure river of water of life, clear as crystal. – Rev. xxii. 1. The church viewed in her connection with Christ, washed in his blood, is clean, and God will behold no spot in her. But if the declaration be applied to the heavens which are reserved to fire, which are to pass away, the words are true. Within the new heavens and the new earth dwelleth righteousness.

CAUSES OF CRIME.

NEW VERNON, N. Y., May 1, 1845.

"IN a late charge to the Grand Jury, Chief Justice Parker, of New Hampshire, noticed the fact that, although three-fourths of the crimes that had been committed were a few years ago attributed to intemperance, yet the extensive reform that has taken place in regard to spirit drinking has not checked the prevalence of crime. He thought crime to be on the increase; and among all the

causes that operate to cause the increase, he gave the first place to a prevailing neglect of family government. He alluded to the change which had taken place in society, from the rigid discipline of the past generation to the laxity which now dispenses with the exercise of parental authority, and expressed the opinion that this was the opposite extreme, which was productive of the greatest social evils. Such an opinion from such a source, is entitled to the serious attention of those who allow their children to go loose into the world.” – *Vermont Chronicle*.

So far as human governments are designed for the suppression of crime, we believe with Judge Parker, that the government which God has vested in parents, is by far the most important, and when duly exercised, the most effectual. And for this very reason have we protested against the efforts which are being made throughout the land, to take the children of our country from the control of their parents, and place them directly or indirectly under the control of an ever aspiring clergy. Under whatever pretence, whether of educating, religionizing, or moralizing them, the rights which God has vested in parents, should be regarded as too sacred to be violated under any ordinary circumstances. Next to, but not before the parents’ authority, comes that of the public magistrate; his business is to punish crime of a secular nature, and to be a terror to evil doers; to protect the people in the full enjoyment of their social, civil and religious rights, from all encroachments upon their rights by others. But when human legislatures or earthly magistrates so far transcend their proper sphere, as to attempt to manufacture consciences, to revise, magnify, or abridge, or enforce the laws of God, or in any way, or to any extent interfere with the rights of conscience, or even abridge the natural rights which God has endowed his creatures with, they may always look with a certainty for an increase instead of a decrease of crime. If our legislatures and magistrates would have their authority respected by the people, they must take care not to infringe the people’s rights.

Notwithstanding the self-evident position of Judge Parker, the correctness of whose remarks we think cannot be doubted, efforts are now being made to place the 700,000 children of our state indirectly under the government of a set of Prussian school officers, whose whole power is made to centre in a board of five trustees, two of which are reverend doctors of divinity; and the arguments used for this transfer of authority from the parents to the priesthood, is that they may be moralized and christianized by this unnatural and anti-christian arrangement.

A NEW DISCOVERY.

NEW VERNON, N. Y., May 15, 1845.

“A NEW discovery for supplying the great valley of the Mississippi with a preached gospel.

“Let all the Baptists west of the Alleghanies contribute as much for this object as it costs them for tobacco, and every time they replenish their pipes, their mouths, or their noses, retire and offer to Almighty God a fervent prayer for this specific object, and the work will most assuredly be accomplished. Brethren and sisters, if you doubt it, try the experiment.*”

THIS is truly an age famous for discoveries – it cannot be well doubted that man has sought out many inventions. The apostles of the Lamb did not know of this cheap and easy method of supplying the

world with the gospel. They had not progressed beyond the simple lessons which the Savior had taught them; that they were to pray the Lord of the harvest to send laborers into the harvest. The primitive church had not learned to estimate the worth of the gospel of Christ by the price of tobacco and snuff; neither had they any idea that the fervent prayers of the saints were justly comparable to replenishing one's pipe, mouth, or nose with tobacco! We suppose the star that has risen at last, [the above extract is signed *,] has made a mathematical calculation of the comparative prices of the two commodities – gospel preaching and tobacco – or he could not have made the discovery of which he claims to be the author. Will he avail himself of a patent right, and so go into a speculation and turn his invention to his pecuniary emolument, or will the credit of the invention be glory enough to satisfy his ambition?

Should this wonderful star ever twinkle again, we request him to inform us precisely how much depends upon the prayers of the saints, and how much on the price of tobacco, that we may know the exact proportions.

We wish also to know how he has discovered that his plan will “assuredly” succeed. Has he tried the experiment? If so, that valley is supplied, and farther efforts are uncalled for; but if he has not tried and failed, how does he know that others would be more successful? Other questions suggest themselves also, as, to whom are those contributions of money, tobacco, snuff, and prayers to be made? Is there any receiver duly appointed? And will he give due security that the work shall be done on the presentation of the cash, produce, and worship? And when they pray for that specific object, if the Spirit would help their infirmities and make intercession for them, according to the mind of God, and they should be constrained to pray as the Spirit gives them utterance, would such answer? If not, would they lose the tobacco? Or finally, Will the prayers do without the tobacco, or will the tobacco do without the prayers?

The king of England might have disputed the claim of our modern Venus; for he provided for the preaching of his gospel on the east side of the Alleghenies by the same means excepting the prayers. The tobacco alone was sufficient to sustain his ministers until the day of Patrick Henry, who succeeded in stopping the tobacco, and the stoppage of the tobacco effectually succeeded in stopping the mouths of the king's ministers; and if the Lord had not raised up ministers in the old way, old Virginia would have been without gospel preaching to this day.

Is not the tobacco leaf as productive of anti-christian ministers, as the mulberry leaf is of silk worms?

WHERE IS THE CHURCH?

NEW VERNON, N. Y., June 15, 1845.

AN inspired writer has said, “As the lily among thorns, so is my love among the daughters.” None who are born of God and taught by his Spirit can doubt that this figure is intended to describe the condition as well as the superior excellence of the church above the daughters. She is called the “Love, Dove, and undefiled” of her Beloved. The figure of a *lily* not only describes the modest beauty of the church, but shows, according to the instructions of our Lord, that her exceeding glory, although surpassing that of the regal splendor of Solomon, is not the result of her own labor. She toils not to procure it, she spins

nothing that would answer for warp or for woof; her life is derived from an invisible Root, and her head is bowed under the genial rays of the sun. But she is not only like the lily as that flower stands gracefully in the field, or among other beautiful flowers, but she is like the lily among thorns. How truly does the church of Christ answer to the figure in all its fullness of illustration! God has chosen her in a furnace of affliction, and she has ever, in her militant state, been among the rude briars and thorns. The earth, groaning under the curse of the righteous Creator, is destined to produce thorns and thistles, and while this world remains the temporary abode of the church she must encounter them. One of her most prominent sons prayed no less than three times that the thorn might be removed, but was referred to the sufficiency of the grace of God to sustain him and bear him through all the buffetings of Satan. To those who have discernment in spiritual things how admirably does the church contrast with that by which she is surrounded. All that the lily is of itself is merely grass of the field which today is, and tomorrow is cast into the oven, but God has so clothed her as to challenge comparison with the most exalted glory of the earth. All flesh is as grass, and all goodliness thereof [that is produced by human power, or the flesh, for all that is born of the flesh, whether physical or mental, is flesh] is as the flower of the grass; the grass withereth, the flower thereof fadeth away, but the Word of the Lord abideth forever. While the flower thereof, that is, the goodliness of the flesh, or grass, may adorn the meadow, but, in common with the grass with which it is connected, it cannot survive the dissolution of the flesh, or grass; but God so clothes it (the church) in the garments of salvation as to secure the glory as an inheritance which is incorruptible, undefiled, and cannot fade away.

“Defiled and loathsome as we are,
He makes us white and calls us fair,
Adorns us with that heavenly dress,
His graces, and his righteousness.”

Consequently the church is enabled through grace to sing, “I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness; as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.” (Isa. xli. 10.) She “is all glorious within, her clothing is of wrought gold, she shall be brought unto the King in garments of fine needle-work.” (Psalms xlv. 13.) All human beauty and creature excellency, compared with the church of the living God, which is the ground and pillar of the truth, is but as thorns. Zion is pronounced in the language of inspiration the perfection of beauty; it cannot, therefore, be improved. Earth has no colors, nor has creation charms to lend which would not obscure her beauty. And although her peculiar excellency appears not to the eyes of an adulterous generation, for except a man be born again he cannot see her, because the natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them because they are spiritually discerned; still all her attractions are clearly apprehended by those unto whom the Spirit of God reveals her. To them she appears as the New Jerusalem, descending from God out of heaven adorned as a bride for her husband. She looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. Understanding these to be some of the general characteristics of the church of God, may we not inquire, Where may she be found at this day? We cannot consistently believe that Christ has no church on earth at the present day; and if he has a church now upon earth she must bear the lineaments which are drawn in the New Testament. We shall not find her at the corners of the streets, in harlots’ attire, seeking for lovers; from her lips will not be heard the silly boast, “I have peace offerings with me, this day have I paid my vows.” (Prov. vii. 14.) She cannot be recognized in any other dress than the garments of salvation which her Lord has given her. The daughters spoken of, Isa. iii. 16-26, with their haughty carriage, stretched forth necks, wanton eyes, and

mincing walk, making a tinkling with their feet, with their cauls, and their round-tires like the moon, their chains, and bracelets, and the mufflers, the bonnets, and the ornaments, and the head-bands, and the tablets, and the earrings, and the rings, and nose jewels, changeable suits of apparel, mantles, and wimples, and cringing pins, glasses, fine linen, hoods, and veils, are only the thorns by which the lily of the valley is surrounded. “There are threescore queens and fourscore concubines and virgins without number; my dove, my undefiled is but one, she is the only one of her mother, she is the choice one of her that bear her.” – (Cant. vi. 8 & 9.)

In order to demonstrate the existence of the church of Christ on earth at the present day, we must find a community of saints corresponding to the primitive pattern, of eighteen hundred years ago – a people whose only beauty consists in the comeliness which Christ has put upon them – a people saved by the Lord who is the shield of their help and the sword of their excellency, and whose enemies are found liars unto them – (Deut. xxxiii. 29) – A people dwelling alone and not reckoned among the nations, with no governmental patronage from the powers of the world – a kingdom that is not of this world, nor visible to the world, because they are the sons of God; the world knoweth them not because it knew him not – A poor and afflicted people trusting in the name of the Lord – a persecuted people; for if any man will live godly in Christ Jesus he shall suffer persecution. Their names shall be cast out of men, and they shall be hated of all men for Christ’s name sake. They are regarded as the offscouring of all things, accused and slandered in like manner as their divine Lord and Master was; for if these things were done in the green tree they shall be repeated in the dry; if they called the Master of the house Beelzebub they will also call them of his household so.

These are only some of the outlines of the church of Christ. She is also characterized by her “*one Lord, one faith, and one baptism.*” Her faith is as radically different from that of every other professing people on earth as are her Lord and her baptism. Of her faith Jesus is the Author and Finisher; but that of all other religious bodies either originates with themselves or is derived from the doctrines, traditions, and instructions of men. But blessed is she, for flesh and blood hath not revealed these things to her, but her heavenly Father has taught her by his Holy Spirit. She is the opposite of all other sects in regard to her food, her appetite, and the source from which all her supplies are received. Others can and do eat their own bread and wear their own apparel; but she must eat the flesh and drink the blood of Jesus. Nothing short of the true Bread which came down from heaven, that kind which Moses never gave, can satisfy her; but her neighbors, or the thorns among which she is situated, do not see why the bread that Moses gave is not good enough.

Christ’s church is a peculiar people, in all respects essentially different from the religionists of this world. She comprises a chosen generation, a royal priesthood, and a holy nation, and shows forth the praises of him who hath called her out of darkness and translated her into the kingdom of his dear Son. The doctrine which her faith takes hold of is that which cannot possibly suit any body else under heaven. And if there be any who have not passed from death unto life, who fancy that they can understand and lore the doctrine by which the church of God is distinguished, they are deluded. As none knoweth the things of a man but the spirit of a man that is in him, (for the spirit of man being taken from any man but a dead and unconscious corpse remains,) neither knoweth any man the things of the Spirit but the Spirit. And unless we be born of the Spirit, and that Spirit abide in us, we are as dead to all spiritual things, as the human body is to natural life after the animal spirit has departed. It is, therefore, quite as practicable to teach the tenants of the tombs the English grammar, or any science, as to teach the things of the Spirit of God to unregenerate men. The church of God, if found at all, will be found in possession of doctrine which cannot be taught by every or any man to his neighbor, saying, Know the Lord; it cannot be taught nor learned in Sabbath schools, or what are called theological

schools; nor can it be derived from reading the bible, or hearing it expounded, even if Paul himself were the expounder, for the natural man cannot receive it; it is spiritually discerned. Every organized body of professors of religion who hold a doctrine which they can teach their unregenerate fellow-men is a branch of anti-christ; and the nature and attainableness of their faith proves that they have not the faith of God's elect, and that their faith stands in the wisdom of men, and not in the power of God. See 1 Cor. ii. 5. The primitive church acknowledged Christ as the only spiritual King, the true and only Potentate, who only hath immortality dwelling in the light which no man can attain unto. That church cannot now be identified where Christ is not so regarded; nor is he so regarded by any church, sect, or people who hold that there is spiritual life anywhere else, or that the light in which he dwelleth can be approached. To approach is to make some advance towards the object; but this no man can do, as the members of the church of Christ know right well. The true church now, as in her primitive days, depends on God to raise up, qualify, send forth, and sustain the ministers of the gospel. Those who heap to themselves teachers, having itching ears, are not the church of Christ. To him who ascended up on high, who led captivity captive, and received gifts for men, they look for all the gifts which the church can need, – to him who reigns, being exalted a Prince and a Savior, to give repentance to Israel and remission of sins, and to him alone they look to bring sinners to repentance and to cause the redeemed of the Lord to return with singing to Zion with everlasting joy upon their heads. To him who opened the doors of death, and rode triumphantly from the grave, who conquered sin and hell, they look for support, comfort, deliverance and victory.

Finally, the church of our Redeemer is *the circumcision who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.*

REPLENISH THE TREASURY.

NEW VERNON, N. Y., July 1, 1845.

“THIS is all important. The Lord's treasury requires filling up. We pray the brethren in Pennsylvania not to forget when making up their contributions for missions, that the treasury of the Pennsylvania Baptist Convention is laboring under a consumption. That we have between thirty and forty missionaries dependent upon us for aid, and now looking anxiously for their quarter's appropriations, without our having one dollar in the fluids!

“Brethren, remember the missionaries in your own state of Pennsylvania.” – *Baptist Record.*

IT is very common with modern stock-jobbers in religious speculation, to call their receptacles of filthy lucre “The Lord's treasury,” and thus applied they speak much of its exhaustion and replenishment. A treasury in the true sense of the word, is the place where treasure is deposited, and the Lord's treasury is the place where God has deposited his treasures. In a scriptural view of the subject, Christ is the only treasury of God; for, in him are all the treasures of wisdom and knowledge; and it has pleased the Father that in him should all fullness dwell. And we behold his glory as the glory of the only begotten of the Father, full of grace and truth. All power in heaven and earth is treasured up in him. Indeed, all that is valuable in securing the glory of God, and the redemption, sanctification, preservation and

ultimate glory of the elect of God, and all who are embraced in that election; all is treasured up in Christ, and he is the only treasury of the Lord, that his children have any knowledge of. How unlike the treasury to which the New School Baptists profanely apply the title. The Lord's treasury never was exhausted; it is inexhaustible. It never was replenished, nor has it ever needed to be, by men or angels. It requires no agents, mendicants, or Judases to whine, beg or plead for aid; in him is found a full supply of all that is, or ever can be required for the execution of his purposes; quickening his redeemed, qualifying, sending out, and supporting his ministers; and all his chosen people shall, and do, from his fullness receive, and grace for grace. Those who are taught by his Spirit to trust in him, become as Mount Zion, which cannot be moved; they have no apprehension of a failure, they know in whom they have believed, and that he is able to keep that which they have committed unto him against that day. His ministers are not subjected to such contingencies as those deprecated in the extract copied above; they require no humanly devised mission board to become his endorser for their support, or to direct them to the field of their labor: for, Lo! he is with them always, even to the end of the world; and they have never found him an exhausted treasury, or a barren wilderness to them.

“All their capacious souls can need,
In him doth richly meet,
Nor to their eyes is gold so dear
Nor silver half so sweet.”

“The treasury of the Pennsylvania convention is laboring under a consumption.” And no wonder, there are so many officers, agents and hirelings dependent, that as fast as the people will replenish, the “greedy dogs” will devour, and hence the cry of the horse-leech's two daughters is always applicable.

These New School Baptists pretend to be worshiper's of God; but the article copied shows that they pray to the people, who have money. The thirty or forty missionaries *depend* upon the convention, and the convention in turn depend upon the monied contributors to whom they address their prayer. If among the thirty or forty who look to the convention for their quarter's pay, there should be one of the servants of our Lord, he will learn how vain a thing it is to trust in man, and not only a vain thing but a cursed thing; for “cursed is man that trusteth in man, or maketh flesh his arm.”

SACRED RELICS.

NEW VERNON, N. Y., July 1, 1845.

IN the dark ages of Papal superstition, infatuated barbarians could be successfully imposed on, and hoaxed out of their money, by the reputed relics of former times, such as pretended fragments of the cross, pieces of the chain by which Peter was bound, or something of marvelous history. Those days have passed away; but the spirit of imposition and blind infatuation remains. Protestants who affected to be shocked with the superstitions of the Papists, can now present consecrated relics; the identical chair of the fabled Dairyman's Daughter, or perhaps the nine hundred dollar shawl of Mrs. Judson. A real or fictitious Chinaman will produce a great excitement, and perhaps as liberal contributions in the

city of New York, as the exhibition of Paul's tobacco box or pipe, (if he ever used any) could have done in Italy or Spain in any preceding age. The following may serve as a specimen.

“CURIOSITY AT THE TABERNACLE. – The identical chair used by the “Dairyman’s Daughter,” was placed upon the stage at the tabernacle this morning. It is an old fashioned arm chair, with high back, primitive in appearance, but to every one who has read the ‘Dairyman’s Daughter,’ by Leigh Richmond, it Possesses impressive and touching interest. Chinaman, an intelligent young man also had a seat upon the stage, dressed in full Chinese costume. He seemed to look with calmness and even delight upon the vast and beautiful assemblage; he gave close attention to all the proceedings and kept his fan in constant motion during the entire session of the Society. He recently arrived here from the Celestial Empire with one of the missionaries.” – *N. Y. Express*.

THE CHRISTIAN SABBATH.

NEW VERNON, N. Y., July 15, 1845.

“Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.” – Psalm cxvi. 7.

WHILE the arminian tribes of anti-christ are engaged with might and main to connect the Jewish covenant with the statutes of our state and nation in order to establish the first day of the week as a legal Sabbath, and to coerce the consciences of our citizens into an observance of their improvement up on the divine law, how pleasant it is to the children of the heavenly kingdom to contemplate the substance, or antitype of which the Jewish Sabbath was only a shadow. All the rites and ceremonies of the old covenant which enjoined the Sabbath implied an external or outward performance of duties in which the children of Israel were to be perpetually engaged, until the sceptre should depart from Judah, and the lawgiver from between his feet; but the law and its requisition was not of faith, neither did it require faith, but obedience, perfect and unremitting. To establish a kind of worldly religion in the absence of faith, and of the Spirit's work in the heart, it is not strange that the modern usurpers of Moses' seat should manifest so strong a propensity to revive the dead works of the law, the abrogated rites of Judaism, and have them incorporated with the laws of our land, and thus pave the way for a national church in our country. But a soul enlightened by the Holy Spirit, is released from the bondage of the law, and ushered into the glorious liberty of the Sons of God. In the spiritual devotions of the inspired Psalmist, we trace some sublime predictions of our great Redeemer, his labor and suffering under the law, his bitter death, triumphant resurrection and entrance into his rest; for he hath set down at the right hand of the majesty on high. And what appears so clearly to point to the incarnation, death, resurrection and exaltation of Christ in this beautiful subject, points out also the Sabbatic jubilee of all the saints of God, which the blessed gospel brings to light.

Compare the connection of the text with the experience of the saints who have ceased from their own works. “The sorrows of death compassed me; I found trouble and sorrow.” When was this the case? Ah, when the arrows of the Lord had entered the heart; or at the time when the quickened sinner was brought to see and feel the terrors of the law of God, to hear and tremble at its thundering; to feel a load of guilt and sin sinking his stricken heart in deep despair. Death with its gloomy sorrow as the

consequence and wages of sin, Presents its awful terrors, compassing the distressed and despairing soul with sorrows; the pains of damned spirits seized with desperate grasp the helpless victim, and tire contemplated destiny of banished so&s seemed already to have begun its work of retribution. Here was a time of labor, of toil, but alas, the struggle of the soul was unavailing.

“Stern Justice cried, with frowning face,
This mountain (Sinai, or the law) is no hiding place.”

Not all the poor creature could do, could satisfy the rigid demands of the law of God, assuage the anguish which he felt, or afford a refuge for his soul. The pains of hell had taken hold with such a deadly grasp, the very best obedience the victim could render to the law would not answer, but still he labored, sought for peace, for comfort; but what did he find? “I found trouble and sorrow;” and these were all that he could find. The soul became weary, distressed, fainting find exhausted, finding no more to rest upon in the law, or in his works, than Noah’s dove could find when absent from the ark. These exercises of the soul, produced by the work of the Spirit, a breathing of desire to God for deliverance. “Then called I upon the name of the Lord, O Lord, I beseech thee, deliver my soul.” This calling upon God for deliverance does not take place until the soul is made sensible that there is deliverance no where else. The Spirit in whose hands he is, directs the supplication, and that Spirit opens to the sinking soul the way of life through Jesus Christ. At which he is enabled to break forth in the language of the next succeeding verse of this Psalm. “Gracious is the Lord.” O, yes, the plan of grace now breaks forth upon his soul; his heart is ravished, his burden removed; joy and thanks giving, love and wonder, now overwhelm his soul. But how, he now inquires, can such deliverance be in justice extended to a wretch so vile, one whose condemnation was so clearly sealed by the law? But, lo! the Savior’s blood appears, and he is made to add, “And righteous, yea, our God is merciful! The Lord preserveth the simple,” and as a illustration of this, he pleads his experience, “I was brought low, and he helped me.” The all-inviting charms of Jesus are now presented, and sweeter than the melody of angel voices sounds the words, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls.” To which his joyful leaping heart responds: “Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.” his Sabbath is here begun, his servile labors are ended; he enters into rest. No more to think his own thoughts, or speak his own words; for it is God that worketh in him, to will and to do of his own good pleasure. No more shall he gather sticks, kindle fires, or attempt to warm himself by what he can do; but finds in Christ a sun of righteousness, emitting, upon him the golden rays of heavenly light, of burning love; and the fruits of the Spirit are unto him “Love, joy, long-suffering, gentleness, goodness, and faith.” This is a Sabbath indeed, the observance of which is dictated by a law which is written in his heart, and enforced by the governing power of grace reigning in his soul. This is the day which the Lord has made, and he will rejoice and be glad in it.

(Continued.)

NEW VERNON, N. Y., August 1, 1845.

IN the preceding number, we offered some remarks upon the preceding verses of the Psalm from which the above text is taken, in which we not only regarded the theme as predictive of the sufferings and triumphs of our Lord Jesus Christ, but also expressive of the experience of all the children of God, who have been delivered from the power of darkness, the bondage and works of the law, and finally brought experimentally into the enjoyment of the christian Sabbath, where they are enabled to rest from their own works, and rely alone upon the finished salvation of our God. That all the sabbatic seasons

under the law, and especially the seventh day Sabbath, were typical of the gospel rest, is so fully, clearly, and emphatically settled by the inspired writer of the epistle to the Hebrews, that he must be but a very superficial reader who does not discover the end of the shadow, and the introduction of the substance, gospel rest. In Heb. iv. 4, the apostle speaks of the seventh day, in which God rested from his works, &c., and brings forward that rest, in connection with the oath of God, that the carnal unbelieving Israelites should not enter into it. Now it is very certain that the apostle did not intend to say, that the carnal Israelites were prohibited by the oath of God from observing the seventh day Sabbath as enjoined in the fourth commandment of the Decalogue, as well as in many other special precepts given by Moses; for no such oath as that had been taken; and no penal laws which our legislatures can enact or enforce can make the citizens of our states keep a seventh (lay, or a first day Sabbath with as much exactness as did the carnal Israelites the seventh day Sabbath which God enjoined upon them. But although the Jews kept the Jewish Sabbath according to law, they did not, nor could they enter into the Lord's rest, because of unbelief. Unbelief was no impediment to their observing the seventh day as they were commanded; but in a state of unbelief, or in the absence of that faith of which Christ is the author and finisher, no man can enter into his rest. The Sabbath under the law was among the carnal ordinances, and belonged to a worldly sanctuary, [see Heb. iv. 1-11,] and it was therefore adapted to their carnal state. But that rest which remaineth, (after the withdrawing of the carnal ordinances) is spiritual, and no man having not the Spirit can enter into it. There is just as great difference between the Sabbath enjoined by the law on Israel, and the christian Sabbath, as that between a bleeding lamb offered upon the Jewish altars, and the Lamb of God, whom they prefigured; and yet it seems to be one of the most difficult lessons for professing christians to learn, that the gospel Sabbath is a spiritual anti-typical rest: designed not as a rest for the flesh, but for the spiritual creation. The idea of the seventh day Sabbath being continued, with the change only of the day from the seventh to the first, is perfectly preposterous, being sustained by about the same proof as that which can be brought for changing circumcision for baptism, and baptism for infant or sprinkling, but no more. The same arguments which are brought for a perpetuation of the Sabbath as a legal institution on any day, first or seventh, would go just as far to prove the obligation of circumcision according to Moses' law, or the continuance of the Jewish priesthood, periodical sacrifices, &c., as they can to establish *new moons and Sabbath days*. With the same propriety might we urge upon Gentile christians the observance of the feast of the Passover as any other of those abrogated Jewish rites.

But it is argued that the Sabbath day was incorporated with the moral precepts of the law of God, and therefore is, and must of necessity be alike binding on all rational beings, throughout all time. But if this argument proves anything it proves too much for those who use it, for if the law of the Sabbath was a moral law no circumstance nor period can change the manner or time of its observance. If it were binding by a moral precept let it be remembered that moral precepts can admit of no changes, and this argument, if valid, would establish a *seventh day*, but not a *first day* Sabbath. But are we not indebted to tradition for the notion that the ten commandments are the moral law of God? That there were precepts of a moral nature written on the tables of stone we have no disposition to deny; but that the circumstance of their being written there constituted them a moral law would imply that man was not, until the giving of the law in that form, under moral obligation to God. But the fact that death reigned from Adam to Moses, and until (or before) the law sin was in the world, fully establishes the doctrine that man was created under the law of God. The law which was given to Israel on tables of stone was given to them as a covenant in which they were distinguished from all other nations under heaven; and although there were embraced in the commandments obligations such as the Gentiles were under, yet in that particular or covenant form the ten commandments had only to do with Israel. Hence the Lord told

Moses that it was a covenant which he would make with him and with the house of Israel; and it is referred to in the promise of a new covenant, that the new covenant should not be like that which he made with Israel in the day when he led them out of Egypt, &c.

Now, if there is a place in the bible where the observance of a Sabbath day is enjoined upon the Gentiles, or any Gentile, we have not been able to find it; and we will be greatly obliged to any person who will direct us to the chapter and verse. Or if it can be found we will be equally grateful for information where or when the Gentiles were ever charged with the sin of Sabbath breaking. We may as well look for charges against them for failing to be circumcised. But had the law of the Sabbath been a moral law it would have applied as well to Gentiles as to Jews. If it were moral it could not be typical or figurative. We not only find it given expressly as God's sign between himself and the nation of Israel, to be observed by them throughout their generations, but by an apostle divinely and infallibly inspired by the Holy Ghost it is classed with *holy days, new moons, meats, drinks, hand-writing of ordinances*, &c. See Col. ii., where the apostle tells us not only that the Sabbath was a shadow, but that the substance or body of it was Christ. Then the seventh day Sabbath was not the shadow or type of a first day Sabbath., but of a real substance which is Christ. Nor are we left to grope in the dark as to the direct and immediate application, as we have before shown that the rest which heaven born souls find in Jesus Christ is the substance or body which is Christ.

In the application of this figure we see how perfectly it describes the gospel rest.

1. The typical Sabbath was given only to Israel, and to them in covenant form, and to designate them as his peculiar people; so its anti-type is given exclusively to those who, being Christ's, are Abraham's seed, and heirs according to the promise; as the exclusive property of those who are the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.
2. As the Sabbath was a part of God's covenant to Israel, so the rest to which it pointed is a new covenant provision for a new covenant people.
3. As none but the legally circumcised tribes of Israel had anything to do with the type, so none but those who are Jews inwardly, whose circumcision is that of the heart, and whose praise is not of men but of God, can enter into this rest or anti-typical Sabbath.
4. As the keeping of the Jewish Sabbath required a strict abstinence from servile labor, so the gospel requires a perfect abstinence from all the works of the law as a ground of our justification before God.
5. As the Jewish Sabbath could not be kept on any other than the seventh day, or until the toil and labor of the six days was ended, so neither is it possible for the heirs of glory to enter into or enjoy the gospel rest until they are released from the bondage and dominion of the legal dispensation.
6. As the gathering of fuel, kindling of fires, thinking of one's own thoughts or speaking of one's own words was a desecration of that day, so the christian violates the spirit of the gospel by attempting, by what he may call means, or anything else, to furnish materials for a revival, or to kindle or get one up, or to rely on anything less or more than the gospel itself for light, warmth, comfort or defence; and so also the inventions of our own thoughts, or the utterance of words which God has not spoken, in a gospel sense is a desecration of the sacredness of the gospel Sabbath.
7. As those venders of merchandise who came from Tyre and other places to vend their wares, their victuals, &c., on the Sabbath day, interrupted the observance of the day by the children of Israel in the days of Nehemiah, so those modern venders of foreign merchandise, who come among the saints and lodge around the walls of Zion, professing to supply spiritual food for stipulated salaries, do also interrupt the true Israelites in their attendance on the privileges of the gospel, and break in upon their

hours of rest. And as in the days of Nehemiah there were some Jews belonging to his company which were ever ready to encourage these traffickers on the Sabbath days, so there are always some among the members of the gospel church ready to transgress the order of the gospel by encouraging ware speculations in divinity, to break the rest of spiritual Israel by attempting to feed them upon the leeks and onions of Egypt, or the fish and other commodities of Tyre.

In the epistle to the Hebrews we find an exhortation to the New Testament saints to fear, lest any of them should seem to come short of the promised rest, after the example of those who could not enter into rest because of unbelief: “For we which have believed,” says the apostle, “do enter into rest.” And again, “Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.” All christians have to maintain a conflict with doubts and unbelief; and when doubts and unbelief prevail, they cannot enjoy their Sabbatic rest, but seem to come short of it. When, however, these doubts are removed, and their faith is in full exercise, it lays hold. on the promises, and they are brought into the sweet enjoyment of rest to their souls. And all christians have found that in proportion to the power and prevalence of faith in them, their souls have found. rest in Jesus. But alas! how can they rest on him as their sure foundation, when they lack the evidence that they are his or while through unbelief they are led to doubt that he is their foundation, or that they have any special interest in him? Nothing can be a more direct violation of the gospel Sabbath, than the observance of the abrogated ordinances and rites of the old covenant; and Paul had just cause to fear that he had bestowed on his brethren labor in vain, when he saw them observing days and months and times and years, which course had a direct tendency to entangle them in the yoke of bondage. He commanded the Colossian brethren to let no man judge them in relation to holy days, new moons and Sabbaths; and enjoined on them to touch not, taste not and handle not any of these abolished rites; they belonged to the six days of labor, but not to the Sabbath of the Lord. The Jewish Sabbath continued but for a day, and was succeeded by days of labor and toil; but the gospel Sabbath is that in which there remaineth rest for the people of God. The gospel Sabbath dawned upon the church of God more than eighteen hundred years ago – when the Sun of Righteousness arose with healing in his wings, and must endure for ever. It is neither confined to the mountain of Samaria, nor to the ancient city of Jerusalem; nor is it to be observed or enjoyed on any particular days, or times, or seasons, but only as the weary soul shall be made to hear and obey the voice of Jesus, commanding him away from everything else to find rest in wearing his yoke and in bearing his burden.

There is a great stir at this time among the workmongrel tribes of anti-christ, in regard to the sanctification of the first day of the week as a Sabbath; and from the zeal which they manifest they would, if it were in their power, move heaven and earth to bring us into bondage, even upon the subject of rest. But alas for them, they have never known what it is to rest in Jesus, nor can they know it, unless they shall be born of God; for they are like the troubled sea, which cannot rest, which continually casteth up mire and dirt.

Christian brethren, have we not wandered from the place of our rest? Have we not at times been led to cry out, as the spouse, “Tell me, O thou whom my soul loveth, where thou feedest, where thou makest the flock to rest at noon; for why should I be as one that turneth aside by the flocks of thy companions?” – Cant. i. 7. And when we have heard the sweet response of the Beloved, saying, “Go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds’ tents,” have we not in the language of our hearts ejaculated the words, “Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee?” Then let us “Stand fast in the liberty wherewith Christ has made us free, and be not again entangled with the yoke of bondage.” Let no man judge you in meats and drinks, holy days, new moons and Sabbaths. These are matters between us and our God, and for the use or abuse of

which we are not amenable to our fellow-man. Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind; and not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances which all are to perish with the using, after the commandments and doctrines of mens. Touch not; taste not; handle not; is the solemn admonition of the apostle of our Lord Jesus Christ. If when Christ died on the cross, to which he nailed all the hand-writing of legal ordinances, we were represented in his death, died with him, and to the law became dead by his body, if he was delivered up for our transgressions, and raised for our justification, – if he is to us the end of the law for righteousness – why should we belie our faith, and act so inconsistently with our profession, as to go back to the beggarly elements, and thereby betray a desire to be again in that bondage from which Christ has delivered us? Although Paul admits this voluntary humility, which is urged upon us in regard to abrogated rites and ordinances, *has a shew of wisdom in will worship*, it cannot have that effect in spiritual worship: let the will worshipers, arminians, workmomers and children of the bond woman monopolize this shew of wisdom, but, my soul, come not into their secret; “Return unto thy rest, for the Lord hath dealt bountifully with thee.”

(Concluded.)

NEW VERNON, N. Y., August 15, 1845.

THE words of the text at the head of our remarks, are peculiarly applicable to the case of a soul delivered from a state of trials, temptations and bondage. Although in our foregoing remarks we have alluded to the first entrance of quickened souls into gospel rest, the idea of returning to one's rest certainly implies that he has been there before. The children of God who have been brought into the light and liberty of the gospel, experienced deliverance from the yoke of bondage, and made partakers of that rest which the gospel is to them that believe, do sometimes through their unbelief transgress the principles of the gospel Sabbath. The moment that our faith yields to unbelief' we begin to do that which is not lawful for us to do on our spiritual Sabbath. When unbelief prevails, how soon the tempted, tried soul forsakes his rest, and like the dove which went from the ark, seeks throughout the broad expanse around him for something to rest upon. How vain is his research, how unavailing are all his efforts to find a sanctuary, a Sabbath, or a place of rest while absent from the ark. The spiritual Israelite cannot wander far without thinking some of his own thoughts; and he will be very much exposed to speak some of his own words. From his doubting, unbelieving heart, such thoughts as these are apt to arise: Can it be possible that I have passed from death unto life? I find myself so cold, so stupid, and so vile, that I am led to doubt that I ever knew the Lord; all my former exercises must have been imaginary; I must have mistaken my exercises and mistaken the excitement and working of my fleshly mind and feelings, for the work of the Spirit; but if I were indeed a child of grace I should feel as a christian ought to feel. Ah, I did hope that I was delivered from sin, and from sinful thoughts, but now I think there never was a time when I was so filled with depravity. I look within me for an evidence that I am born of God, and I am frightened at what I find within me. O, the corruption of my nature, the hidden depravity of my heart; all is confusion, darkness, murmuring, and unreconciliation to God. And, withal, such a torrent of wicked and blasphemous thoughts break forth, as to lead me to conclude that I am worse than I saw myself to be before I thought I had experienced a deliverance from guilt and bondage. Is there a saint on earth who has not experienced much of what is described above? Certainly

they all know something about these peculiar temptations, doubts and fears; therefore of them all, we inquire if they do enjoy a Sabbath of rest while their minds are distracted with doubt and unbelief. As well might we feel comfortable upon a bed of embers as to feel our souls at rest while unbelief prevails against our hope in the Redeemer. In this state of unbelief, we not only think our own thoughts and speak our own words, but we are very apt to look about us for a few sticks to make a little fire. We feel so cold, what can be done to warm us? and in this extremity we collect every thing that looks to us like fuel; some duties look as though they would burn with a little blowing, and perhaps afford a sufficient warmth to relieve us from this freezing state that we are in; and before we are aware we find ourselves gathering sticks and kindling fires. And in some extreme cases, perhaps, we have been tempted to borrow a little fire from strange altars to kindle with. We see that our neighbors, the Philistines, and the Moabites, and the Assyrians seem to be warm and animated, and conclude there cannot be much harm in trying the experiment, just to see if we cannot get warm by their fire; for we frequently hear them saying “Aha, I am warm, I have seen the fire.” But they find by sad experience that the enemies’ fire cannot warm their souls; still they labor, and still they are heavy burdened, and still they find no rest to their souls. There were many ways in which the children of Israel transgressed the law of the Sabbath, and every way in which it was possible for them to do so, was figurative of the many ways in which heaven-born souls are tempted to wander from the place of their rest. No toils or labor at the works of the law, no hewing of cisterns, no gathering of sticks, no kindling of fires or any thing that the poor backsliding soul can perform will bring him back to the place of his rest. Like the Israelite in the type, he finds in bitterness of soul, that his Sabbath breaking brings bondage to his spirit, and death to his present enjoyments, until he hears the well-known voice behind him saying “This is the way; walk ye in it.” He now sees and feels that he has departed from the place of his rest, is astonished at the ingratitude, unbelief, and jealousy of his own wandering heart; is melted down in tenderness at the glorious display of boundless goodness and grace of God which he now beholds, and is led to sing:

“He brings my wandering spirit back,
When I forsake his ways;
And leads me for his mercy’s sake
In paths of truth and grace.”

And, from his very heart he says, “Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.”

He is now fully satisfied that Christ is his only resting place, that the gospel is his only rest; that to depart from Christ, or turn away from the spirit of the gospel, is to depart from the place where he causeth his flock to rest at noon.

“For the Lord hath dealt bountifully with thee.” The goodness of God leadeth to repentance. How the poor wandering, unbelieving heart is made to repent and to dissolve in love, in grief, and in gratitude, as he now beholds new manifestations of his faithfulness and loving kindness. Return, O my soul! Earth has no charms for thee.

“Wretch that I was to wander thus
In chase of false delight;
Let me be fastened to thy cross,
Rather than lose the sight.”

In returning to our rest, we turn away from our own ways, our own thoughts, and our own works, and from everything that conflicts with the gospel; and how sweet and heavenly the exercise, when we can rest upon Christ as our foundation, receive and trust in him, and rest upon his promises, feeling their

application by the Spirit to our souls. We can then dismiss our doubts and fears, and rejoice in the sure mercies of our God. Sustained by that almighty power that bears up heaven and earth.

“How can I sink with such a prop
As my eternal God?”

“They that trust in the Lord shall be as Mount Zion, which cannot be removed.” So very different is the spirit of the gospel from that of the law, the very duties which the gospel requires of us are essentially connected with our rest. They do not fatigue the child of grace as Jewish rites fatigued the carnal Israelites. They that wait on the Lord find their strength renewed. They learn of Jesus, and bearing his yoke, or adhering to his commandments, they find rest to their souls. The institutions of the Gospel, the ordinances of the house of God, the privileges of the sanctuary, of the closet, and of communion with heaven, cannot weary the soul that rests in Jesus.

His laws are written in their hearts, his government is supreme in their souls; they love his law, they love his government, and cannot rest in anything short of them. While the way of the transgressors is hard, and the wicked are as the troubled sea that cannot rest.

“Go ye that rest upon the law,
And toil, and seek salvation there,
Look to the flame that Moses saw,
And shrink and tremble in despair.

“But, I’ll retire beneath the cross,
Savior, at thy feet I’ll lie,
And the keen sword that justice draws,
Flaming and red, shall pass me by.”

PERSECUTIONS IN MASSACHUSETTS.

NEW VERNON, N. Y., September 1, 1845.

THE first settlers of the New England states, as is pretty well known, were men who fled from civil and religious persecution in England in the early part of the seventeenth century. As they had felt in their own persons and fortunes the sorrows of oppression for conscience sake, it might naturally be expected that they would have had some sympathy for others in like circumstances. In this respect, however, the Pilgrim Fathers, as they have been termed, were no better than the men before whom they had fled. A volume might be written of their doings in the way of intolerance, but the following short chapter may suffice:

In the year 1656, when the colonist of Massachusetts were complacently congratulating themselves on having established a vigorous system of uniformity in religious matters, and expressing great thankfulness for having escaped from the troubles which had lately agitated England, they were very much surprised that two women of the sect which had begun to be called Quakers were arrived at Boston from Barbadoes. There was no law in the colony against such

persons; but that was considered unimportant; it was easy to make a little law for the occasion, or easier still to act without any law at all. This last alternative was adopted. The two unfortunate women against whose character there was no reproach, were seized and put in prison; a few books found in their trunks were burnt by the hangman; and after suffering various indignities, they were turned out of the country. Persecution requires only a little spark to kindle it into a great flame. It would almost seem as if the misuse of the two women caused a flocking of the Quakers from all points of the compass to Boston, only for the sake of getting ill-treated. In a short time eight made their appearance, and they in like manner were imprisoned and banished. Thinking it now time to have a little law to regulate proceedings, a local court passed an enactment, declaring that any Quakers who should hereafter arrive in the colony should be severely whipped, and confined at hard labor in the house of correction. Immediately afterwards several came, were whipped, confined, and dismissed; and others took their place. It was evident the law was too lenient, so a fresh enactment was passed. Fines were imposed on every person who gave house room to Quakers, or who attended their meetings, or otherwise sanctioned their pernicious opinions. Every Quaker after the first conviction, if a man, was to lose one ear, and the second time the other; if a woman, she was each time to be severely whipped; and for the third offence, both men and women were to have their tongues bored through with a red hot iron. Quakers now arrived in the colony in great numbers. Glorifying in their sufferings, the more they were persecuted, the more they came to testify their sincerity in their belief. Whippings, confinements, hard labor, fines, cutting off the ears, and boring the tongue being thus found ineffectual, a new law was passed in 1668, declaring that in future all Quakers who intruded themselves into Massachusetts should be banished on pain of death. Three Quakers forthwith offered themselves as the first victims; they had returned from banishment. Their names were Mary Dyer, Marmaduke Stephenson, and William Robinson. From their defence at their trial, nothing is more plain than they were persons in a state of frenzy: their general argument was, that by means of visions they were induced to come to Massachusetts and brave the worst that could be done to them. Mary Dyer saw her two brethren die before her eyes; and she was on the point of meeting the same dreadful doom, the rope being already around her neck, “when a faint shout was heard in the distance, which grew stronger and stronger, and was soon caught and repeated by a hundred willing hearts. ‘A reprieve, a reprieve!’ was the cry, and the execution was stopped; but she whose mind was intently fastened on another world, cried out that she desired to suffer with her brethren, unless the magistrates would repeal their wicked law.

“She was saved by the intercession of her son, but on the express condition that she should be carried to the place of execution, and stand upon the gallows with a rope about her neck, and then be carried out of the colony. She was accordingly taken to Rhode Island; but her resolution was still unshaken, and she was again moved to return to the ‘bloody town of Boston,’ where she arrived in the spring of 1650. This determination of a feeble and aged woman, to brave all the terrors of their laws, might well fill the magistrate with astonishment; but the pride of consistency had already involved them in acts of extreme cruelty, and thought it impossible now to recede. The other executions were considered acts of stern necessity, and caused much discontent; a hope was entertained until the last moment that the condemned would consent to depart from jurisdiction: and which Mary Dyer was sent for by the court, after her second return, Governor Endicott said, ‘Are you the same Mary Dyer that was here before?’ giving her an opportunity to escape by a denial of the fact, there having been another of the name returned from England. But she would make no evasion. ‘I am the same Mary Dyer that was here at the last general court.’ ‘You will

own yourself a Quaker, will you not?" "I own myself to be reproachfully called so;" and she was sentenced to be hanged on the morning of the next day. "This is no more than thou saidest before," was her intrepid reply, when the sentence of death was pronounced. "But now," said the Governor, "it is to be executed, therefore prepare yourself, for to-morrow at nine o'clock you die!" "I came," was the reply, "in obedience to the will of God, to the last general court, desiring you to repeal your unrighteous law of banishment on pain of death, and the same is my work now, and earnest request; although I told you if you refused to repeal them the Lord would send others of his servants to witness against them."

"At the appointed time on the next day she was brought forth, and, with a band of soldiers, led through town about a mile to the place of execution, the drums beating before and behind her the whole way. When she was on the gallows, it was told her if she would return home she might come down and save her life; to which she replied, 'Nay, I cannot, for in obedience to the will of the Lord I came, and in his will I abide faithful unto death.' Another said that she had been there before; she had the sentence of banishment upon pain of death, and had broken the law in coming again now, and therefore she was guilty of her own blood. 'Nay,' she answered, 'I came to keep blood guiltiness from you, desiring you to repeal the unrighteous and unjust law of banishment upon pain of death, made against the innocent servants of the Lord; therefore my blood will be required at your hands, who willfully do it; but for those who do it in the simplicity of their hearts, I desire the Lord to forgive them. I came to do the will of my Father, and in obedience to his will I stand even till death.' A minister who was present then said, 'Mary Dyer, repent, oh repent, and be not so deluded and carried away by the deceit of the devil!' But she answered, 'Nay, man, I am not now to repent.' She added that she desired the prayers of all the people of God. 'Perhaps,' said one, scoffingly, 'she thinks there is none here.' Then, looking around, she said, 'I know but few here.' Being again asked to have one of the elders pray for her, she said, 'Nay, first a child, then a young man, then a strong man, before an Elder in Christ Jesus.' She spoke of the other world and of the eternal happiness into which she was about to enter; and 'in this well disposed condition was turned off, and died a martyr of Christ, being twice led to death, which the first time she expected with undaunted courage, and now suffered with christian fortitude.' 'She hangs as a flag for others to take example by, said a member of the court, as the lifeless body hung suspended from the gallows."

Instead of being a warning, her death was only an encouragement. Another Quaker, named William Leddra, soon made his appearance, and after a tedious imprisonment, during which he was chained to a log of wood, he was brought to trial on the usual charge of returning from banishment. There was a dash of the ludicrous in the proceedings. One of the charges against him was that he refused to take off his hat in court, and another was that he persevered in saying "thee" and "thou." "Will you put me to death," he asked, "for speaking good English, and for not putting off my clothes!" "A man may speak treason in good English," was the reply. "Is it treason to say 'thee' and 'thou' to single persons?" No good rejoinder could here be made by the judges, and while they were trying to stop his mouth by a few more questions, to their exceeding dismay another Quaker, named Winlock Christison, who had also returned from banishment, entered the court and placed himself beside the prisoner. The case of Leddra was at first despatched, by condemning him to be executed, and this atrocity was committed on the 14th of March. Christison at a second appearance, before 'the court, received a like sentence, but leaving, him the choice of voluntary banishment, and this latter alternative he appears to have embraced. The next culprits of the same class were Judah Browne and Peter Pierson, who, for no offence that we can

perceive but that of being Quakers, were condemned to be tied to a cart's tail and whipped through several towns in the colony. Immediately after, as appears from the records of the court, a day of thanksgiving was appointed to be kept in acknowledgement of the many mercies enjoyed for years past "in this remote wilderness."

According to Mr. Cliaudler,* from whose interesting work we have derived these in melancholy details, the persecutions in Massachusetts gave offence to Charles II., who had other reasons to be dissatisfied with the colonists. He therefore enjoined all the governors of New England to proceed no farther with corporal punishments against Quakers, but to send them to England with their respective crimes specifically set forth, in order that they might be disposed of according to law. The Quakers in London immediately chartered a vessel, and the mandamus being committed to Samuel Shattock, who had been banished from Massachusetts on pain of death, he arrived in the harbor of Boston in six weeks. The king's messenger and the commander of the ship landed on the day after their arrival, and proceeded directly to the governor's house. Admitted to his presence, He ordered Shattock's hat to be removed, but, after perusing the letters, restored it and took off his own. After consultation with the deputy-governor, he informed the messenger that they should obey the king's command. In the evening the passengers of the ship came on shore, and, with their friends in the town, held a meeting, "where they returned praises to God for his mercy, manifested in their wonderful deliverance."

The colonial laws against Quakers were now abolished, and there were no more executions of this unhappy class of persons; but the magistracy were hostile to the sect, and for years afterwards they contrived to whip and otherwise maltreat any Quakers who fell into their hands; it would indeed seem doubtful whether the tortures and indignities they occasionally inflicted, particularly on the persons of females, were not worse than death. The authority to which we have referred observes with justice that the Quakers who exposed themselves to these severities were not by any means blameless. Unlike the orderly society of Friends in the present day, they appear to have taken a delight in annoying the constituted authorities, and disturbing the public peace. Much of this, however, was produced by their sufferings in the first instance; and the more violent amongst them, from a variety of causes, were evidently wrought up to a state of religious insanity. Allowing that they were as troublesome as their worst enemies can possibly represent them, there can now be but one sentiment respecting their treatment – unqualified condemnation of their oppressors. It is true there were laws equally severe against Quakers in Virginia and elsewhere; but this does not lessen the crime of the magistracy of Massachusetts. Descendants of the Pilgrim Fathers who fled to the wilderness from persecution, if not themselves refugees, they ought to have sympathized in the eccentricities Or convictions of others when placed in similar circumstances. How true is the remark of our author that "Religious intolerance was the mistake of that age!"

*American Criminal Trials, by P.W., Chandler, two vols. 1840 – *Chambers' Edinburgh Journal*.

FREE AGENCY.

NEW VERNON, N. Y., Jan. 1, 1844.

MR. SANDS, of the *Religious Herald*, of Richmond, Va., has served up to his readers part of a sermon said to have been delivered in South Carolina by Wlm. B. Johnson, D. D., in which the doctor professes to have proved *clearly* that man is a free agent, and at the same time that God is a sovereign! The logic by which the doctor has attempted to prove both sides of this palpable paradox is this:

“In considering them separately, each may approve itself to every mind; but in attempting to reconcile them, serious difficulties may arise. From our inability to reconcile these two points, we may be tempted to reject the one at the expense of the other, or to reject both.”

Thus, although the learned doctor virtually admits that the two points are antipodes with each other, yet he contends that they must be received and believed by those free agents who cannot reconcile them, and the way to do this thing is to believe them one at a time, as it is beyond our capacity to believe both at the same time.

The mode of proving that man is a free agent, is as queer as that of disposing of the glaring inconsistency of his theory:

“Not free, what proof could they have given sincere,
Of true allegiance, constant faith and love,
Where only what they needs must do appeared,
Not what they would; what praise could they receive?
What pleasure I from such obedience paid,
When will and reason, (reason also is choice,)
Useless and vain, of freedom both despoiled,
Made passive both, had served necessity,
Not me.”

Ergo, the doctor draws the conclusion that this world must be peopled ‘with free agents, or with absolute slaves; bound fast in the chain of fate, of absolute incompetency to deliver himself from its iron mandate. What a fine thing it is to be a doctor! Truly these things are hidden from babes and sucklings, and revealed to doctors!

Hereafter we will attempt to prove that such a thing as a free agent cannot possibly exist in heaven, earth or hell. Angels, men or devils, to be free, could not be accountable to God, nor to any other power, for their conduct; and if free, they are not amenable. *Agent*, when the term is applied to any created being or thing, signifies an actor for or in reference to another; he cannot be free, and at the same time an agent.

MINISTERIAL SUPPORT.

NEW VERNON, N. Y., September 15, 1845.

THE communication of “Joseph,” commenced on the first page of this number, may seem to some of our readers some what out of the ordinary course of this paper. It has been common for Old School Baptists to bear heavily upon those who preach for filthy lucre’s sake, and make merchandise of the gospel. We have no doubt that some of our brethren, in entering their honest protest against the monied religious institutions of the day, and the avarice of those who, like Isaiah’s dumb dogs, can never have enough, have, either from want of proper discrimination, or from some other cause, left great reason for many to suppose they considered it unscriptural for churches to sustain, by pecuniary aid, those whom God has placed among them as preachers of his word. We have, ourself, heard some zealous brethren repudiating, in unmeasured terms, the idea of preaching for money, as though they could not in conscience be prevailed on to receive a cent from those to whom they were preaching, when we have known that their circumstances and those of their families required rather that they should call the attention of their brethren to those passages of scripture quoted by “Joseph.”

We are far from believing that a preacher should consider himself called of God to remain year after year with a church which, having the ability to relieve his necessities, has not the faithfulness to do it. Nor do we believe it is scriptural for a church to wait till the patience of her pastor or preacher is exhausted, and force on him the necessity of begging or fretting. There are mutual obligations devolving on both pastor and church.

If a man preaches for filthy lucre’s sake, he is a hireling, and should receive no encouragement from the people of God. But, those who are called of God to the work, and of whose calling the church has no doubt, they are as fully bound by the laws of Christ to supply his temporal wants according to their means, as the preacher is to preach.

With “Joseph,” we are inclined to believe that much of the fault lies with the preachers, in withholding the proper admonition of the gospel; but a still greater fault is in frequently preaching as though they thought it wicked for the ministers of Jesus to receive remuneration from their brethren for their time, service, &c. Let this subject, with every other in the New Testament, receive due consideration and prompt action.

MICAH II. 10.

NEW VERNON, N. Y., November 1, 1845.

“Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with sore destruction.” – Micah ii. 10.

A CORRESPONDENT in our last number requested our views on the above text; and although we have no very special light upon the subject, we will offer a few general remarks.

The time of the prophecy of Micah, as the introduction of the first chapter will show, was in the days of Jotham, Ahaz and Hezekiah, kings of Judah, and the burden of his vision had reference to Samaria and Jerusalem; the former being the location of the revolted tribes, and the latter the seat of the national government, and the worship of Judah; or that portion of the family of Jacob which adhered to the house of David after the revolution of the ten tribes in the days of Rehoboam. The judgments predicted by this prophet were for the transgressions of Jacob, which were Samaria, and the high places of Judah, which were Jerusalem. The whole tenor of the Prophet's message set forth the degeneracy and abominable wickedness of Judah and Israel – their transgressions of the covenant under which they had been organized as a nation – and the idolatry of their high places; the impending storm of wrath which should suddenly fall upon them, and which should ultimately scatter them like the chaff of a summer threshing floor. The corruption of the lords and nobles, as well as that of the prophets, priests and masses of Israel, is set forth in very strong language. They were charged with devising evil upon their beds, and executing their abominable devices in the morning. They coveted fields and took violent possession of them, they oppressed the poor, they hated the good and loved the evil, they plucked off the skin and the flesh from the bones of God's people which were among them. Their choice of prophets and ministers was that they should walk in the spirit and falsehood, and lie, and say, I will prophesy unto thee of wine and strong drink; even such should be their prophets; while those who spake only truth unto them in the name of the Lord, were subjected to have their bones broken; they were chopped in pieces, as for the pot, and as flesh within the caldron. The day when God would avenge the blood of his slaughtered people upon that wicked generation was hastening on apace. A few brief centuries should show the fulfillment of all the judgments which were written against them.

To our mind it appears clear that the portion of the prophecy on which our views are called for, had reference to the time when the sceptre should depart from Judah, and the lawgiver from between his feet, when the breaker should come up before them, and they should be utterly broken up. Or, in other words, when the Son of God should be revealed as the Shepherd of his people, when he should put forth his own sheep and go before them, when he should call them by name and lead them out from Judaism, and they should hear his voice and follow him, and then the house of Israel should be left desolate, according to Matt. xxiii. 38. This view is strengthened by the closing words of the chapter: "And their king shall pass before them, and the Lord on the head of them." Also, the prediction in the connection, that "The mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it; and many nations shall come and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob," &c.

"Arise ye, and depart; for this is not your rest." This was typically a rest unto Israel from their trials in the wilderness; but as such it was figurative of the gospel. The legal dispensation affords no rest to the weary and heavy laden children of God, and God had such a people in the midst of national Israel, at the time when the breaker came up, which were in Israel as the new wine is in the cluster; but their rest was not in their connection with the worldly sanctuary, nor in the carnal ordinances of national Israel; yet they required to be informed that that was not their rest. There was in them a strong inclination, as there also is in christians at this day, to look for rest where it is not to be enjoyed; in a system of works; a covenant gendering to bondage, and among a people who are nominally called the Lord's people. But that rest which remaineth for the people of God, is only realized by believers in Christ, who are brought out from the yoke of bondage, and unto Jesus who giveth his beloved rest.

“ Because it is polluted.” God’s hidden ones he will not suffer to rest in a polluted place. Their rest is the gospel, not the law; their resting place is Jesus, not Moses. Their companions, the spiritual children of that Jerusalem which is above, which is free, and which is the mother of them all.

“It shall destroy you, even with a sore destruction.” “You” in the last quotation, is supplied by the translators, as also the words is and your, in the former part of the text. The legal dispensation presented a ministration of death, of condemnation, destruction, and wrath, and therefore could not afford rest to the people of God; but the gospel is a ministration of life, of peace, safety, and assurance forever, and of it the Lord has said, “This is my rest forever,” &c.

As what was written aforetime was written for our instruction and admonition, may we not learn from the figurative import of this part of the history and condition of Israel, that under the present anti-typical dispensation there should come scoffers in the last days, corrupters of the word; men of corrupt minds, who should be turned away from the truth and turned unto fables; covetous, boasters, proud, blasphemers; and that men in this condition should heap to themselves teachers having itching ears? And do we not find these scriptures being fulfilled before our eyes? These teachers heaped like those of old, must be men walking in the spirit and falsehood, who do lie; men who will prophesy of wine and strong drink; or of something which will intoxicate and bewilder their deluded hearers, and make them fancy that they are rich and increased in goods, and have need of nothing, even when they are in reality poor, and blind, and naked, and miserable. For “There were false prophets among the people, (ancient Israel,) 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. And to all the dear people of God, situated among those filthy dreamers, those clouds which are without rain, driven by the tempest, do not the words of the Lord by Micah very appropriately apply: “Arise, depart ye, this is not your rest?” Can God’s children rest among those who walk in the spirit and falsehood, and do lie? The wicked are like the sea that cannot rest, that continually casteth up mire and dirt. But as judgments were hanging over those guilty Israelites of old, so hang the dreadful bolts of wrath which God has prepared for the corrupters of his word; and as the angel cast the millstone into the sea, so with great violence shall Babylon sink down beneath the avenging wrath of God, and be found no more at all. “Come out of her,” then, “my people, that ye may not be partakers of her wickedness, nor receivers of her plagues.” Arise ye. and depart; for this is not your rest.”

EXPERIMENTAL RELIGION.

NEW VERNON, N. Y., November 1, 1845.

THERE are many kinds of religion in the world. The apostle Paul speaks of having been brought up after the manner of the Jews’ religion; and the Jews’ religion, although it acknowledges a God, and the authenticity of the scriptures of the Old Testament, differed as widely from the christian religion as enjoyed by the regenerated souls of God, as spiritual worship differs from carnal ordinances. The

religion of the Jews could never fit its possessors for the enjoyment of spiritual things here, nor for the songs of the redeemed in the ultimate state of their glory.

The Pagans, also, were a religious people; extremely devotional and zealous, but knew not the author of their existence as God. They worshiped and still do worship a variety of gods. Mahometans are religious, and their alcoran is by them regarded as an infallible and sacred oracle. Catholics and Protestants of numerous sects claim to be christians, profess the christian religion, and some of them are remarkably zealous in making converts to their religion; compassing sea and land, employing thousands of agents, and expending millions of money in spreading their religion; but all these are essentially different from the primitive disciples of our Lord Jesus Christ. And although the Catholics and the Protestants will not like to be classed with Jews, Pagans, and Mahometans, a careful investigation of their several claims will show them to be equally distant from the kingdom of Christ. The religion of the Jews was taught as a science; the religion of the Pagans was taught as a science; the religion of Mahomet was taught as a science; so is that of the Catholics and Protestants, as also the preparation of their priests and ministers, together with the religious instruction of their children. All are ready on every occasion when opportunity serves them to establish their religion by law, and to enforce it with the edge of the sword. The regenerating power of the Holy Ghost is by none of them considered an indispensable prerequisite to their religion. Jews, Pagans and Mahometans pretend to no such qualification; Catholics and Protestants profess to believe regeneration to be necessary, but hold it to be a work which can be performed through the instrumentality of men and means. The Pope is considered competent to forgive sins, and the Episcopalian priest or bishop to absolve and confirm sinners Pædo-Baptists generally, as well as Campbellites, hold what they administer for baptism to be equivalent to regeneration, or a rite by which unregenerated children are put into the covenant of grace; that all who are in the covenant are saved, and all out of it are lost. Arminian Baptists, or more properly, baptized Arminians, differ in no very essential points from their Protestant and Catholic brethren, except in name and spirit of competition. Like all other false religionists, they can teach their religion as a science, and make converts by the power of what they call moral suasion; the same kind of instruments used by the others in the propagation of their religion is also used by them. And all, Jew, Pagan, Mahometan, Catholic, Protestant, and Baptized Arminian, hate and despise, and dispute the doctrine of salvation by sovereign discriminating grace alone.

All false religion must agree in the particulars noticed above, for if regeneration were a prerequisite to a knowledge of false religion, as it is to a knowledge of experimental religion, false religion could not be propagated, for the Holy Spirit will not qualify men for the reception or practice of false religion. But experimental religion cannot be taught or learned as the sciences, or as every description of false religion can. "Except a man be born again he cannot see the kingdom of God." "The natural man receiveth not the things of the Spirit of God; for they are not foolishness unto him; neither can he know them, because they are spiritually discerned."

The religion of Jesus is not a science; but purely a revelation. Flesh and blood did not reveal it to Peter. Paul knew nothing of it but by revelation. "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood." God has hidden these things effectually from the wise and Prudent, and revealed them unto babes. It is indeed a distinguishing provision for the New Testament saints that they shall no more teach every man his neighbor and every man his brother to know the Lord. The knowledge of the Lord is eternal life. "For this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Men may with quite as much propriety

undertake to give eternal life to dead sinners, as to give them a knowledge of the true God, and of Jesus Christ; for the one is equivalent to the other.

But experimental religion is not only radically dissimilar to all other kinds of religion, but there is also a wide difference between the practice dictated by pure religion, and the experience of that pure religion. Men may have the form of godliness while they know not the experience of its vital power in their hearts; but no man can possess the experience of godliness in his heart without its producing an effect upon his deportment. The difference between true and false religion is known by their respective fruits. Those who possess the experimental power of religion in their hearts, work from life already possessed, while all others work in anticipation of life expected. Such as are born of God, desire and pray that they may be reconciled to God; all others desire and pray that God may be reconciled to them. God's people are exercised by faith; all others profess to exercise faith. Experimental christians love God, love his truth, love his service, and desire with their whole hearts to live in obedience to all the precepts of their spiritual King; but others some times have been heard to say, if they believed that their eternal destiny was unalterably settled in the purpose and decree of God, they would take a fill of sin.

On the whole, a religious education, a constrained, or even voluntary form of godliness may exist where there is no vital relationship to God; where the power and experience of the religion of God is unknown; and what an awful state must that be, where the form of godliness is possessed and the power thereof is denied.

Before we close these remarks, we will observe for the encouragement of some of the trembling lambs of the Redeemer's flock, that the experience of vital religion in the heart is not always attended with an unflinching and clear evidence that such is the case. We have thought there are no people on earth so exceedingly jealous of the evidences of their own personal interest in the religion of Jesus, as the children of God are. The reason is obvious; they both see and feel the corruptions of their own natures. Grace has made them sensitive; and that which would occasion no pain to a hypocrite is felt and mourned by an heir of heaven. None can know the experience of vital religion, who do not feel the opposing corruptions of their fleshly nature.

This number of the SIGNS may reach the eye of some one of those tried, afflicted, tempted, doubting, and tempest-tossed children of God, who feels almost ready to conclude all former exercises are but delusion. Such a tried, sighing soul may reason thus : If a child of God, why so dull, so stupid, so barren and unfruitful? Why so tempted, perplexed, and doubtful? Or why so little of the spirit of grace and of supplication? Why hungering and thirsting for righteousness, never able to see myself as I would wish to be? Poor soul, all this is christian experience. No christian escapes these trials of their faith. No graceless hypocrite ever experienced these trials. Therefore, "Count it not strange, as though some strange thing had happened unto you." The trial of our faith is more precious than the trial of gold which perisheth. Therefore count it all joy when you fall into divers temptations, for

"Your God shall make the tempter flee,
For as thy days thy strength shall be."



“MY KINGDOM IS NOT OF THIS WORLD.”

NEW VERNON, N. Y., November 1, 1845.

THUS spake the Son of God when, mantled in the flesh, he stood arraigned at the bar of Pilate; and when, if there had been anything in the elements of this world which could contribute to the defence or benefit of his kingdom, they must have been called forth into action. All the interests of the kingdom which he claimed as his own, centered in him, and the destiny of that kingdom, for weal or woe, was at that important moment hinged upon the result of what was at that time progressing. None of the princes of this world knew him; he had not made a revelation of what he was, even to those who sat empowered to deliver him to death. He had not labored in his ministry to make himself familiar to the crowned heads of the nations of the earth; he had proposed no treaties or terms of alliance with them; nor had he called on them, or any of them, to propose terms for his acceptance; for the nature of his kingdom was so radically different from every kingdom under heaven, that it was not possible that an alliance could be entered into that could subserve the true interests of either party. his kingdom truly was destined to encounter the violence, enmity, wrath, strife, and persecution of kingdoms and men, both in her King, and in the subjects of her government. The powers which should oppose him in person and in his people, were not such as he was compelled to succumb to for want of power to resist, for he reminded Pilate that he would not have had any power if it had not been given him; and on another occasion he declared that he was able to call on his Father, who would instantly honor his requisition for more than twelve legions of angels – a force sufficient to overwhelm all earthly powers engaged against him; hut how in that case, could the scriptures be fulfilled? Not an intimation was made of raising up an earthly force to resist the assaults of the enemies of his kingdom, even if a force had been requisite, he would have called them from the heavenly world. We may well conclude, that if in that most trying hour, when his holy soul was pressed within him, he had nothing to ask of the rulers of this world, there never could a period arrive when the powers of earthly princes should be required to defend him or his cause. To those who tempted him with their questions concerning tribute money, he said, Render unto Cæsar the things which belong to Cæsar, and unto God the things which belong to God; thus clearly intimating that the governments were not only distinct from each other, but that the distinction should be perpetual; and that the requisitions of Cæsar, or of the governments of the nations, had to do with men, as citizens of the world, and that their obligation to earthly magistrates and rulers was not relaxed nor abolished by the administration of his laws. And again, that the things of God were not to be rendered to Cæsar, but unto God.

Things of a civil nature, relating to the natural rights of men, were to be settled by God’s own providential appointment, by human legislation; but the things aside from a respect for and obedience to earthly potentates, in natural matters, belonging to God, such as matters of faith, of conscience, of religion, were not things over which the kings of the earth had any supervision or power, and things in which his subjects were not at liberty, under any circumstances, to submit to the dictation or legislation of any other than God himself.

The kingdom of Jesus is not of this world, in its origin, elements, provisions, policy, protection, government, or destiny. Its origin is heaven – it is a heavenly kingdom. The King is the Lord from heaven; he said, I proceeded forth and came out from the Father; and again, “What and if ye shall see the Son of Man ascend up where he was before, &c. The subjects of his kingdom are of the same origin; for, “Both he that sanctifieth, and they that are sanctified, are all of one, for which cause he is

not ashamed to call them brethren;” and he said, “Thine they were, and thou gavest them me.” “According as he hath chosen us in him before the foundation of the world,” &c. The laws for the regulation of this heavenly kingdom are not of earthly enactment. Christ, the anointed of the Father, is the sole Legislator, and he, by his Spirit, writes his law upon, and sets it up in the hearts of his children. The elements, or component parts, viewed separately or collectively, are all of God, and every plant that the heavenly Father has not planted shall be rooted up. The provisions on which this kingdom is sustained, were given us in Christ Jesus before the foundation of the world, and being prior to, could not be of the world. Grace, mercy, peace, righteousness, and truth, with all things else necessary for the consummation of the everlasting and unchanging decree of God, were treasured up in the Head of the church before the world began; and all the provisions of his spiritual house on which his poor are fed, were brought down from the abounding and overflowing fountain from which every good and perfect gift cometh. And he will abundantly bless her provisions and fill her poor with bread.

The policy of this kingdom is from above, “For our conversation is in heaven,” and it is therefore as becometh the children of God. All earthly religions have to depend on human policy, human wisdom, and humanly devised *means*: but not so with the kingdom which no man can see except he be born again.

The protection of that kingdom is of him who is a wall of fire round about it, and the glory in its midst. All anti-Christian religious establishments desire the arm of human government – regal power, and human means, for their protection; but not so with the kingdom of Jesus Christ, – the eternal God is the refuge of his people, and underneath them are the everlasting arms.

All provision on which the subjects of the kingdom of our Lord are fed, comforted, instructed, and secured, are spiritual, and therefore cannot emanate from any other than a spiritual fountain. Although the world, the flesh and Satan have volunteered, like the aliens about Jerusalem in the days of Nehemiah, to furnish God’s people with food, the order of the government forbids the traffic with them; and it is impossible that the children of the kingdom should be fed with any other food than that which God has graciously provided, and abundantly blessed.

Should the government of the kingdom of our Redeemer be to any extent divided with angels or men, whatsoever part or portion these should administer, must necessarily detract so much from the power and glory of Christ. “The government shall be upon his shoulder; and of the increase of his government and peace there shall be no end.” So stands the record of the Holy One. The subjects of his government are forbidden to call any man *master*, or *father*, as their Master and spiritual Progenitor is in heaven, and nothing can be born of the flesh but flesh; so that without being *born again* no man can see the kingdom of God. A legislature of unregenerate men who cannot see the kingdom, would be very poorly qualified to legislate for a kingdom which is to them absolutely invisible; and if there were none but regenerated men seated in legislation, they being by the new birth qualified to see the kingdom of God, would to a man, know by the same illuminating work of the Spirit, that they could do nothing to aid in the legislative or executive departments of the Messiah’s kingdom.

The destiny of the kingdom of which we write, differs essentially from that of all other kingdoms. The best systems of human government are destined to crumble to the ground. In the providence of God, empires are founded, kingdoms and republics are raised up, they reach their climax, and then decline, and finally cease to be reckoned among the things that be; but the kingdom of Jesus is an everlasting kingdom, and a dominion that shall never end. It shall never be changed, superceded, or transferred to other hands. The mountains shall depart, the hills shall be removed, the earth and sea shall pass away, and all the elements of this world shall be dissolved; but the kingdom of our God shall survive them all,

and flourish in eternal bloom. How presumptuous, then, for monarchs of the earth, whose transient glory is as a withering flower, or human legislatures, which God shall obliterate, to prepare the way of the rising empire of his Son, to reach forth the guilt-polluted fingers of their power, to point out the course in which God requires his children to move.

Seeing, then, that we look for such things – seeing that we have received a kingdom which is not of this world, which cannot be moved – let us have grace whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire.

2 PETER I. 9.

NEW VERNON, N. Y., December 15, 1845.

IN his letter on the first page of this number, brother Mitchell has desired us to express our views on 2 Peter i. 9, “But he that lacketh these things is blind, and cannot see afar off and hath forgotten that he was purged from his old sins.” “These things” mentioned in the text, are the same as in the context, namely, faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. *He that lacketh these things*, the exercise of them in his deportment, walk, and conversation, is represented as barren, and unfruitful, and blind, or, at least, unable to see afar off. These things belong to the life of a christian; they are spoken of by Paul as the *fruits of the Spirit*; they grow out of, or are produced by the spirit that is born of God, and which unites to Christ. as the spiritual Head of his spiritual body. That child of God, in whom they richly abound, is fruitful; for these fruits of the Spirit in him make him so; hut he that lacketh them, (and alas! how many of us do,) is subjected to darkness of mind, unfruitfulness, and a forgetfulness of what the Lord has done in purging us from our old sins. The apostle invokes grace and peace unto his brethren through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, &c. *These things* therefore which are to make the christian fruitful, and to give assurance of his calling and election, are gifts of God’s divine power, and belong to life and godliness, must appear in our walk and conversation in order to give evidence of our calling and election of God; and being and abiding in us, they shall stir up our minds by way of remembrance of what God has done for us in purging away our sins. We cannot understand that the apostle would intimate that the spirit of Christ can dwell in us, disconnected with *these things*; *virtue, knowledge, &c.*, are inseparably connected with the Spirit by which we are born of God, and called to glory and virtue; but while in principle they lay latent in the heart, and the child of grace is left to a careless indifference as to the spiritual exercise of his mind, he becomes blinded in regard to the evidence of his adoption by grace, and as he in such a state or frame of mind is unable to display *these things* in his external walk, he also fails to give evidence to his brethren that he has been purged.

Hence the admonition of the apostle, to give diligence, to make their calling and election sure; or, in other words, to make the evidence of calling and election to appear, in confirmation of the same.

“But he that lacketh these things,” if in principle and practice, cannot be one that is born again. And even the soul born of the Spirit, who fails to be exercised in and by these things, is in darkness in regard to his interest in Christ. Therefore the importance of diligence on the part of God’s children, that, having *faith*, they add to it *virtue*; genuine faith dictates a virtuous course, obedience to the laws of Christ our King, and virtue in practice is to be added to our faith, that we may show our faith by our works, so as to give evidence of our calling and election. And to virtue knowledge, as we are to grow in grace and in the knowledge of our Lord. It becomes us as pupils in the Old School of Christ, to learn of him, for he is meek and lowly, and we shall find rest to our souls; and to knowledge all other things which are named in the context, and requiring diligence on the part of the disciples of our Lord.

Who that has traveled far in the divine life, has not learned that the things urged by Peter are essential to their peace, happiness, fruitfulness, confidence, and assurance? Wherefore the rather, brethren, give diligence to them, and may the gracious Lord in the fullness of his grace enable us to walk worthy of the high and holy vocation wherewith he has called us.

VOLUME FOURTEEN INTRODUCTORY.

NEW VERNON, N. Y., January 1, 1846.

THIRTEEN years’ incessant toil and labor in our connection with the SIGNS OF THE TIMES, has served to increase our conviction that, without Jesus, we can do nothing. All efforts to promote his cause, defend his truth, feed his flock, put to silence his enemies, or to proclaim his salvation with tongue, or pen, or press, are abortive and vain, if such efforts are not directed and attended by him who rideth upon the heavens in the help of Israel, and in his excellency upon the sky. A retrospect of the way in which the Lord has brought us, presents to our mind great cause for humiliation, devout gratitude and unfeigned love to God for his supporting grace; and thanks to our brethren for their kind forbearance, and for their seasonable aid from time to time, both pecuniary and co-operative.

Although with an honest heart we can affirm that we have discharged our duty as editor of this paper to the extent of our ability, and that we have labored hard and struggled long to sustain the publication, that we have met and overcome serious difficulties, encountered the disapprobation of friends as well as enemies, have borne reproach, incurred responsibilities, and ceased not, by day or night, so far as we were able, to exhibit truth and oppose error; yet we freely confess that “the best obedience of our hands dares not appear before the throne” of God. Human weakness, depravity and sin mark and mar all that we have ever done. And if it were not for the encouraging reflection that God has hitherto helped, sustained and strengthened us thus far, we should feel disposed to lay by our pen and press, and leave the field which we have poorly occupied for the last thirteen years. But how can we forbear to hope that God, who is rich in mercy, and whose mercy has been so abundantly bestowed on us, will continue to be propitious, to bear us up and lead us on, until he shall see fit to discharge us from the war? And may we not hope also that our brethren who have so kindly borne with our infirmities so long, will still continue to extend to us their wonted kindness, and continue to contribute to the support of the publication their epistles of correspondence, and their efforts to extend its circulation?

We never have, nor would we now pretend or intimate, that a periodical publication is indispensable to the cause of truth; our claims are humble; we regard such a medium of christian correspondence as well worth all that it costs, for the satisfaction afforded in speaking to and hearing from one another. A paper of this description has its advantages and also its disadvantages; both should be duly considered. It makes the family of our Lord, scattered abroad, familiar with each other's experience, travel, doctrine, order, conflicts, victories, fears and encouragements, doubts and deliverances. It opens a convenient medium for exhorting, admonishing, instructing, comforting and edifying one another. Letters might indeed be written, and a correspondence maintained, without the use of a printing press, but not at so cheap a rate, and it would be circumscribed to a very limited extent.

Now a letter written on doctrine, order, experience or exhortation may be read and appreciated by thousands, and among them very many who could have no benefit from the private correspondence of individual brethren. We have many, very many brethren located far remote from those they love in the Lord, and where the gospel is very seldom, and in some cases, never preached; such have strong claims upon the sympathies of their more favored brethren. Could we present to all our brethren the numerous expressions of joy and gratitude made by those hidden ones, we feel a confidence that those who enjoy superior advantages would cheerfully sustain the paper for their sakes, even if it were of much less importance to themselves.

It is true in a general correspondence, a discrepancy of sentiment on some particular subjects is made to appear, and brethren are wounded and discords are exposed which other wise might remain concealed; but does not the same consequences attend a correspondence conducted in any other way? If we may not write or correspond until we come so far into the unity of the spirit as to be perfectly agreed on every point that interests us as brethren, lest we display the depravity of our old natures, should we not also forbear to speak often one to another from fear of similar consequences? It is not pleasant for brethren to disagree; but if their different views be not expressed, how- are they to be benefited by the faithful admonitions of one another? Mortifying as it may be, let it come to the light, canvass every point, and settle every controversy by that standard which is infallible, the scriptures of truth. In the meantime, to be profitable to one another, we should learn to bear and forbear. Let none assume that they are the men, and wisdom will die with them, but rather cherish that spirit which leads them to esteem others better than themselves. If any are more highly favored of God in point of knowledge, wisdom, or discernment, or have been more deeply taught in the things of the blessed kingdom, let such not be exalted, or make a brother an offender for a word, but rather consider that all the gifts which God has bestowed on them, are the property of the whole church, and to be employed for common edification. Let that meek and loving spirit pervade our hearts, and our humble sheet, bearing the numerous epistles of love from brethren of the household of faith from every part of our wide spread country, will not, we trust, lie an unwelcome or useless visitor.

With this number we commence our labor under the new arrangement, and assume the name SIGNS OF THE TIMES, AND DOCTRINAL ADVOCATE AND MONITOR, having, as has been before announced, united the two papers. We can but feel that an additional responsibility is by this arrangement imposed on us. The talents of our departed and lamented brother must necessarily cease to shine forth as in former days. God has been pleased to beckon him away to fairer worlds on high, and in his absence it has fallen to our lot to occupy, so far as God may give ability, the ground which is vacated by his departure from the field; but as formerly, our dependence is in God; he alone can qualify us to serve his cause and to comfort his people. And, so long as it shall be his pleasure to incline our brethren to sustain the paper, and afford us strength, we desire to be found engaged as he shall direct.

PATRICK HENRY.

NEW VERNON, N. Y., January 1, 1846.

WE find in the *Baptist Register* the following, and, to us, it is new. It appears that soon after Henry's noted case of "Tobacco and the Preserves," as it was sometimes called, he heard of a case of oppression for conscience sake. The English church having been established by law in Virginia, became, as all such establishments are wont to do, exceedingly intolerant towards other sects. In prosecution of this system of conversion, three Baptist clergymen had been indicted at Fredericksburgh, for preaching the gospel of God, contrary to the statute. Henry hearing of this, rode some fifty miles to volunteer his services in defence of the oppressed. He entered the court, being unknown to all present save the bench and the bar, while the indictment was being read by the clerk. He sat within the bar until the reading was finished and the king's attorney had concluded some remarks in defence of the prosecution, when he rose, reached out his hand for the paper, and without more ceremony, proceeded with the following speech:

"May it please your worships: I think I heard read by the prosecutor, as I entered this house, the paper I now hold in my hand. If I have rightly understood, the king's attorney of the colony has framed an indictment for the purpose of arraigning and punishing by imprisonment, three inoffensive persons before the bar of this court, for a crime of great magnitude, as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression, as if a crime, that these men whom your worships are about to try for misdemeanor, are charged with – what?" and continuing in a low, solemn, heavy tone, "Preaching the gospel of the Son of God?" Pausing amidst the most profound silence and breathless astonishment, he slowly waved the paper three times around his head, when, lifting his hands and eyes to heaven, with peculiar and impressive energy he exclaimed: "*Great God.*" The exclamation, the burst of feeling from the audience, were all overpowering. Mr. Henry resumed:

"May it please your worships: In a day like this, when truth is about to burst her fetters, when mankind are about to be aroused to claim their natural and unalienable rights, when the yoke of oppression, that has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power are about to be dissevered, at such a period when liberty, liberty of conscience, is about to awake from her slumberings, and to inquire into the reason of such charges as I find exhibited here to-day in this indictment!" Another long pause, while he again waved the indictment round his head, while a deeper impression was made on the auditory. Resuming his speech: "May it please your worships: There are periods in the history of man, when corruption and depravity have so long debased the human character, that man sinks under the oppressor's hand, becomes his servile, his abject slave; he licks the hand that smites him; he bows in passive obedience to the mandates of the despot; and, in this state of servility, he receives his fetters of perpetual bondage. But, may it please your worships, such a day has passed away! From that period when our fathers left the land of their nativity for settlement in these American wilds, for liberty, for civil and religious liberty, for liberty of conscience to worship their Creator according to their own conceptions of heaven's revealed will, from the moment they placed their feet upon the American continent, and, in the deeply imbedded forest, sought an asylum from persecution and tyranny, from that moment despotism was crushed, the fetters of darkness were broken, and heaven decreed that man should be free, free to worship God according to the bible. Were it not for this, in vain were all their sufferings and bloodshed to subjugate this New World, if we, their offspring, must still be oppressed and persecuted. But, may it please your worships, permit me to ask once more, For what are these men about to be tried? This paper says, for preaching the gospel of the Savior to

Adam's fallen race.' And, in tones of thunder, he exclaimed: "What law have they violated?" While the third time, in a low, dignified manner, he lifted his eyes to heaven, and waved the indictment round his head. The court and audience were now wrought up to the most intense pitch of excitement. The face of the prosecuting attorney was pallid and ghastly, and he seemed unconscious that his whole frame was agitated with alarm; while the judge, in a tremulous voice, put an end to the scene, now becoming excessively painful, by the authoritative declaration: "Sheriff, discharge those men."

MATTHEW XXII. 1-14.

NEW VERNON, N. Y., January 15, 1846.

BROTHER William Smith, of Lewis County, N. Y., has desired our views on the parable of the marriage feast – Matthew xxii. 1-14. The repeated calls of brethren and friends for our views on numerous portions of the scriptures, have certainly had a tendency to make us feel how little we know of divine things; nothing, indeed, only as the Lord by his gracious Spirit is pleased to give us light from time to time, as he is wont to bestow it upon all the subjects of his grace. In view of our own insufficiency to expound the deep and delightful mysteries of the book of God, we feel ready to decline offering our thoughts upon those passages, even when called on by brethren and friends, and to leave the exposition of difficult subjects to those who are far more competent than ourself. But still we do not feel altogether satisfied to withhold such views as we have, and if we err, let those who are spiritually taught correct us.

The parable in question was spoken by our Lord to certain Jews, who were taking counsel together how they might entangle him in his talk. This parable and those preceding it evidently has allusion to them. By "The kingdom of heaven" spoken of, we think was intended the elements of that kingdom, as existing throughout the old dispensation among the children of Israel, and afterwards brought to light among the Gentiles. The marriage supper we understand to mean the gospel. The preparation of that feast required the slaughter of oxen and fatlings, or the sacrifice of bullocks and lambs, &c., as appointed in the law. The supper could not be announced as ready until the blood of Jewish sacrifices, as required by the law, should cease to flow. Predictions had been made by the prophets of the Lord, that such a feast should be made on that mountain, a feast of fat things full of marrow, of wines on the lees, and well refined; but the time of it should not be until the vail of the covenant which was over all flesh should be taken away, or until the hand-writing of ordinances should be nailed to the cross. The Jews are represented in this figure as having been bidden to the feast, and so they were. All the types and figures of the good things to come pointed to it. All the Jewish festivals were typical of it; and the voice of all the prophets speaking to the house of Israel, bade them be in readiness to receive the Messiah at his advent, and enter into the marriage chamber, &c. So distinctly were the words of the prophets spoken, and so clearly were they understood, that the Jews were looking for a time to come when they should realize a fulfillment of the words of the Lord; but still they were not able to discern the signs of the times, when these things were actually fulfilled.

This kingdom of heaven is compared to a certain king. It held dominion over the destinies of the house of Israel. And in the figure this king had a son. So is Christ regarded as the seed of the woman. "Unto

us a child is born; unto us a son is given.” The marriage was made for this son, even as all the rites and sacrifices of the old dispensation were preparatory to the marriage festival of Christ, with that body which should become dead to the law, and married unto Christ.

At the time appointed when all the fatlings were killed, and the time for the feast had arrived, the king, to whom the kingdom is likened, sent forth his servants to call them that were bidden to the wedding, and they would not come. The law and the prophets were until John, and when he came he proclaimed to the Jews who had been bidden, in the sense implied, that the time was at hand. Other servants were also sent out and commanded to go not into Samaria, nor among the Gentiles, but rather to the cities of Judah; and those also proclaimed that the kingdom of heaven was at hand, that the oxen and the fatling’s were killed, and all things were ready for the assembling of the guests who were to witness the nuptial rites of this illustrious marriage. In both instances the Jews were reprov’d, for in the first, they rejected the counsel of God, not being baptized with the baptism of John, and when the seventy were sent out, they also made light of it; they had unfinished business of their own to do, and were by no means ready to leave the drudgery of the worldly sanctuary for the banqueting house of the King. Some among the Jews betrayed their enmity by raising persecution against, and even slaying the servants which were sent unto them. But when the king heard thereof, he was wroth, and sent forth his armies and destroyed those murderers, and burnt up their cities. All this was eventually accomplished; as a nation they were destroyed, and the cities of Judah were literally destroyed in an awful manner.

Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy: “Go ye therefore into the highway,” &c. This accords with the apostle’s words when he asserted, It was necessary that the gospel should be first preached to you; but seeing ye count yourselves unworthy of eternal life, lo we turn unto the Gentiles for so hath God commanded,” &c. This stone must be first refused by the builders, and God would make it the head of the corner, and a stone of stumbling, and a rock of offence to them that stumbled at the word, being disobedient; whereunto they were appointed. After the Jews had fulfilled what was written of them in relation to Christ, and stoning and slaying his disciples, and the messengers which were sent unto them, the great commission was given to the apostles by our Lord Jesus Christ, to go to another people, among the Gentiles, into the highways, and as many as ye find, (they that believe and are baptized.) bid to the marriage. The Jews as a people were utterly rejected, and Gentile sinners are compelled to come in, that his house may be full.

This parable, as we understand it, was designed to set forth what those in the preceding chapter were employed to do, namely, that the kingdom was about to be taken away from the Jews and given to a nation (the Gentiles,) bringing forth the fruit thereof. See chap. xxi. 43.

That part of the parable which relates to the king’s surveying his guests, and the detection, arrest and punishment of him who had not the wedding garment, we defer for want of time and space for another number.



GOSPEL AID.

NEW VERNON, N. Y., February 1, 1846.

“A PETITION was presented in the Assembly on the 23d inst., from A. H. Dennis and others of Cayuga County, asking for an appropriation to aid the preaching of the gospel at Sandy Hill, Washington County. This is the first time that we recollect of the legislature of this state being called upon directly for an appropriation to aid the preaching of the gospel, although it is done annually in an indirect way. We suppose that the legislature will have in the first place to ascertain whether it is the gospel or law that is preached at Sandy Hill, before they make an appropriation for that purpose. On this subject we opine there will be a difference of opinion among the members. We would like to know on what page of the bible it is recorded that Christ or his apostles ever called upon the rulers of state to make an appropriation to aid the preaching of the gospel. If it is necessary to raise money for that purpose, it must be done by moral obedience, and not by legal force.” – *Goshen Clarion*.

WE are inclined to regard the above application to the legislature by citizens of Cayuga County, to make an appropriation to aid the preaching of the gospel in a sister county, as intended for an experiment to see how far our *pious* legislature will go in mingling church and state affairs by legal enactments. Our state legislature was engaged a considerable portion of the preceding session in the discussion of and legislation upon subjects of a religious character, and generally of a sectarian bearing. Fifty-nine thousand, six hundred dollars were appropriated for religionizing our common schools, by and through the establishment of a *monster* State Normal School, after the most approved Prussian model, and in placing that school under the semi-supervision of grave Doctors of Divinity. Much time and treasure were expended in long and grave debate by that session, on the subject of revising, improving and enforcing the Mosaic law upon the Gentile sinners of the state of New York.

Now if our legislature has the right and competency to define, revise, amend and enforce the law of God, abolish the right which our Creator has vested in parents to direct in the education of their own children, to settle by legal enactment the long controverted question in regard to a legal Sabbath, we see not why they may not determine what is, and what is not gospel, and make appropriations of the people's money to sustain the one, and use their legislative authority to suppress the other. As a bold attempt was made last winter, and a bill came well nigh passing, after much debate, to proscribe a certain religious sect called Shakers, and strong efforts were made to deprive the Catholics of their constitutional rights, and to lavish charters and special privileges upon the unobjectionable sects of our state, why not carry out the policy to its legitimate extent and bearing, and determine by legislative dictation what sects shall be tolerated – what doctrine in religion shall be regarded as sound and orthodox, what days we shall worship our Creator, and how, and at what hour in the morning and evening we may pray?

The *Clarion*, in the above extract, remarks that appropriations to aid the preaching of the gospel have been asked for, in an indirect manner, before. Although nothing can be done by any legislature to aid in the preaching of the gospel of the Son of God, either directly or indirectly, further than to protect all classes, sects and descriptions of our citizens in the uninterrupted enjoyment of their civil, social and religious rights, yet it is notoriously true, that thousands of the funds of this state have been appropriated for chaplains, colleges, theological schools, and in special privileges to chartered religious

institutions, for the indirect aid of the preaching of what is profanely called gospel; and if the memorial from Cayuga will have the effect to open the eyes of the public to this encroachment upon the constitutional rights of the people, we shall rejoice. We have reason to hope that the present legislature of this state is not so fully under the dictation of a clerical power which has formerly lurked behind the throne, as the preceding; but a vigilant watch should be maintained, and every innovation upon the equal and unalienable rights of all classes of citizens should receive an early and effectual rebuke.

EXODUS XX. 25.

NEW VERNON, N. Y., February 1, 1846.

“BROTHER BEEBE: Please give your views, through the SIGNS OF THE TIMES, on Exodus xx. 25: “And if thou wilt make me an altar of stone thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it.”

ALL the institutions for the religious service of Israel under the old dispensation presented a shadow of things to come, the substance or body of which is Christ, and the altar was among the provisions under the law for the sacrificial service of the children of Israel, and in which they were to be distinguished from all other nations and people. Nothing was valid in their religious exercises which God had not himself appointed; and every attempt on the part of Israel to improve upon what God had authorized, was regarded as a pollution. The altars of Israel, in general, seemed typically to allude to the great sacrifice which should be offered up for the sins of the spiritual Israel of our God; but there were other things also to be set forth by the patterns of the things in heaven, as is evident; for although there now remaineth no more sacrifice for sin, since Christ was offered up, yet we find there are sacrifices, figuratively so called, to be perpetuated in the gospel church by those whom our Lord has made kings and priests unto God, and destined to reign on the earth. The precise figurative import of the altar alluded to in the text under consideration, is not altogether clear in our mind; but the manner of building, and the materials of which this altar is to be composed, seems to agree with the gospel order of building up the church. The apostle says, (Heb. xiii. 10) “We have an altar, whereof they have no right to eat which serve the tabernacle.” Peter, in his first epistle, ii. 15, says to the saints, “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ;” and in verse ninth, “But ye are a chosen generation, a royal priesthood,” &c. As priests unto God, we certainly are not to offer sacrifices in atonement for sin, as there remaineth no more sacrifice for sin, since Christ by one offering has perfected for ever them that are sanctified or set apart unto salvation. – Heb. x. 14. But the scriptures speak of spiritual sacrifices, anti-typical of those carnal sacrifices which were offered under the old covenant, and upon Jewish altars. But the text under consideration forbids that the stones for the altar should be hewn. No improvement is to be made on what God has instituted. The materials for building up a church are not to be fitted for stations in a gospel church by human instruments or tools: like the temple, the church must come together without the sound of tools – without the polishing touch of human art or enterprise. No *front* bench tinkering, no protracted meeting efforts, no moral suasion exploits, no missionary, tract, Sunday School or other humanly devised instruments are to touch the work of building up the kingdom

of God. The sons and daughters of the Lord Almighty must come in as the men, women and animals came into Noah's ark, just as God by his Holy Spirit shall teach, guide and direct them.

Again, the effect of lifting up human tools upon the lively stones of which the church is built up, has been sensibly felt in many places where we had hoped the Lord had graciously recorded his name; for instance, a young brother manifests a disposition to preach the gospel, he is thought by the sagacious to have rather a rough appearance, he is unlearned, his manners and language too rude for the polished age in which he must figure, yet he is a good brother, very zealous, and – and what? With a little hewing, and squaring, and polishing in one of our theological seminaries, he would be better qualified to do credit to the altar. With such and similar reasonings, modern religionists, like Israel of old, have provoked the Lord, and sacrificed in gardens, and burned incense on altars of brick, or hewn stone, or in some way in which their own handiwork is used to set off and improve upon the Lord's work and the Lord's appointments.

Not only in convert or proselyte making do we see human instruments employed but also in regard to all institutions connected with the order of the church. Baptism administered in apostolical simplicity, has become too vulgar for the refined taste of many who claim to be Baptists at this day. They are shocked at the idea of men, and especially delicate females, going down into the river to be immersed in the presence of the gazing multitude, and they are tired of the scandal and reproaches which have been heaped on the Baptists by their anti-Baptist neighbors, and finally they have set their wits at work to hew down the institution, and throw off the offences of the cross; and in this work they have succeeded admirably, so that the Rantizers, of Roman Catholic emanation, have even laid aside their quart basins, and come over to immerse their converts in the splendid cisterns fixed in the basements of Baptist meeting houses, where an apparatus is ingeniously contrived to warm the water in the tub, so as riot to chill the zeal of their candidates.

The Lord's Supper has also been hewn down; in many instances the wine is omitted, and water, or water in which dried raisins have been soaked, is substituted.

The laws for the government of the members of the church have not escaped the human appliances for modification. The New Testament is not sufficiently clear and explicit to answer as an only rule for the faith and practice of the saints, without some of the ingenuity of human invention.

In short, there is nothing connected with the faith or practice of the church of Christ, that is suffered to remain precisely as Christ has given authority; some improvement has been attempted, arid all such improvements are regarded as a pollution of the altar of the Lord. Let us then be admonished to adhere strictly to the law and the testimony, and turn not aside to the right hand or the left.

Brother Livesay and all others are welcome to our views, such as they are, and any brother who can give a more scriptural comment on the subject, will be greeted by us with a hearty welcome.



REPLY TO BROTHER DRAKE.

NEW VERNON, N. Y., March 1, 1846.

BROTHER Drake's communication, commenced on the 36th page, contains some inquiries and remarks which a due respect for him as a brother, a correspondent, and a patron of labor, requires that we should reply to. He has reduced the general exception which he took in number ten, of volume thirteen, to our editorial course, to our allowing the discussion of the School Question a place in our columns, for this reason, he "cannot see where any good can arise to the church of Christ by the discussion of any system of state policy in a paper devoted to the interests of Zion."

Does brother Drake therefore arrive at the conclusion that the Zion of God has no interests in the policy which may be adopted by the legislature of the state? Is it a matter of small moment with the sons of Zion, whether we be allowed the free enjoyment of our religious rights, or be proscribed? Whether the responsibility which our Creator has imposed on parents to educate their own offspring, be left where God has placed it, or we quietly submit to the usurpation of it by legal enactments? If so, we shall certainly differ widely upon the subject. If we have no interest in the policy of state government, it then is no matter of joy and gratitude to God, that we are allowed to worship God according to our own sense of propriety, or that we are not now wandering about in sheep skins, and in goat skins, in dens and caverns of the earth, to evade the merciless persecution of the enemies of God and truth.

Brother Drake dissents from our understanding of Paul's exhortation, that prayer and intercession &c., be made for those in authority, for "if it was right in the days of the apostles, it is right in this day." It is rather remarkable that our brother should contend that an exhortation to pray for kings and monarchical rulers is as obligatory on christians of America as it was on the saints who lived under such constituted authorities. By reference to our remarks in the 10th No. of Vol. XIII., the reader will find our position to be thus stated:

"The condition of the primitive disciples under monarchical governments was by no means similar to ours; the responsibility of a monarchical government naturally rests upon the monarch; and hence Paul exhorted that prayer &c. be made by the saints for them, that their laws should not oppress the saints; this was the only alternative for the saints so situated. But with us we have not to pray God to so control the reign of some proud and haughty earthly potentate as to permit us to lead peaceable lives in honesty and godliness. But in our country, every individual Old School Baptist, who enjoys the right of citizenship, is responsible for those rights and privileges which a bountiful God has favored us with; for us, therefore, passively to suffer the blighting mildew of an anti-christian clergy or laity to entwine its serpentine folds around our government, without an effort to expose their guilty fraud and hypocrisy, is, in our judgment, to treat with criminal disregard the apostolic injunction, 'But if thou mayest be free use it rather.' – 1 Cor. vii. 21. It is for the people of this country to decide whether they will be free in the sense of this text, and so far as religious liberty is concerned, none have more at stake than the Old School Baptists; and it is only where our religious liberty is, or is likely to be encroached upon, that we have sounded, or intend to sound, an alarm through the columns of the SIGNS."

This is the position which we took, and from which our esteemed brother dissents, and as a reason why he dissents, he mentions the case of Hazael and of Cæsar, and speaks of the common depravity and tendency of human nature to corruption, &c. It hardly seems to require serious argument to show that a

republican form of government is very different from a regal form, as to the responsibility they impose on christians living under them. The primitive christians had nothing to do in the election or appointment of kings to rule over them; but they were released from bearing the responsibility of misrule, and their only appeal was to be made to heaven, to pray for them, that they may be so directed in divine providence as not to infringe the peaceable enjoyment of the religious rights of the saints. But in a republican government the sovereign power is with the people, and the people are responsible for the use or abuse of that power, christians and citizens equally with others, and are as responsible for every corruption of government as any other class.

It is not sufficient that we endure persecution which we cannot avert, but it is imperiously our duty as christians to cast our suffrage against every system of proscription and persecution. And the minister of the gospel, or the private christian, who shrinks back from his duty, and because he cannot shield the church of God, refuses to take any part in the affairs of state, when corruptions are evidently gathering thick, and systems of persecution are maturing, becomes himself a persecutor of the saints. To illustrate: Suppose a project is on foot by certain clerical interests of our country to bring about a union of church and state, their movements are at first slow and insidious, but gathering strength and confidence, they press on with bolder and more rapid strides; we as christians see the sword coming, but fold our hands, and say we have nothing to do with the policy of the state, and by reason of this pretended neutrality, persecution actually breaks out, and the blood of the saints is made to flow; those christians who refused to use their suffrage to prevent it are as guilty of the persecution as those who projected the design. In the providence of God, we are now allowed to vote for magistrates and legislators, and when our public representatives do not legislate righteously we have the constitutional right to address them with our remonstrances and petitions, and if we find no redress we may appeal to the ballot-box; and if after having done our duty in what God has placed in our power, we fail to defend and secure our rights, we are released from the responsibility, but not other wise. Should brother Drake see his neighbor's house on fire, having power to put out the fire, and refuse to do so, he is as guilty as though he had himself applied the match. Should he see his child which God had committed to his parental charge, exposed to the fangs of a deadly viper, and through his neglect to secure the child it is bitten, poisoned and dies, who will fail to call him the murderer? If persecution arises in our country, to whom shall it be charged? Brother Drake may say, to the legislature who pass the oppressive laws. Who are responsible for the character of our legislators? In all republican governments the people are responsible, and christians are a part of the people. Let brother Drake, and let those western ministers who stand neutral in regard to the policy of state, beware that they do not incur the guilt of persecution. We assure them it will be poor comfort to the saints when thrust into prison, or led out to the stake, to be informed that their brethren, when having the power and right, refused to lift a finger to prevent their persecution. We will suppose three or more individuals enter into partnership in mercantile business; we will call the firm "Shem, Ham & Japheth." Shem is a christian, his partners make no profession. Ham and Japheth form a scheme to defraud the public, and communicate their plan to Shem for his concurrence, but Shem replies, "Gentlemen, do as you please in this matter. I will not oppose you, for as a christian I do not feel at liberty to arrest the tide of iniquity which prevails. If you succeed, I will share with you the plunder; I will remain in the firm, and I will consent to whatever you do, for I am a christian, and I trust in God alone," &c. Will brother Drake step forth and justify the conduct of Shem? We think not. As a community or commonwealth, we form but one general firm, and although as christians we may be in the minority, like Shem in the supposed firm, yet if we act as we have supposed him to have acted, shall we be less guilty? We leave brother Drake to determine.

Brother Drake inquires, “Does brother Beebe suppose that he can shield the church from trials, tribulation, and persecution, by showing how political demagogues usurped the reigns of government in former times, and then persecuted the church?” By no means. But does it therefore follow that we may lay aside our armor, and forbear to expose the hidden things of dishonesty? We think not. We are commanded in the word to resist evil, but we are no where in the scriptures encouraged to believe that we can exterminate it from the world, or from our own nature. If brother Drake has discovered in us that amount of vain confidence in our ability to shield the church of God, he has seen what we have never felt. So far from it, we have felt conscious of our inability to shield ourself, and that if left unshielded by him who is known in Zion as a strong tower, we must be for ever lost. Yet in this very thing brother Drake thought he saw analogy between us and Peter, when he said that his Lord and Master should not be crucified. “And brother Beebe seemed to be anxious to interpose his shield between the church and persecution.” We were unconscious of having any other shield than the “shield of faith,” with which the apostle says we shall be able to quench the fiery darts of Satan, and so far as we know our own heart, our faith in Christ has never led us to contemplate a release of the church of God from persecution. That God has chosen his people in a furnace of affliction we firmly believe, and he has also said, “In the world ye shall have tribulation,” therefore we look for the tribulation, and that as many as will live godly in Christ Jesus shall suffer persecution. So firmly do we believe this, that we deem it inexpedient to court persecution, or to become, directly or indirectly the persecutors of one another. Brother Drake says to brother West, that he charges no wrong on us for opposing the Prussian School System of this state, but he does object to a discussion of that system in the SIGNS.

Where shall the line be drawn for us to be regulated by in our editorial course? One brother objects to our publishing articles in which the evidence of an approaching connection of the civil and ecclesiastical powers of our country seems inevitable, because we cannot prevent it with our shield; another wishes to exclude everything from our columns in which all do not perfectly agree in judgment. Some wish for short articles and some for long ones. Some are partial to doctrinal subjects, others would prefer less matter of a doctrinal character. It is, on the whole, not exactly the pleasantest thing in the world to be an editor. If we be required to sheath our sword, muffle our drum, ground our arms, and cease to expose anti-christ, because we have not power to sink her like the millstone to rise no more, to gratify such of our friends, we should violate the pledge we gave in our prospectus, and render our periodical an unwelcome visitor to more than nine-tenths of our subscribers.

It is painful to be compelled to differ from our brethren, but, it is not to be expected that in every thing we shall be perfectly agreed in our judgment. The School System of our state has become abominably corrupt, and is seized on by anti-christ as a convenient engine for the execution of their wicked designs against the church of God, and the equal rights of mankind, and we feel as imperiously called on to hunt out and expose the man of sin, when taking shelter here, as when in the prosecution of any other of the works of darkness.

Brother Drake we trust will take what we have written in kindness, as we have no other design than to bring the subject fairly and in its true light before our brethren. We are by no means hurt with what he has written, and we as confidently rely alone on God to give victory to the people of the saints, and as fully discard all confidence in the flesh as he appears to. In regard to the general strife of party politics, we say as we said before to brother Drake, we will have nothing to do with the discussion of them in our paper; but the subjects which we give place to the discussion of in our columns are those in which our Old School brethren of all political party distinctions are agreed, and in which they have but one interest.

SUPPORT OF THOSE WHO PREACH THE GOSPEL.

NEW VERNON, N. Y., April 1, 1846.

ARE those who enjoy the services of the ministers of Christ bound to minister to them of their carnal things, or are the ministers to be regarded as paupers, and only receive relief as poor members of the church? There seems to be some difference of opinion on this subject. Joseph and Benjamin have called up the subject, and expressed their opinion that the church is solemnly bound to communicate, according to the ability wherewith the Lord has blessed them, to the support of their servants who labor for them in the ministration of the word. To their views, however, several brethren have expressed a dissent. Brother 'Smith, whose letter will be found in a preceding number, takes the ground, if we comprehend his meaning, that the minister is only to be relieved from pressing necessity, .as any other brother who maybe cast upon the liberality of the church.

While we agree with brother Smith, that the gospel is not to be made an article of merchandise for religious stock-jobbers, we cannot see with him the necessity of classing the ministers of the gospel with the poor of the church, as the cases are very dissimilar. The poor of the church, Who become so poor as to require the assistance of the church, are not supposed to be entitled to such assistance for services rendered, or for money advanced, but simply because they are in need, and the spirit and doctrine of Christ requires that those who have ability shall contribute to their relief. The minister is required to serve the church, and is subjected to more than an equal share of labor and actual expense, from the position he is called to occupy. His duties to his family are the same as those of other brethren, and if the church has a righteous claim on him for labor and expenditures of money, he has as righteous a claim on them for reimbursement, or else he must be in duty bound to rob his family of their means of support to apply to the enrichment of his brethren. We will state a case which is not unusual among the servants of the churches. A man who is a mechanic is called to preach; his business is established and affords an ample support for his family where he resides, but, as a prophet, he has n honor where he resides; a church in a distant neighborhood requires his labors, gives him a call which he feels bound to accept, in doing which, he breaks up his business, and can no longer depend on it for the support of his family; his whole time is now occupied in doing the service that his brethren require of him, and in addition he is required to keep a horse, and an open house to entertain company who may call on him as a minister; he sacrifices say \$500 yearly by retiring from his worldly business, incurs an additional expense of \$500, or more or less, (as the principle is the same,) by accepting the call. Now, is it the duty of this minister to bear all this burden, or should his brethren, according to their ability, share it with him? If they are bound to share the burden with him, is he to be regarded as a pauper because his brethren refund to him a part or the whole of the amount that he has expended in labor, sacrifice, or money, in doing them service? Or, shall he be doomed to plead with, and beg of the brethren, on every Sunday to throw a few cents into the hat or plate, to be divided between him and the suffering members of the church, and encourage them to do so from the cheering prospect that they who contribute may become poor enough by and by to share with their devoted pastor in the product of these weekly gatherings of crumbs?

We do not see wherein brother Smith's proposed mode of raising funds for the support of poor ministers and poor brethren has less of the sound of axe and hammer than the mode generally pursued by the churches. The rattling of a few coppers in the hat once a week has but little charm for devotional

ears; and the zealous appeals of the pastor to the liberality of the saints, would not enrapture the penurious and miserly members of the congregation.

Our view of the subject is, that the churches are bound by the order of the gospel to contribute to the support of those who labor among them in the gospel ministry; and we know of no particular form of raising that support. The churches are themselves most competent to judge in what manner the contributions of the saints shall be collected and how disbursed, whether by weekly contributions, subscriptions, or by each one carrying to the pastor or to the indigent brethren what they feel able or willing to give. But we do protest that it is unequal and unjust for any church to exact the labors of a minister of the gospel, and then withhold from him that support which according to their ability they are required by the gospel to render.

It cannot well be denied that ministers have, in many cases, been themselves greatly in fault, in misleading their brethren either to make merchandise of the gospel, by offering their services in the market to the highest bidder, as a farmer would sell the produce of his farm, or on the other hand, they have protested against ministers receiving any remuneration from their brethren for actual services rendered them. While, on the one hand, God's ministers do not preach for hire, but because they are constrained by the love of God; and if all the fountains of human kindness were dried up among those to whom they minister, yet there being a necessity laid upon them, they would still preach; they are divinely authorized to expect their brethren to bear an equal share of the burden, according to their several abilities.

ISAIAH LXIII. 5.

NEW VERNON, N. Y., April 1, 1846.

“And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury, it upheld me.” – Isaiah lxiii. 5.

WE have not time, space, nor ability to do justice to the subject embraced in time text; but, at the request of brother Singleton, we will submit a few general remarks.

We understand that Christ is set forth in this text and its connection, and the words of the text were used prophetically as his language, whether in relation to the work and sufferings he was appointed to perform, redeeming his people from sin, death, and hell, or of some special display of his power in the the destruction of Edom, or the man of sin, we will not attempt here to determine; but what we presume our brother wishes our views upon is: “I looked, and there was none to help,” &c. If we should so construe this language as to represent that our Redeemer looked with the expectation of receiving hell), and that he was disappointed, we could not reconcile this passage with the general tenor of the scriptures. Had it been said of him after his conflicts and sufferings were finished, by the inspired writers, that he had looked for help, and wondered that there was none to uphold, such a construction as would imply disappointment, would appear more natural; but when we consider that this language was predictive, and used by the prophet seven hundred years before the advent of our Savior, it effectually guards the subject from any liability of its being so taken. The Son of God came not forth into our

guilty world to do and suffer for and in behalf of his people without a full knowledge of all things which could have a bearing upon the objects of his divine mission. He had looked long before the prophet wrote, and long before the world began, and clearly saw, and most certainly knew, that there were none to help him in the performance of his mediatorial work, and he wondered that there was none to uphold, &c. The best comment we can find on these expressive words may be read in the account given of his passion and death. Here we have an instance of his being left alone. Not only was he forsaken by his disciples, and by those ministering angels who had ministered to him in the garden, but the upholding presence of the Father was withdrawn. The wonder which he then and there experienced, was not that of disappointment; nor did it rise from inability to account for the sufferings he endured, but from the intensity of what he endured. On this grand wonder, angels in astonishment gazed; the sun, appalled, grew pale; earth was convulsed, and flinty rocks were burst asunder. Death stood aghast at the invasion of his gloomy domains; his prison, which for ages had inclosed the bodies of many of the saints, was now thrown open; the massive gates of the grave were unbarred, and the tenants thereof were raised. There was none to uphold. Single handed and alone he trod the wine press. He had power to lay down his life, and he had power to take it up again.

“Therefore mine own arm brought salvation unto me.” Salvation – not only in his deliverance from the tomb, the resurrection of his body from the shades of death, but by his arm the salvation of all for whom he died, their final and eternal release from wrath and condemnation, his arm brought unto him. He effected all that he had contemplated; he had destroyed death and him that had the power of death, which is the devil, and delivered them who, through fear of death, were all their lifetime subject to bondage. “And my fury, it upheld me.” The day of vengeance as in his heart, and the year of his redeemed had come. He was appointed to “proclaim the acceptable year of the Lord, and the day and vengeance of our God.” That wrath which he endured, and that fury in which he will crush his foes, upholds his government, sustains him as a Savior, and as the Head over all things to his church, which is his body, and the fullness of him that filleth all in all.

THE ATONEMENT

NEW VERNON, N. Y., April 13, 1846.

Our correspondent “F.” has laid out work enough to keep the editor and correspondents of this periodical busy for some time to come; and no doubt exists in our mind that the several points submitted may be discussed with greater satisfaction and far more profit to our readers generally, than the further discussion of those questions of Associational Order which have occupied so large a portion of our sheet for some months past. There are many subjects of importance involved in the inquiries of our correspondent, and, after we have filled out this article in reply, we shall probably leave room enough for abler pens.

We can conceive of no more direct connection between the atonement made by our adorable Redeemer, and the temporal mercies enjoyed by the human family, than there is between the atonement and the final perdition of the ungodly. There is, as we conceive, a connection existing, by which all the administrations of our God’s providence, retribution and grace are placed in harmonious order, the one

with all the others; so that, if it were possible that any part of the divine purpose or arrangement of God could fail, such failure would effect, confuse and derange the whole system of the divine government. Temporal mercies were enjoyed before sin corrupted the human family; nor have they been withheld since sin entered the world. Up to the present hour God in providence continues to send his rain upon the just and unjust; but instead of regarding the providential mercies of God as evidence of a reconciliation by the blood of Christ, embracing the recipients of those common or temporal favors, Paul speaks of them (Rom. ix. 22) as illustrative rather of the manner in which it is the pleasure of God to show his *wrath*, and make his power known; as in the case of Pharaoh, God exalted him for that very cause.

The atonement made by our divine Redeemer, either was exclusively for those who shall finally reign with him in glory, or one of two things must be inevitable: first, all mankind will be saved by it; or, second, none will be saved by it.

If, according to the advocates of a general atonement and offered salvation, or, according to the mongrel vender of terms and conditions, in the vicinity of our correspondent, Christ died for his elect in no sense in which he did not die for all mankind; or, in other words, if he died for all mankind in every sense in which He died for his people, if all mankind are not finally and everlastingly saved from wrath and condemnation, then the blood of Christ does not cleanse from all sin, nor does his atonement reconcile the objects of it to God; in which case Christ has died in vain. Do not those who hold such heresy trample under foot the Son of God, and count the blood of the covenant, wherewith he was sanctified, an unholy thing. If his blood lacks efficiency to secure the object for which it was shed, it is defective; and if defective, it must be an unholy thing. To this conclusion we cannot come without doing despite to the spirit of grace. But if it be admitted that his blood is a holy thing, and that it cleanses the sinner from all sin, it must follow unavoidably that all for whom it was shed, are by it cleansed, redeemed, saved and reconciled to God.

Many arguments of the most conclusive nature are at hand, to show that there was no partial atonement made by Christ. Of all that work of which he is the Author, he is also the Finisher; he is the First and the Last, the Beginning and the End.

The word *atonement*, or *at-one-ment*, signifies *reconciliation*; we are therefore reconciled to God by the atonement made, or there was no atonement made for us. Christ “was delivered for our offences, and was raised again for our justification,” (Rom. iv. 25) or we are not of the number for whom he died. If he died for our sins, he arose for our justification; and if he has died and arisen for us without putting away our sins and effecting our complete justification, then He has died in vain, having failed to secure the objects for which He suffered.

If his object in suffering was to procure temporal mercies for us, that object is not attained, as we enjoy them to no greater extent since, than before he suffered; and we see those who fear not God, and who regard not man, in possession of a much greater abundance of temporal favors than the saints; insomuch that their eyes stand out with fatness, and they have more than heart can wish. If the object of his death, according to Wesley, was only to bring man into a salvable state, unless he has absolutely saved them, he has failed in this, because there is salvation in no other.-Acts iv. 12. And as there is salvation in no other than Christ, salvation can proceed from no other.

We have not been able to find the passage where “it is expressly stated that Christ is the Savior of all men,” in any sense. We think “F.” has allusion to 1 Timothy iv. 10: “For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe.” We cannot understand this universal salvation to proceed from Christ in his official or

mediatorial distinction from the Father; but the apostle very justly ascribes the salvation by which all temporal mercies are extended to the whole human family, to that “Living God,” in whom all the apostles and prophets trusted. That common salvation which secures us from famine and death, to the full extent that it is enjoyed, is attributable only to the “Living God,” in whom, as his creatures, we live and move and have our being; and from whom also the *special* salvation of all that believe proceeds. For he so loved the world that he gave his only begotten Son, (for what? that all might have opportunity to secure the salvation of their souls? By no means; but this was it) “that whosoever believeth in him should not perish, but have everlasting life” – John iii. 16. Of believers, he is the Savior, in a sense differing from that in which he is the Savior of *all men*. Now, who are thus denominated? “As many as were ordained to eternal life believed.” – Acts xiii. 48. “Because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ.” – 2 Thess. ii. 13, 14. From these scriptures, with a multitude of other passages, the conclusion is unavoidable, that God gave his Son to die for the sins, and arose from the dead for the justification of as many as were ordained to eternal life, and for no more. “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. Now, if the learned gentleman in Massachusetts can show that all these provisions are made alike for all mankind, he will do service to the doctrine of universal salvation.

That all new covenant blessings, (salvation from first to last included,) flow to the heirs of promise through Christ as a *federal Head*, is so clearly demonstrated in the scriptures of truth, that he who can remain skeptical upon the subject is strongly tainted with infidelity, let his professions of piety or his pulpit eloquence be what they may.

The inspired apostle affirms that God has given him [Christ] to be the Head over all things to the church, which is his body, and THE FULLNESS OF HIM THAT FILLETH ALL IN ALL. – Eph. i. 22, 23. Adam was a figure of Christ (Rom. v. 14,) and *the human family was the fullness of Adam*. The second or anti-typical Adam was the Lord from heaven; but the first Adam was not spiritual, but natural, consequently the federal head only of his natural posterity which was created in him; but *afterward*, in the order of time, was the revelation of that second Adam or federal Head, which was spiritual; and as the natural federal head embodied and represented only a natural progeny, so his spiritual anti-type as a federal head represented that spiritual seed which was created in him, and which constitutes his body and fullness.

Not in his Godhead, but in his mediatorial headship of the church, Christ is the beginning of the creation of God, and the first born of every creature or created thing. “A seed shall serve him; it shall be accounted to the Lord for a generation.” – Ps. xxii. 30. As his seed, his people existed in him before they were generated by him. They are a *chosen generation* because they were “chosen in him before the foundation of the world.” – Eph. i. 4. “His seed shall endure forever, and his throne as the sun before me,” saith the Lord. Ps. lxxxix. 36. The seed of David and the seed of Israel are figuratively used to illustrate the relationship of God’s people to Christ, their spiritual Head and Progenitor. “In the Lord shall all the seed of Israel be justified, and shall glory.” – Isa. xlv. 25. “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 the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant, justify many; for he shall bear their iniquities.” – Isa. liii. 10, 11. From these scriptures it is evident that by virtue of real vital relationship Christ has borne the grief’s, carried the sorrows, and suffered the chastisement of his people’s peace; so that by his stripes they are healed.-Isa.

liii., 4, 5. How preposterous is the theory of the miscalled *Baptist* minister in the vicinity of our correspondent! “He does not view the atonement as canceling any sin, but as necessary to show God’s regard for holiness; not because men could not have been saved equally well without it, if God had so willed.” Without what? Atonement, or reconciliation, or justification! In the estimation of the minister alluded to, it would have been *equally well* to save sinners in their sins without reconciling them to God, &c., if God had so willed. Glory to God in the highest! He did not so will. His will was to save people from their sins, and to constitute them a holy nation, and a peculiar people. How could the acceptance of Christ’s sufferings in lieu of the sinner’s punishment display God’s regard for holiness, if Christ was not legally viewed as federal head of those for whom he died? Nothing can be more repugnant to all the perfections of God, than the which the Yankee preacher represents as God’s chosen method of showing his regard for holiness. “He that justifieth the wicked, and he that condemneth the just, even they are abomination to the Lord.” – Prov. xvii. 15. Can it supposed that God has chosen abomination to show or illustrate his regard for holiness? Away with such madness blasphemy! Deny the previously existing union, relationship and identity of Christ and his church, and you deny the only principle on which divine justice could admit of the offerings of Christ for the transgressions of his people. Well might the ministers of our civil law admit of the punishment of the innocent for the crimes of the guilty, to see that ours is a justice loving government.

Again; if Christ’s death did not cancel the demands of the law, for the sins of those for whom he died, how they are justified by his blood? (Rom. iv. 9.) Seeing, in that case, their sins remain in full force against them. But, notwithstanding all the cavilings of men, men must be purged from all sin and guilt by the blood of Christ, or they can never see God. The legal and righteous demand of the law was, “The soul that sinneth it shall die.” What the soul is to the natural body of man, Christ is to his church. When Christ died, the soul, life and immortality of the church, which is his body, was delivered up for the offenses of that body, and accepted by law and justice for the offenses of that body, and raised from the dead for the justification of that body, and by his stripes that body was healed; for he put away the sins of that body by the sacrifice of himself. “Much more then being now justified by his blood, we shall be saved from wrath through him. 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. 9, 10.

We will now attend to 1 John ii .2, and see if it conflicts with the doctrine of the foregoing scriptures. “And he is the propitiation for our sins; and not for ours only, but for the whole world.” The term *propitiation*, according to Walker, signifies *atonement*. Butterworth renders it *peace* or *reconciliation*, which definitions seem to agree with the Greek Lexicon. But the difficulty in understanding this text, is to decide in what sense the term *whole world* is to be taken. In this text the *whole world* is reconciled to God through the atonement of Christ; and in the text, same epistle, (V. 19,) we are informed that the *whole world* lieth in wickedness, or unreconciliation to God. The apostle was evidently writing to the scattered saints of Jewish descent, according to the flesh, and would have his brethren know that the advocacy of Christ, and the reconciliation by him effected, had the same application to his people among the Gentiles as to those among the Jews.

(Concluded.)

NEW VERNON, N. Y., May 1, 1846.

IT was common thus to speak when both Jews and Gentiles were intended, although all Jews and Gentiles were not intended, as for instance: These went out a decree from Caesar that *all the world*

should be taxed.-Luke ii. 1. All the world in this case did not include the inhabitants of Sodom, Gomorrah, and those of the antediluvian world, but it was used in a sense common at that day, and embraced all the Provinces which were tributary to Rome. “If we let him thus alone, all men will believe on him, and the Romans shall come and take away our place and nation.” – John xi. 48.

The sense of the text is simply this: Little children, we have an Advocate with the Father, even Christ, who is our peace, or the propitiation for our sins, and not for ours only, but for those of all his people throughout the world. There is no other Savior, Advocate with the Father, or propitiator for sin, but Christ, and he is our Advocate. He is our peace, our Redeemer, and our life; in him we are reconciled to God, and delivered from wrath. This view is in harmony with the words of Isaiah, “Look unto me, and be ye saved, all the ends of the earth.” But why should all the ends of the earth look for salvation to him? The reason is given: “For I am God, and there is none else.” It requires no less than God to save a poor guilty sinner, and there is no other God therefore salvation is to be looked for only from him. A just God and a Savior, there is none beside me,” saith God, neither is there any propitiation or atonement for sin, that which is in Christ, and that is for his people throughout the entire world, from Adam to the- burning day, and east to west, from north to south. The view we have of this text we conceive to be in perfect harmony with the doctrine of federal union of the church to Christ, atonement and eternal redemption. But give to this the interpretation urged by arminians, and suppose the apostle to affirm that Christ is the reconciliation of every son or daughter of Adam, that he has redeemed them all from hell, washed them all in his blood, freely justified them from all things from which they could not be justified by the law of Moses, that he was delivered up for their offenses and raised for their justification, and that by his stripes they are healed, how shall this construction of the text be made to harmonize with those scriptures which inform us that before Christ came and suffered some of the human family were suffering the vengeance of eternal fire, and that others cannot escape the damnation of hell? The proof then, that Jews and Gentiles are alluded to in the text, lies in the fact that these terms whole world cannot mean anything else, and be in harmony with the general tenor of the scriptures.

What we have written, imperfect as it may be, must suffice for the present on the first part of our correspondent’s letter, and we will close by offering a few remarks on her allusion to a foreign communication on the subject of *free agency*. We have no means of testing the precise amount of power, mental, physical, or moral, that man had before the fall, so as to compare it with his present power, and strike the balance. “Lo, this only have I found, that God hath made man upright, but they have sought out many inventions.” – Eccl. vii. 29. We believe that man generally acts voluntarily in sinning against God; but we read of “cursed children, that cannot cease from sin.” – 2 Peter ii. 14; but still we believe they act voluntarily in the development of their sinful propensities. As to their ability to keep the law, they have neither disposition nor power, for the law requires perfect and perpetual obedience to the will of God, and unremitting obedience to all its requirements. In short, it requires that they should be as perfect as Adam was in his first estate; and if they could keep it they would be justified, but not prepared for spiritual enjoyments by it; but, by its deeds, no flesh can be justified.

The redemption of the church by the blood of Christ redeemed her from the dominion as well as from the curse of the law, else they could not be legally married to Christ. The righteousness of the law which required that those to whom it was given should “Love the Lord thy God,” &c., is fulfilled in them by their vital union with Christ. The saints are as dead to the law as though they were never under its dominion; it has no power to command them; they are now under a new and better covenant. The old could only command and demand everything, but could furnish nothing; the new covenant demands nothing, but furnishes everything. The *old* was written and engraven on tables of stone, but

the *new* is written on their inward parts, and engraved on their hearts. So if Christ has set us free, we are free indeed; if under grace, we are not under the law.

Arminian workmongers, who, being ignorant of God's righteousness, and going about to establish their own righteousness, see in the absence of Sinai's thunder, any cannot incentive to holiness; but the in whose hearts God has recorded the law of the spirit of life, cease not to pray that they may be found in Christ, not having their own righteousness, which is of the law. Their desire is that they may know him and the power of his resurrection, and the fellowship of his sufferings, and be made comformable to his death. As to our being released from loving our neighbor, or from anything enjoined in the law, we say, "We do not make void the law, but we establish it." For love is the fulfilling of the law, and the love of Christ constrains us. His love is shed abroad in us, and that will invariably centre in that which is lovely in the divine estimation. But if the love of Christ be not in us, in vain shall we strive to fulfill the requisitions of the law, in love to God, or love to man.

That which is known to legalists only as duty and obligation, becomes the sweet privilege of the renewed soul, by the abounding of that grace which

"Changes the slave into a child, and duty into choice."

REMARKS ON LETTER OF MT. CARMEL CHURCH.

NEW VERNON, N. Y., May 15, 1846.

By request of the Mt. Carmel Church, Ala., we copy their letter from the *Primitive Baptist*. It may not be amiss to offer a remark or two upon its import. We have no disposition to condemn or censure any brother for refusing to use unscriptural phraseology in speaking of God, or in setting forth what God has revealed to us in the record given us of his Son. A strict conformity to scriptural terms would prevent much unprofitable speculation and controversy among brethren who are substantially of the same faith. If the brother, by refusing to use the words, *human nature*, &c., intended to deny that Christ took on him the seed of Abraham, that he was made in all points like his brethren, that his children being partakers of flesh and blood, he also himself likewise took part of the same; or that he was made of a woman and made under the law; he, in such case, assumed a position contradictory of the plain testimony of the scriptures, a position in the occupation of which he should not be sustained by the church.

The idea of Christ's having died a God, if assumed, should be sustained by better testimony than what is presented in the couplet from Watts:

"God the mighty Maker died,
For man the creature's sins."

We know of no scriptural authority to sustain the position of brother Rowe upon this point. As we have understood the divine record, it was as the Messiah he was cut off; as the Son of God he was not spared, but was freely delivered up to die the just for the unjust. That he was made a little lower than

the angels for the suffering of death. Immortality, as such, could not die. The Godhead, as such, could be under condemnation by no just or holy law, nor indeed under any law; hence the necessity of Christ's incarnation in coming under the law. As God, that very law emanated from him. He said to his disciples, "Truly the Son of man goeth, as it is written of him," &c, The Son of man was lifted up, &c.; but the Godhead of Christ. is in no sense the Son of man, and could not possibly be the offspring of man in any sense whatever. We have long considered the couplet quoted from Watts highly objectionable. It was in the form of a servant that he learned obedience, and that he became obedient unto death, even the death of the cross. He was put to death in the flesh, not in the Godhead. The construction which brother Rowe's words, according to the version of them in the letter from his church, are liable to, would either imply an absolute plurality of Gods, so that one might be dead and others living, or the absurd idea expressed by a certain poet, that when God shall come to judge the world, angels shall guard his throne.

It should never be forgotten by us that godliness is a mystery; and all that we can know of it must be by revelation of the Holy Spirit; and that all that the Holy Spirit ever has or ever will reveal of Christ to us, must necessarily be in perfect harmony with the scriptures of truth.

The church at Mt. Carmel, and all persons interested, will excuse us for these remarks, as we could not consistently comply with their request without offering our views thus far on the subject.

DEFENSE OF RANTISM.

NEW VERNON, N. Y., May 15, 1846.

We understand the (Rev.) Doctor McCartee, of Goshen, in this county, is engaged in delivering a course of lectures on the subject of Baptism. This is a hazardous business; when Pædo-baptist doctors attempt a defense of rantism, they generally convince all their honest and intelligent hearers that they have no scriptural authority for their practice. The Doctor, however, as we are informed, (for we have not heard him,) has introduced a new argument. He says that when the primitive disciples administered immersion as baptism, the candidates were required to receive the ordinance naked, and if the Baptists would adhere to the primitive order they should imitate this part of the example. The learned Doctor reminds us of a certain attorney who attempted to establish the three following points in defense of his client, viz:

First. Said he, I will prove that the pitcher was broken when borrowed by my client.

Second. That it was whole when returned; and,

Third. That my client never borrowed it.

The Doctor and his associates assume that sprinkling is apostolical baptism, and contend that the Baptists err in holding that immersion is scriptural baptism, and sometimes deny that Jordan contained a sufficient quantity of water to immerse a person in; and yet, strange to relate, Dr. McCartee has discovered that the ancient disciples were immersed with their persons naked! Wonderful age, this!

THE WORLDS CONVENTION.

NEW VERNON, N. Y., June 1, 1846.

“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. 12.

THE time and place for the convention of all evangelical denominations of professed christians, is now fixed to be held in London, England, August 19th, 1846. The professed object is to form an “Evangelical Alliance,” which will be, if they succeed, ecclesiastically what the “Holy Alliance” of European nations has been politically; an alliance, not very dissimilar to that of Pilate and Herod in the first century, or of the forty total abstinence men mentioned in Acts xxiii. 12. We find by our exchange papers that Doctor Dewitt of the city of New York, has taken leave of his flock and preached his valedictory, preparatory to setting out for this great convention. Delegates are appointed from the principal wards of the “Great city which reigneth over the kings of the earth.” – Rev. xvii. 18. And the expectation of aspirants for ecclesiastical power appears to be at its highest elevation. This movement contemplates the open consummation of a series of progressive operations which have been maturing for more than thirty years, under the most sly and insidious management of a set of men whom we find advertised in holy writ as men who lie in wait to deceive; men of corrupt minds, who, concerning the faith are reprobate; men who, with feigned words, make merchandise of the unwary; who lead captive the silly, and turn the grace of God into lasciviousness. The popular religious machinery of the present age has been operating for a long time, not without success. The nominal church and the secular powers of our beloved America have been ripening for the crisis to which the world’s convention is designed to bring the popular religious institutions of christendom. No other nation on earth has so much reason to look with a vigilant and jealous eye to the result of this *ultimatum* of anti-christian experiments as our own country. The national churches which have always been patronized by their state governments, have nothing to lose by this contemplated concentration of clerical or ecclesiastical Power; but the citizens of our states have much to lose. To us a sacred boon has been entrusted, which cost the toil, the treasure and the blood of our ancestors. All they fought for and gained in the revolutionary struggle, that has not already been frittered away from us, is now at stake; and the liberty to live, to be free, to pursue happiness, as designed and expressed in our declaration of national independence, is now to be contested. The anti-christian interests of America cannot become identical with its kindred anti-christ of foreign nations, in a direct organization, without involving the most wanton hazard of our free institutions. A direful specimen of this description of confederacy has, even when limited to a central location in our states, involved a neighboring city in conflagration and blood. The scenes of riot, murder and arson, which occurred a short time since in Philadelphia, resulted from a confederation of the anti-Roman-Catholics of that city and the neighboring districts, into a Protestant association for the suppression of Romanism. The history of all nations throughout all former time bears ample and astounding testimony that all alliances of the kind which is now sought for, have resulted in the prostration of every liberal and republican principle, and produced the most revolting persecution and martyrdom of those who were conscientiously opposed to the wicked machinations of infatuated bigotry.

Had the pure, peaceable and holy religion of our Lord Jesus Christ required the combination of earthly powers, and the amalgamation of conflicting religious interests for its support, the admonition at the head of this article would not have been given by the inspiration of God; nor would our Redeemer have declared so emphatically as he did, that his kingdom is not of this world.

Independently of the project of linking the anti-christian interests of America with those of foreign and antagonistic powers of despotic nations, in our own country, and in the open face of those who claim to be the uncompromising advocates of civil and religious liberty, the very sects and mongrel combinations of sects, which are now most prominent leaders in forming this alliance with the powers of other nations, have been exerting a most corrupting influence upon the legislatures and executives of our states and nation; and few have been found in either department whose virtue and patriotism have been proof against their wily arts and malevolent efforts. Our legislatures have been flooded with incessant memorials for charters, special privileges, and legislation upon religious subjects, especially for the last two or three years. Powerful efforts have been made to induce our government to define and enforce the laws of God; and not only to define, but also to alter the divine code, and compel our citizens, irrespectively of their conscientious scruples, to receive, observe and obey their version of it. It is true revisions have been called for and obtained under the pretence of regulating the morals of the community; but it is equally true that under this pretence they have not hesitated to give us a new version of the decalogue, changing the day which God enjoined on Israel for a Sabbath, from the seventh to the first day of the week; and the manner of observing it, from a rest and total cessation from all labor, to a license to travel any distance not exceeding twenty miles, to attend Public worship; and the penalty for a violation of that law, from death to a fine of a few shillings! The subject of meats and drinks, if not of new moons, has received the grave consideration of our legislatures. Laws to moralize the community have been made with aim eye to religionize and sectarianize, and thereby to rob the people of their inalienable and constitutional rights. In order to secure “a power behind the throne greater than the throne itself,” the clergy, through their numerous coadjutors have asked for and obtained in this state the power to control our public schools, and to supervise and direct the education of about 800,000 children, with machinery sufficient to control the religious and political drilling of the whole rising population. We might trace the operations of this anti-christian combination, for many years past, in its corrupting, corroding and blighting effects upon both church and state in our country. But our object in this article is more particularly to remark upon the project of forming this alliance of the ecclesiastical powers of the whole world. The principal objects of this convention, according to Mr. Cox, are as follows:

“1. To collect and digest knowledge, statistical and general, on the state of religion, and the strength of the Protestant interests, in all the represented districts of the world; and then to dispose of it, to preserve it and to make it useful in the best manner, for the permanent anti the common benefit of the churches and the cause.

“2. To form with admirable and heaven-directed wisdom, an ecumenical creed or code of principles, for all christians, evincing their substantial union, and promoting their moral consolidation as the commonwealth of Israel symbolizing their oneness to the nations.

“3. To constitute a permanent organization of some sort, as the Evangelical Alliance, with centres of influence and circles of correspondence throughout the world, offensive and defensive, or rather aggressive and protective, with officers and means; an organization simple and yet efficient, with defined powers and duties, and a prospective re-convention, septennial or quinquennial, it may be, in America or Europe, for objects or ends congenial, opportune to varying occasions and edifying the common cause.

“4. To facilitate the operations of the missionary enterprise; co-operating in some general views and measures, considering the best economies of administration and efficiency, diffusing a spirit of catholic rather than partisan propagation of the gospel, and agreeing as to what objects of

proximate aim and effort we are all to affect, and in what best way we may bring our common christianity in its genuineness, to act on universal mind, the heathen, the Jewish, the infidel, the Romanist, the heretical, and the prejudiced, for the advance of the kingdom of God.

“The subordinate aspects and ramifications of these are innumerable, as well as so vast and so indefinite as to make uncertainty and danger.”

Mr. Cox anticipates some difficulty in preventing some sects and religionists from taking part in this World’s Convention. The Quakers, and Universalists, and some others, although legitimately citizens of the world, in the broadest sense, are to be proscribed, and cashiered out of their right to a seat or representation in this convention of the world, and that little flock which our God has chosen out of the world, and which is not reckoned with the nations, of course, will have no voice in their proceedings. But it is to be expected that they will receive some attention when this “Evangelical Alliance” shall reach the summit of its power. The object to be attained, as stated by themselves, as in the extracts above, when obtained will show an investment of ecclesiastical power and influence, sufficiently potent to reign over the kings of the earth.

FAITH AND WORKS.

NEW VERNON, N. Y., June 1, 1846.

IT has been charged that the Old School Baptists, if not opposed to those works which develop the christian character, are far from being sufficiently zealous of good works. With how much justice this charge has been made, we are not at this time inclined to investigate; we will say, however, that so far as our acquaintance extends among them, we hear them complain of their short comings, and pleading for grace to help them in the time of temptation. That the imputation is cast on us as a people by such as rely upon their own works as the ground of their acceptance with God, neither gives us sorrow nor pain; but that the wanderings of any of God’s dear children should justify the charge, is truly trying to such as love the Lord. While on the one hand we deny the notion that men can be saved or justified before God by their good or bad works, on the other we contend, as Old School Baptists, that all christians are called unto holiness, and that the grace apparent in bringing their salvation, teaches them that, denying ungodliness and worldly lusts, they should live soberly, righteously and godly in the present world. While we deny that works of any kind can produce the faith of Christ, we contend that the possession of that faith will invariably lead and direct its happy possessors to do and suffer, so far as they are enabled, what is enjoined on them by the King of Zion, whose laws are the only rule for their religious course. And it is in this particular, we conceive, that we are enabled with certainty to discriminate between that faith of which Jesus Christ is the author and finisher, and that of which men or devils may be the originators.

There are several reasons why the Old School are accused of deficiency in reference to good works.

1st. Because they are hated of all men, as their divine Redeemer assured them that they should be; therefore the world loves to accuse them.

2d. Because they do not depend on their works to commend them to God, or to secure their salvation; therefore legalists, Pharisees and arminians conclude that they have no sufficient motive to incline them to works of obedience. But in this they judge them by themselves, for they openly avow that if they believed their destiny was unchangeably fixed in the immutable purpose and grace of God, they would give loose to all their carnal propensities; and it is natural for them to conclude that in the absence of the fear of hell for disobedience, and hope of heaven as a reward for obedience, all men would be without an incentive to holiness and circumspection of life and conversation; and therefore they hesitate not to accuse the Old School Baptists of inertness.

3d. The Old School Baptists, believing in the sufficiency of the laws and ordinances, examples and instructions of Christ as a perfect and infallible rule of good works, and discarding as evil works all that are performed religiously, that are not authorized by the example or precepts of Christ, are compelled, as they would honor him, to stand aloof from and protest against all humanly devised religious institutions which their opponents profanely call good, including what are called benevolent religious societies for evangelizing the world, multiplying ministers and making a science of the religion of Jesus Christ; therefore they are branded as an inert, indolent and anti-effort kind of people.

4th. Because the numerous innovations which have been made upon the faith formerly held by the Baptists, by those who are called New School Baptists, have driven the Old Fashioned Baptists to expel them from their fellowship; in doing which the Old School have been led to preach more upon the subject of purity of faith than of circumspection of deportment, believing that purity of faith will lead to circumspection of life and practice, as it most certainly will where it is in reality possessed; they have formed a very striking contrast to those who harp only on what they call good works, and teach that the character or kind of faith possessed is a matter of indifference, or at least of minor importance; therefore are the Old School accused.

5th. Because all they are enabled to do in obedience to Christ, is done in a spirit of meekness, without that ostentation which is so common among carnal professors of religion; and instead of boasting of what they have done and mean to do for the Lord, blowing a trumpet when they do alms, disfiguring their faces when they pray, and making broad their phylacteries, that they may appear unto men to be amazingly pious, they are heard to lament that their best obedience is defective, and their best works are imperfect; hence they are supposed to be far behind mere carnal professors, in point of good works.

6th. Last, but by no means least among these causes, we may say, that many infest the churches of the saints whose only preference for the Old School is based on a false conception of the ground we occupy, and supposing us to be tenacious only for orthodoxy in a profession of faith, and indifferent about a walk and conversation seek a place among us, with a view of cloaking their licentiousness under a profession of assurance that our works have no necessary connection either with our faith or hope of salvation. It is a matter of real grief and humiliation, with those who fear the Lord, that those Nicolaitans and Jezebels find any countenance among those who bear our name. Through their overt acts, and licentious conduct, while subscribing to our doctrine and manifesting great zeal in their wicked attempts to defend it, they bring a reproach upon the innocent cause of the Redeemer and make the hearts of God's people sad. We would recommend no hasty or unscriptural course to rid out churches of reproach, especially that which we are called to endure for righteousness, but certainly it is high time that the line should be more closely drawn between the living and the dead. If our christian fellowship is too sacred to be lavished upon heretics, it certainly should be withheld from all such as walk disorderly. May the Lord incline our churches to look well into this matter, and bear in mind that "Faith if it bath not works, is dead, being alone."

CHRIST THE SAVIOR.

NEW VERNON, N. Y., July 1, 1846.

Is it expressly declared in the scriptures that Christ is the Savior of all men, in any sense? In our reply to F. in the 8th No. of the current vol. we acknowledged that we had not been able to find the passage (in the scriptures) where it is expressly stated that Christ is the Savior of all men, in any sense. In our last number Brother Mitchell of Alabama has desired us to write more fully upon this point. On reviewing what we have already written on the subject, we doubt whether we have not already been more full than clear upon the subject; for after having filled two pages with our remarks, our brother has not been able to understand us. The difficulty seems to be that we should in the same connection say that, "Of believers, HE is the Savior in a sense differing from that in which he is the Savior of *all men*."

We will now try to be as clear and explicit as possible on the point. Our correspondent F. had said that it was expressly stated that Christ was the Savior of all men, *in some sense*. We designed to show that the passage (1 Tim. iv. 10,) to which we suppose our correspondent alluded, did not speak of Christ as the Savior of all men, but that the expression was made of the "Living God." While we firmly believe that Christ is God, we believe that God is frequently spoken of in the scriptures where Christ is not intended; as, for example, where Christ himself cried out, "My God, my God, why has thou forsaken me?" "To your Father and to my Father, to your God and to my God." "The Spirit of the Lord God is upon me, because he has anointed me to preach glad tidings to the meek," &c. In these and in a multitude of passages, God is named where Christ is not brought to view; and we now venture to affirm that there is not a passage in the scriptures of truth where the common, or providential salvation of the creatures of God, is ascribed to Christ. The *name Christ* signifies *anointed*, and Christ is anointed, not to be the Savior of all men, and specially of them that believe, but he is anointed to preach good tidings to the meek; 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; to appoint unto them that mourn in Zion; to give unto them beauty for ashes; the oil of joy for mourning; the garment of praise for the spirit of heaviness; that they might be called trees of righteousness; the planting of the Lord, that he might be glorified. See Isa. lxi. 1,2,3. His name, Christ, always signifies his anointing of the Father, and the anointing always signifies his official relationship to his church. As the anointed King he stands related to a kingdom which is not of this world, and that kingdom is his church. Anointed as a priest, he is the High Priest of our profession, standing in the order of Melchisedec, and not in the order of Aaron. Every participant in the salvation which is in Christ Jesus, is saved with an everlasting salvation, and shall never come into condemnation in a world without end.

Of that common or providential salvation ascribed to God as the Living God, the Jehovah, the God of creation and providence, all men and all beings are partakers. It is universal; embracing men, angels and devils; things animate and things inanimate, visible and invisible, past, present, and to come.

Of this common universal salvation, believers are sharers; but what they enjoy of this salvation is not in consequence of their relation to Christ, but rather that of their creatureship; and they enjoy it only as do the other creatures of God.

But that salvation which is in Christ Jesus our Lord is received by the saints with, but not without, eternal glory.

Brother Mitchell may tell us that in the passage, 1 Tim. iv. 10, the general salvation of all men, and the special salvation of some men, are ascribed to one and the same being. Very true; they are ascribed to the Living God, or rather the Jehovah, the Living God, who, as we have attempted to show, is the Savior of all his creatures, in a providential point of view; and he is also the Savior of his people in a special and peculiar sense, insomuch as he, the God and Father of our Lord Jesus Christ, “hath saved us” (the people of God, believers,) “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. The former he has saved in his general providence, the latter he has saved in Christ Jesus their Lord.

We indulge the hope that our brother will comprehend our meaning, and be enabled to discriminate between that salvation which embraces all men, and that which is in Christ, embracing them that believe. And if he can find a portion of divine revelation, either “expressly” or implied, stating that Christ is “in any sense the Savior of all men,” he will forward it to us with the same readiness that we give him our views upon the subject of salvation.

But as brother Mitchell has referred to some other scriptures presenting difficulties to his mind, we will pass to consider them briefly, for our present limits will not admit of extensive remarks. The first passage is Heb. ii. 9, “But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man.” Much as this text has been perverted by arminians and universalists, there is not a passage perhaps in the bible that more fully sustains the doctrine of the federal union of Christ and his people, or more fully sustains the doctrine which constituted the theme of our reply to F. In this text and its connection the inspired writer quotes from the Psalms, “What is man, that thou art mindful of him,” &c.; the power and dignity with which man in his creation was crowned, and the dominion given him over the works of God’s hands, wrought in creation; and then shows the application of this testimony to Christ, agreeing with our remarks in which we labored to show that Adam was the figure of him that was to come. The dignity and dominion given to Adam was figurative of the spiritual power, dignity and dominion, which was to be developed in the Anointed, even in Christ; and that which we cannot see literally fulfilled in man, we see gloriously illustrated in Christ. First, his humiliation: “Thou madest him a little lower than the angels”; then his exaltation: “Thou crownedst him with glory and honor, and didst set him over the works of thy hands,” &c. And now we see this. That is, we see Jesus in his incarnation made of a woman, made under the law which his children had transgressed, and we see him thus humbled for the suffering of death. We see also the dignity of his coronation, or of his anointing, as the legal head and true representative of “many sons,” whom he was anointed to bring to glory, that he by the grace (free favor) of God should taste death *for every man*. Can it be possible that brother Mitchell’s mind is dark in relation to the term *every man* in this place? Let him carefully and prayerfully read the context, and see that every man of Adam’s posterity is not intended; for these things we are assured are not seen fulfilled in Adam, in man, or in the son of man, only as Christ, the anti-typical Adam, becomes the son of man by being made a little lower than the angels. The men are distinctly called sons and children in the immediate connection. As we have in our previous numbers shown, and brother Mitchell has admitted the correctness of our position, that Adam as the seminal head of the human family was a figure of Christ as the seminal head of his spiritual progeny, that which is not fulfilled in the former is manifestly fulfilled in the latter, and hence it immediately follows, “For it became him for whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.” Here we see that he was not only *crowned* or *anointed*, or constituted Christ, and made lower than the angels that he might taste death for, but also bring to glory

many sons, over whom he presided as the Captain of their salvation; “For both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them *brethren*.”

Does brother Mitchell, or any other intelligent christian, think that all the natural seed of Adam are the sanctified brethren of our Lord Jesus Christ, and that they have proceeded from the same origin in the sense expressed in the above? If so, they may possibly conclude that he as the Captain of their salvation has tasted death for them all, and, of course, will bring them to glory. But those who favor that view will find a damper when they read John viii. 38, 39, 41, 42, and 44. In these scriptures Christ himself declared to a portion of Adam’s posterity .that they were not of God, and that they were of their father the devil. We do not understand our Lord to say that these were not the creatures of God, any more than that they were not the natural offspring of Abraham; but they were not the children of God in that peculiar sense in which his people, those for whom he tasted death, who had derived a spiritual life from the same source whence Christ in his mediatorial character emanated. He declared that he proceeded and came from God; and addressing himself to that same God concerning those for whom, by the grace of God, he tasted death, he said, “Thine they were, and thou gavest them me,” &c. As Christ, he is the Captain of no other company. The High Priest of no other profession; the Head of no other body; the Husband of no other wife; the Shepherd of no other flock; King of no other subjects; and we hesitate not to add emphatically, by the authority of the scriptures of eternal truth, He is the Savior of no other people in any sense whatever.

The other passages proposed by brother Mitchell we must leave for some future opportunity. Meanwhile we will add, there is, in our opinion, no subject embraced in the gospel of our Lord Jesus Christ of more vital importance than that of the atonement; nor do we know of any so frequently perverted. With a wrong view of the atonement no man can hold right views of the plan of salvation.

INVITATIONS OF THE GOSPEL.

NEW VERNON, N. Y., July 15, 1846.

MUCH is said about them, and spirited controversy is often raised in deciding whether they are made to the world indiscriminately or only to the children of God. Few have paused to inquire at the sacred oracle, whether there be invitations of any kind in the gospel or not. If there are invitations in the gospel, where are they? What are they? And unto whom are they addressed? These are questions which naturally enough arise, and which the reader may feel but little doubt that he is able to answer satisfactorily; but before he attempts the task let him duly consider what it is that constitutes an invitation. Take for example any message that God has ever communicated to man, whether in the law or in the gospel, and to make of it an invitation, the compliance with the message must rest entirely on the volition of the person or persons addressed. Nothing beyond the simple issuing of the invitation can depend on the will of him from whom it proceeds. Is this the case in regard to any thing which God has spoken in the gospel? Or has God in any case in the law or in the gospel sent a message concerning the result of which his will has nothing to do? Impossible; for he “worketh all things after the counsel of his own will,” and it is God that worketh in his children, both to will and to do according to his good pleasure.

The difference between a call or command, and an invitation, may be illustrated thus: A man may say to his neighbor, "Will you oblige me with your company," &c. Here it is plain to see that the will of the individual alone is to determine whether the other party shall be gratified. But if a magistrate issues his warrant or summons, and in the name of the people of the state or nation commands the immediate attendance or personal appearance of a person, the will of the summoned person is not consulted, and therefore the message is not an invitation, but a summons with authority. Even the character of a message expressed in the same words takes the form of an invitation or a command, according to the will that governs it. A man may say, Come unto me, all ye that thirst, and I will give you drink. This would be an invitation, because the man supposed to give the invitation has no power to compel a compliance; all the power to determine is with the person addressed. But when God speaks the word, it stands fast; when he commands, it is done. His words are clothed with omnipotent power, as when he commanded, saying, "Let there be light." He did not invite light, for no will but his own was consulted, and he said, Let it be, and it was. Jesus our Lord did not *invite* Lazarus to come forth from his grave, although the same words, if spoken to a living person and left optional with such person, whether to comply or not, would have been but an invitation; but, spoken as they were by Christ, and addressed to one who had neither power to will nor to do, could imply nothing like invitation.

When Jesus stood and cried, "If any man thirst, let him come unto me and drink," he no more invited the thirsty, than he invited the light when he said, Let there be light. In the first place there is not a soul on the earth that does or can thirst for the living waters which flow from him, until he quickens it, and makes it thirst, and when made to feel its thirst, and even when *the tongue faileth for thirst*, it can no more approach the living fountain than it can make a world, until Jesus applies, not the invitation, but the word, "Come unto me." His words are spirit and they are life; and his sheep hear them, and they know his voice, and they follow him; because they have no power or even disposition to resist their Shepherd's voice. The calling of the saints is no where in the scriptures denominated an invitation. he *calleth* his own sheep by name, and leadeth them out. If he only invited them they would have to get out themselves, or stay behind. But when he calls, the dead hear his voice (not his invitation,) and they that hear shall live. How would it suit the condition of a poor, lost, helpless soul, one that feels his poverty, inability and impotence, to read the word thus: The hour is coming, and now is, when the dead shall be invited to live, and they who accept the invitation shall live. And when he inviteth forth his own sheep he goeth before them, provided they accept the invitation. It is perfectly in keeping with every feature of arminianism for workmongers to talk of invitations of the gospel, because the very term implies the willing and the doing power to be in the creature. But it is neither in harmony with the doctrine or experience of the saints of God to so speak of his communications to them as to imply that he has yielded up the government to them; that he has hinged the effect and result of his communications on their will instead of his own will. It is derogatory to his character, it reflects on his wisdom, power, and grace, and the term should be expunged from the vocabulary of Bible Baptists.



PSALM XLVIII. 12.

NEW VERNON, N. Y., August 1, 1846.

“Walk about Zion, and go around about her; tell the towers thereof.” – Psalm xlviii. 12.

ZION, or the city of David, was strongly fortified, her walls were calculated to resist a strong invading force, and her towers were ample and imposing. This city has been chosen throughout the writings of the Old and New Testament as a favorite figure of the church of God, the kingdom of our Lord Jesus Christ. The inspired singer of Israel, in the exalted strains of his devotion, as described in this Psalm, was led to contemplate more than the figure; his prophetic eye glanced down the vista of ages, and beheld with rapture the advent, the kingdom, and the glory of our Lord Jesus Christ. With the understanding then, that the Zion of our text is the spiritual kingdom of Christ, we will inquire, Who are called upon to survey her walls, and to report the number of her towers? Qualifications of a spiritual kind are indispensable to the performance of this work. Not all the wisdom of men can supercede the necessity of the Spirit’s work; for, “Except a man be born again, he cannot see the kingdom of God.” – John iii. 3; and certainly a man, however wise, learned, or great, who cannot see, must be incompetent to tell or count the towers of Zion. If men by wisdom could know God, or if by education, or indefatigable research could learn the invincibility of the bulwarks of the church of God, they would never venture an assault upon her; but God in wisdom has hidden it from their powers of perception, that they may exhaust all their energies in fruitless warfare, for not one of her stakes shall ever be removed, nor one of her cords ever be broken. Souls that are born again, redeemed, and brought with singing to Zion, alone are blessed with the privilege of “Walking round Zion.” The idea in the text of walking round Zion, is not to gratify an idle curiosity, but to prepare the peculiarly favored beholders to make their report to the generation to come, and to fill the soul with confidence in God, that he is abundantly able to keep that which they have committed to him, against that day.

But let us consider what it is to walk around the Zion of our God. Her location, the Psalmist informs us, is in the mountain of the holiness of God, beautiful for situation! The joy of the whole earth is Mount Zion, on the sides of the north; the city of the great King; and God is known in her palaces for a refuge. Can we then circumambulate her walls so as to see her strength, and tell her towers, and yet remain ignorant of the “Holy, Holy, Holy, Lord God Almighty,” in whose holiness she is immutably and eternally established? Fearful emblems of divine Majesty were displayed in giving the preceptive covenant to carnal Israel from the top of Sinai; but they who count the towers of Zion are not come to the mountain that might be touched. No peals of thunder shake the walls of Zion ; no streaming lightnings bear God’s vengeance down to those who dwell within her sacred walls. No gloom of darkness, tempest, fire nor smoke sullies the beauty of her situation. But those who find her gates, come to the city of the living God, to the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the First Born, which are 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, that speaketh better things than that of Abel.

To this Mount, to this heavenly vision of peace, they come, because they are the redeemed of the Lord, and God has said they shall come with songs and everlasting joy. The great trumpet is blown, amid they shall come which were ready to perish, &c., and shall worship God at his holy mount at Jerusalem. Nothing is more certain than that we must come to this Zion before we can walk around it; and as

coming to Zion is coming to Jesus the mediator of the new covenant, no man can come except the Father who sent Jesus into the world, draw him, and he will raise him up at the last day. But, all that the Father gave him, shall come unto him, and shall in no case be cast out.

Reader, have you come to Zion? If you have, you know and you are willing to confess that the Father has drawn you there to Christ; and this being your happy condition, it is your privilege to take the walk proposed in the text.

“Go around about her.” This is no place for idleness; it is true your going around her is not to add to her strength, nor safety, for that is not necessary, nor is it possible, for

“Her walls are strength, and at her gates
A guard of heavenly warriors waits,
Nor shall her firm foundations move,
Fix’d on his counsel and his love.”

But this privilege contemplates your improvement, your instruction, and your comfort, as well as your blessed employment. Go round about her. You have not yet seen all that there is to be learned; you may have seen or had some faint view of the strait gate, by which you entered this city, but have you observed the closed gate that looketh towards the east, by which the Lord God of Israel hath entered, and can you report with accuracy the dimensions of the south, the north, and the west gates? See Ezekiel xlv., To perform this delightful walk like the prophet Ezekiel, you will require to have a guide; you cannot perform it alone. But if that guide which Jesus promised, takes you in charge, he shall guide you into all truth; and then you will walk and not faint. This walk, if we mistake not, will occupy the whole pilgrimage of the saints of the Lord, from the moment of their translation from darkness to light, until they behold the consummation of the glory of the church in unclouded glory and uninterrupted bliss.

“Tell the towers thereof.” The Lord’s name is one of them, and it is invincible. At this tower, every knee shall bow and every tongue shall confess. Yea, it is a strong tower, into which the righteous flee and find safety. But the Psalmist uses the plural number. “Tell the towers thereof.” To tell, is to count. Now let us see if we can count the towers of strength and safety which God has provided for his saints. God’s thoughts are but another name for his purpose or his counsel, and David has said, If I should count them they are more than the hairs of my head. Every new covenant promise is a tower of strength to the children of God. The spiritual bond that serves as a connecting link or neck which unites Christ the head, and Zion the body, is as the tower of David which was builded for an armory, where on there hang a thousand blicklers, all shields of mighty men. Predestination, election, effectual calling, preservation in grace to glory, resurrection and eternal glory, are well known towers to the tried saints. Often have they been chased into them by their arminian natures, and by their arminian devils too; but they have always found them impregnable. Standing in this doctrine, the darts of the enemy cease to be hurled at us; for the enemy hates the doctrine with more deadly hate than that with which he hates us, and all his arrows are wasted in vain attempts to batter down our towers, and finding them invulnerable, their poisoned arrows fall harmlessly at our feet.

The idea of fortifications, forts, towers, &c., clearly implies the present militant state of the church of the living God, the holy city, whose dimensions are eighteen thousand measures, and the name of which from that day shall be, “The Lord is there.” Now she has enemies to encounter, battles to fight, Agags to hew in pieces, persecutions, reproaches and sore conflicts to endure; but the God of Jeshurun rideth upon the heavens in her help, and in his excellency on the sky! The eternal God is her refuge, and underneath her are the everlasting arms.

MEANS.

NEW VERNON, N. Y., September 15, 1846.

IT may be proper for us in replying to our correspondent to state our reason for the apparent neglect with which we have treated his former letters on this subject; and, first, we say candidly, we have not felt under any obligation to open our columns to the defense of doctrine in which we do not believe, and for the defense of which our paper has never been positively nor impliedly pledged, and of that character we hold the means doctrine, so far as we understand it to be.

2. It has been a matter of deep solicitude with us to avoid, so far as possible, needless and unprofitable jargon and contention, having already learned painfully that “a burned child dreads the fire.”

3. We have been able hitherto to fill up our columns with what we have conceived to be more profitable and acceptable matter.

4. Because that the great number of queries would require as great a number of replies, and the numerous passages of scripture of which brother Sperry demands of us an explanation, and the entire irrelevancy of the greater portion of them, to the points where he seems anxious to apply them, affords but a dim prospect of our being able to satisfy the mind of our worthy querist, or of stopping the gainsayings of arminians upon the subject.

5. And lastly, because we conceive that the means doctrine has been met and ably refuted by eminent brethren in the region where it has made its appearance in guise of Old School Baptist doctrine.

Our object, even now, is not a strife for mastery, nor the indulgence of a spirit of retort, but the hope of being able so to present truth and oppose heresy, as to be of some service to such honest inquirers after truth as may be confused and unsettled on the subjects involved.

Brother S. assures us that his object in stating his queries, and insisting on a reply, is not to elicit controversy, for he is not a believer in controversy. It is well he has informed us of the fact; for, from the circumstance of his pressing his queries on us, whom he knew to be at anti-podes with the means doctrine, and from the manner in which he speaks of passing the subject to brother Trott, whom he considers always ready to *fight, sword in hand*, we should certainly have suspected that our quiet and peace-loving brother was almost willing to risk a battle on the subject. But this may show us how liable we are to be mistaken. Brother S. wants no controversy; he don't believe in it; he only wants, and (pardon us) is determined to have a hearing.

We beg leave here to digress from the subject a moment, to say that we have several communications on hand on other subjects, and from various quarters, from brethren who are equally opposed to strife and controversy, and who are unwilling to allow us to suppress them when we know they will provoke unpleasant contentions. But to return to brother Sperry's letter, the next item of which charges *some divines among the Old Baptists, so called, of leaving the principles or doctrines maintained by our old standard writers of the Old Baptists order, and of introducing new theories, &c.* Who the implicated divines are, we are not told; but it is very natural to suppose that those who contend that it is immediately and exclusively the work of God to quicken and regenerate souls, are intended; that the new doctrine lugged in, is that salvation is of the Lord. It would be cruel for us to think that our brother alluded to any but the apostles of the Lamb, as standard writers of the Old Baptist order, as no consistent, well-informed Old Baptist ever regarded any but inspired men as *standard writers* for the church of God. If our deductions, inferences, &c., are correct, our Correspondent charges those who

hold with its that the giving life, to the dead is exclusively the work of God, with departure from the apostles' doctrine, and of bringing heresy into the church, defiling the temple of God, and exposing themselves to swift destruction. But as no controversy is designed, we must conclude that our brother does not wish us to controvert the charges, but allow them to pass uncontradicted, seeing that a defense of the accused *Divines* would involve controversy. But for himself, he chooses to examine the subject a little before he swallows the Campbell, or camel. It is difficult for us to conceive how a soul can be born again without *swallowing the camel* which we understand him to allude to, namely, that it is independently and exclusively the work of God to regenerate the soul. We appeal to the experience of every child of God, and where shall we find one who is not thoroughly convinced that there was no eye to pity, no arm to save; that all hope had fled, and all *means* had failed to bring relief to him in his distressed and distracted state and condition, and that when peace and pardon came, they came by the manifestation, by the Holy Spirit of Jesus Christ unto him as his Savior? If it be a *camel* to believe that God without the help of man or use of means commands light to shine out of darkness, shines in the heart of his redeemed, that he gives life to the dead, sight to the blind, hearing, to the deaf, and peace and salvation to the poor condemned and lost sinner, then that *camel* must be *swallowed*; or, to speak without a parable, the doctrine must be experimentally received or no man can see the kingdom of God. Whatever novelty brother S. may detect in the theory in which his brethren attempt to set forth this doctrine, the doctrine itself is as ancient as the salvation of poor lost sinners.

Brother S. assures us that he had addressed his queries to us as to a teacher in Israel, whom he anxiously looked to for an answer. Here again we were at fault, for we honestly thought from the manner of stating the queries that the design was rather to teach than to be taught, nor did this impression altogether vanish when our brother referred his queries to one more valiant and fearless than ourself; but "to err is human, to forgive is heavenly;" we hope our brother will consider it so. Those cases which brother S. reminds us of, that we have referred to brother Trott, were so referred, from a consciousness of his superior ability to do them justice, and not because we thought him ready to fight his brethren, or indifferent to their feelings; and in the case of these queries, after we have written all that time and circumstances will permit us, we shall probably leave ample room for brother Trott or any other brother to express their views Upon the subject. In noticing the queries, as they are very numerous, we shall be under the necessity of studying brevity.

Query 1st relates to a dollar which our brother says he has sent us for sister Jewett, for which he has seen no receipt. We have been in the habit of receipting all money received for her, and of applying it according to her direction; the dollar in question we have no recollection of, but as brother S. has sent one, whether it has ever reached us or not, we will hand one dollar to sister Jewett, on his account, and in her behalf thank him for the favor.

2. The second query, if so it may be called, has the form of a *reminiscence*. Brother S. remembers when Old Baptist preachers talked much about *primary and efficient cause*, and also of *secondary causes*, and so (ho we; but we do not recollect of even hearing them refer to any scriptural authority for making such distinction; and as we read of no such distinction in the good book, as having been used by the *standard writers* of the New Testament, we are of time number who "hardly know what such language means." We know of but one cause adequate to the production of life and salvation, and that cause is both *Alpha* and *Omega*, First and Last, Beginning and Ending, the Almighty. If our brother knows of another, or a *second*, he is welcome to it.

3. The third proposition has the form of a *challenge*, rather than of a *query*, and our querist takes firm ground, not of a pupil instruction without controversy, but of one whose mind is fully made up on the

subjects involved. If the brethren can reconcile the difficulties which he has started with the theory of the anti-means party, he will submit, &c. Thus it seems he would task the anti-means party with means to use in his own conversion, and if he cannot be convinced without the use of means of his own appointment, he will not be converted at all. This is ultra ground; it is going the whole figure. But has he really determined that the Lord shall not convince him of error in any other way? Alas for such rashness! For our part we know of no *anti-means party* in the church of God. The church is a unit, one body, not a heterogeneous mass of factions, and although her borders may be infested with the retailers of heresy, she to whom the sacred name of church belongs has but one Lord, one faith, one baptism. She is called in one hope of her calling, and all her children are taught of God. Those who cannot bear her doctrine, though they may have a name to live, are dead, and belong not to her.

4. “The entrance of thy word giveth light.” A strange passage this to prove that God depends on means, or makes use of means in quickening dead sinners! What is the Word? How doth it enter? “In the beginning was the Word, and the Word was with God, and the Word was God.” This Word is eternal life, living and abiding for ever where it enters; and having entered, it is Christ *in* you, the hope of glory. In him (the Word which enters) was life, and the life was the light of men. Well might the Holy Ghost through the psalmist declare, “The entering of it giveth light.” But how does it enter? “God who commanded the light to shine *out* of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” – 2 Cor. iv. 6. The vulture’s eye cannot perceive the application of means, as they are called, in this. Reference is made to the creation of the world. What means did God use when he commanded light to shine out of darkness? Let there be light, he said, and there was light. He spake the word, and it stood fast; he commanded, it was it done. “For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” – Isa. lv. 10, 11. Those who believe that God regenerates, quickens and communicates light to the dead, independently of means or second causes, ask for no stronger testimony than we have in the very text first quoted for the refutation of this glorious doctrine. We certainly should doubt the evidences of regeneration in any man who would tell us that the entrance of the word which giveth light, in the sense Of the text, was designed to mean the words of ministers or saints in preaching, warning or exhorting dead sinners. When, where and how has a dead sinner ever beer, enlightened but by the immediate power of the Holy Ghost? The natural or dead man cannot receive the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. – 1 Cor. ii. 14. God has hidden these things from them; and they cannot see the kingdom, nor the things of that kingdom, except they be born again. – John iii. 3, 7. That an interchange of ideas from one man to another, even in a natural or unregenerate state, may enlighten the natural judgment of man in theories of religion, and cleanse them externally like a washed saw, or purge them like a sickened dog, and leave them still with all their unclean propensities, unchanged, to return to their vomit or wallowing in the mire, is not denied; and that the operation of means will produce mocking Ishmaels and carnal, graceless professors of religion, is very apparent; but the sons of God, the heirs of glory, are born of an incorruptible seed, by the entering of that word which liveth and abideth for ever. Nothing can be more clear than that they only who are begotten of God are the sons of God, while they who are begotten of means are the children of means.

5. The next text which we are required to harmonize with our view of salvation alone of God, is Heb. iv. 12. “For the word of God is quick [or life] and powerful,” &c. If our correspondent had told us wherein he thought there was a want of harmony, we might direct our remarks to such difficulties, but

for our life we can see no discord between this scripture and the doctrine we hold. If he has brought this text forward to apply to words which are preached, or articulation of sounds from the preachers' voices, he has greatly mistaken the text, as nothing could have been farther from the apostle's meaning, or more remote from the subject of gospel rest, on which he was treating. The word of God is vital, or quick, not the word of man. "It is the Spirit," says Jesus, "that quickeneth, the flesh, (or means,) profiteth nothing. The words which I speak unto you, they are spirit, and they are life," or quick. Now if brother Sperry has preachers out in Ohio who can speak life-giving words, words that are quick, or quickening, let them go on and raise the dead and cast out devils, and so demonstrate that they have the power which they claim; but let them not appeal to the bible, for that book bears testimony against their presumptuous pretensions, and stains the pride of human ambition. Let it not be forgotten that that word comes only from the mouth of God; and it comes not thence as the result of means, but it comes as comes the rain and snow. What means would brother S. propose to produce rain or snow? and if human means cannot produce an effect in nature, how shall they be effectual in things which are of a spiritual nature? His words are such as never man spake. No man's words can discern the thoughts and intents of the heart, nor divide asunder the soul and spirit, but the word of God can, do all this.

6. "Is not my word like fire," saith the Lord, "and like a hammer that breaketh the rock in pieces?" All that are born of God know that God's words are as represented in these figures, but they also know that man's words and man's means are nothing like these figures; hence this passage we use to prove the opposite of what is called the means doctrine, unless we can be made acquainted with some system of means by which we have power to cause God's words to be so spoken as to break the rocks, divide the seas, open the doors of death, and close the gates of hell.

7. "The dead shall hear the voice of the Son of God, and they that hear shall live." But can men utter the voice of the Son of God? If not, how shall they use that voice as a means of saving sinners? Can that voice be uttered by any but him who called Saul, and who calleth his own sheep by name and leadeth them out? "I will cause my glorious voice to be heard, and will shew the letting down of my arm," &c., saith God. Will the admirers of the doctrine of means tell us whether that cause is what they call first or second cause? God will not only utter his voice, but he will cause it to be heard, and we confidently affirm that there is not another or a second power in heaven, earth or hell, that can cause the voice of God to be heard. We will say to brother Sperry in relation to this text, as Jesus said to the means using Jews, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth," &c.; but what means does brother Sperry expect shall be used to produce either the utterance, or the effect of that voice.

8. "The words that I speak unto you, they are spirit and they are life." Why so careful to keep back the other part of this text? "It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life," and that exclusively of all fleshly power or means. Can the words of Jesus of spirit and life be spoken by any other than himself, or can others say to the winds and to the waves of the sea, "Be still!" and be obeyed?

9. "In Christ Jesus I have begotten you through, the gospel." – 1 Cor. iv. 15. This text being the only one that has the slightest appearance of favoring the means doctrine, requires a careful investigation. The grand question involved is whether Paul was contending that the children of God, as such, were begotten by him, that he had regenerated them, had begotten them by proxy, or whether he used the term in the same sense as that in which he speaks of fathers and mothers in the church of God. One thing is beyond dispute that is in this text; he claims to be the father of such as he said he had begotten. No begetting of his could make them the children of any other than himself, nor did he claim

beyond this. He says that he begat Onesimus in his bonds, and in the same sense he claims Onesimus as his own son. In the same figure of speech he claims Timothy and Titus as his sons. Not that he claimed to have been the cause of their regeneration any more than he was of their election, or redemption. The Corinthian brethren had many, or might in Paul's supposition have had ten thousand instructors in Christ Jesus; yet they had not in the same relation and figurative sense. He does not claim that he was the instrument which God had used in begetting them, or that his preaching had been an instrumental cause or means of their regeneration, for that would not have constituted them his children, nor him their father. To us the sense of the apostle's words imply that their standing being like that of his own in Jesus Christ, by the election of grace, the redemption which is by the blood of Christ and the quickening power of the Holy Ghost, God had bestowed on him apostolic gifts, by which he was to occupy the distinction among his brethren of a father in the sense of the figure wherein he also spake of having travailed in birth for the distracted saints at Galatia, until Christ should be formed in them. – Gal. iv. 19 But, it will readily be perceived that travail had no allusion to their regeneration, as they had experienced that work long before, and the matter in which he travailed in birth for them, was that which formed the ground on which he called them his little children. As the children of God, Christ had been previously formed in them, they had began in the Spirit, had run well, &c., but they had become disordered by heresy, the means doctrine had got in among them and had bewitched them, and the apostle travailed for them until they should be restored to gospel order. Those who can believe that even Paul can or could produce the quickening and regeneration of a soul, must be strangers to the work. We once held a public debate with an arminian Presbyterian preacher, who contended that Paul actually regenerated all the members of the Corinthian church, but we never expected to have lived long enough to hear the absurd and ridiculous assertion made by a professedly Old School Baptist.

10. "Of his own will begat he us, with the word of truth." – James i. 18. Instead of honored instrumentalities, the whole power of producing the conception and consequent birth of the children of God is in this text accredited to "His own will" alone, that is, to the sovereign, immutable will of God, which proves the position we have taken in the preceding item of our reply. In the sense in which they were begotten of God, they were not begotten by Paul. Perhaps the means renders will try to make some capital of the words "with, the word of his power," construing the word of his power to imply instrumentality. One of two things must be intended by these words: "With the word," they were begotten by the Father of lights, spoken of in the context. Christ is the only begotten of the Father; but as a begotten emanation from the Godhead, he is the life of his people, head of his body, the church, mediator, &c.; as God he is self-existent, equally with the Father; but as the life and immortality of his spiritual body, he is the beginning of the creation of God, and the first born of every creature; and in this sense he only hath immortality, dwelling in the light which no man can approach unto, [not even by the magic Power of means,] whom no man hath seen nor can see; to whom be honor and power everlasting'. Amen. Now the one production of spiritual life was what we understand to be the begetting of both the head and the body, so that if Christ as the Word is intended by James, the saints have a common origin with Christ their head, and both be that sanctifieth and they that are sanctified are all of one, for which cause he is not ashamed to call them brethren. Or, secondly, if by the word of truth we are to understand his word, as used Isaiah lv. 10, still there is no room for arminians to introduce a particle of means. The world was created by the same word. God said, "Let there be light." It was by the omnipotence of his word that all things came into existence, and we may with the same propriety talk of God's having used means in the creation, as in quickening his children.

11. "Being born again, not of corruptible seed, but of incorruptible, by the word of God that liveth and abideth for ever." – I Peter i. 23. This is about the last text we would have expected to see brought

forward to prove that the sons of God are born of such corruptible seed as means, works, instrumentalities, &c. How any enlightened christian can think that the words uttered by men are spirit and life, quick and powerful, sharper than any two-edged sword, that they are an incorruptible seed, and that they live and abide forever, is truly more than we can comprehend; and to believe that such is the case, requires a stretch of what is called charity, beyond our ability. Is it possible than any who are born of God can believe that the incorruptible seed is communicated by what they call second causes? That seed which results in a spiritual birth, must of necessity proceed from a spiritual source. That which is born of the Spirit is spirit. It is so even in the unchanging laws of creation; to every tree and herb as well as to the animal creation God gave seed in itself for the propagation of its kind, but in no case seed in one tree or plant to produce those of another and different species.

12. “The law of the Lord is perfect, converting the soul.” What system of means men can make use of to bring the law of the Lord to act in the conversion of souls, is not stated; but if any is required it would contradict the plain declaration of the text, that that law is perfect; for that which is perfect cannot be improved or made efficient by something out of itself. Can the advocates of means tell us what means are used in putting this law in the inward parts of God’s new covenant people, and writing it in their hearts? The law is itself the governing principle which controls the affections, desires, hopes and emotions of a heaven born soul. God himself imparts and implants it. No part of the work is left to depend on contingencies.

13. “He called you by our gospel to the obtaining of the glory of our Lord Jesus Christ.” Not by our preaching, nor by our use of means. What then is the gospel? It is the Power of God unto salvation to every one that believes. It is Christ, the power of God, and the wisdom of God. The gospel is the thing preached, not the preaching. Strange that the distinction should be lost sight of by any who have ever felt its power. The gospel calls all who are saved, but the preaching of it has no such power. It was often preached by Christ and his apostles where it only occasioned the gnashing of teeth; but time gospel itself never failed, whether preached or otherwise applied to the soul, to produce salvation perfect and complete.

14. “Ye are clean through the word I have spoken unto you.” Shall we then understand that when our Lord speaks in the salvation of sinners, that he is only assaying to save them by the use of means I As well may we unite with the arminian general atoners and conclude that the shedding of his blood was a means used to endeavor to procure the salvation of sinners, and dispute what the Holy Ghost has said, that by his stripes we are healed.

15. “Thy, word hath quickened me.” This is the very position occupied by those who deny the doctrine of means. His words they are spirit and they are life. His word, and nothing short of it, can quicken. He says unto the soul that is in its blood, Live, and that almighty word produces life, as when he said unto Lazarus, “Come forth,” or to the tempest, “Be still,” and there was a great calm.

16. “I had not known sin but by the law, and the law worketh wrath.” This is a very far fetched argument to establish the doctrine of means in producing life. The law working wrath is that which kills, but it cannot make alive.

17. “Look unto me,” (not to means,) “and be ye saved.” Who are called on to look, the living or the dead; those who have eyes, or those who have no eyes? The context says, “I said not to the sons of Jacob, seek ye my face in vain.” In calling his people to look to him alone for salvation, he gives the reason; for, says he, I am God and there is none else. It takes a God to save a sinner; if means could do it there would be no necessity to call on them to look away from means, and from everything else, to him who says in the same connection, “I am God, and beside me there is no Savior.”

18. "Preach the gospel to every creature," (not only to the regenerate.) The words in crotchets are added. That the preaching of the gospel is ordained by Christ there is no doubt, whether the commission authorized the apostles to whom it was given to preach it to the old creation, or to every creature of the new creation, does not effect the present argument. It was to be preached, not used as a means for the regeneration of sinners. If the gospel, which is Christ, had not the power in itself without a system of collateral means, our Lord would not have prefaced that commission by a declaration, "All power in heaven and on earth is given into my hands; go ye, therefore," &c. If part of the power were in the gospel, and part in means to be used, how could all power be in the hands of Jesus?

19. "So shall my word be that goeth out of my mouth," &c. How shall it be? "Like the rain, and like the snow," and are they, are either of them produced by the use of means? What nonsense!

20. "And he said unto them, Go ye into all the world and preach the gospel to every creature. And they went forth and preached every where, the Lord working with them and confirming the word with signs following. Amen." That Jesus called, qualified, sent forth, and went with, and worked with his apostles with signs, &c., none will dispute; but that this display of his power and Godhead either says or implies that he is in need of means, or anything else to secure the great work of salvation, is denied.

We have noticed the twenty passages of scripture which were brought forward to sustain the doctrine of means, and find them all decidedly sustaining the opposite sentiment. And we have a right to believe that these scriptures are principally relied upon by the advocates of the means doctrine, or our correspondent would not have pledged himself to yield up the point if it could be made to appear that these scriptures were in harmony with what he calls the anti-means doctrine. If we did not know that, "It is not in man that walketh to direct his steps," and that nothing short of divine power can deliver from the power of darkness, we should expect him immediately to give up the point. But there are some other arguments with which the letter is closed, which require our notice.

It is not the word means that we object to, but the unscriptural use which is made of it, in dividing the honor of our salvation with what that word is used to signify. This is what grates upon our ear, for we are taught both by the word and by the Spirit, that salvation is of the Lord. But we can find no system of means appointed of the Lord to be used by men, in the use of which God has promised to aid, them in their efforts to save sinners. It would not, therefore, remove the difficulty to change the name. Retaining the heresy is what we object to. The name has often been changed, and under a multitude of names the abominable doctrine has been wrapped up, and its deformity partially concealed, ever since the days of Cain.

(Concluded.)

NEW VERNON, N. Y., October 1, 1846.

THE old stale arminian hobgoblin difficulty is brought to bear against the doctrine of salvation alone of God, that, if the means doctrine is not true, there would be no use what ever for preaching, praying, exhorting, or anything else. This is what all arminians consider a "knock down argument." Old Cain saw no use for Abel to live any longer if his doctrine was approved of God, and the utility of the ordinances of our Lord Jesus Christ, the preaching of the gospel, the prayers which are indited by the Holy Ghost, together with everything belonging to the order of the church of God is not only questioned, but absolutely denied by our correspondent, who virtually charges the head of the church with having instituted these things as useless lumber. May we not retort, Nay, but who art thou, O man, that repliest against God; that darest to denounce what he has appointed; and pronounce those things useless which have never been without their use among God's dear children? Feeding the flock of God

which he has purchased with his own blood, is denounced as useless, unless such feeding can be used as a means of making sheep. Prayer in which living souls hold converse with heaven, and breathe forth the desires, confession, thanksgivings, and adoration to God, is considered useless unless it can be made a machine for either raising the dead, or of so operating upon the unchanging God as to cause him to aid us in the regeneration of sinners. Exhortation which is enjoined on the saints, has no utility with those who hold the means doctrine; and finally nothing else, of any use whatever, if the opposite of the arminian stuff be true. Well, our correspondent may depend on it, the opposite of this heresy is truth that shall stand when heaven and earth shall be dissolved, and when time shall be no more, and if there are those who profess godliness who cannot love it, we bless God there are others who have been made, to love it and to live upon it.

Our correspondent is mistaken in anticipating that we will say that we hold to all such means for building up, establishing, and comforting new-born children. We deny the application of the term means to, the institutions of the gospel; they are gracious provisions for building, comforting and establishing the saints, but they are not the means of doing that or anything else. Means is the name for a sort of machine used by workmongers, by which they expect to set the grace of God in motion; but preaching the gospel of Christ, praying, and every exercise belonging to the gospel, are put in motion by grace. This is the grand difference; the means doctrine reverses the order of things so as to even place the institutions of christianity under the control of men. Men turn the crank, use the lever, the wedge and the screw of means, and heaven and earth obey. Our eating, drinking and breathing, are not the means of our living, but the effect; for if we were not alive before we ate or drank, we should never have the one nor the other. We wish to set our face against the sly, insidious, God dishonoring doctrine of God's helping men to regenerate sinners, because it is untrue, and no lie is of the truth.

If our brethren in the west who have been led away with this filthy trash, only wish to express the idea that preaching, praying, &c., are appointed for the comfort, establishment, &c., of the saints, why do they raise so much clamor about it, seeing there are none who dispute such a position? But from what we understand them to mean and to say, we can 'make nothing more nor less of their doctrine than down-right arminianism. But hold! Here comes another query, viz.:

21. "Can you prove that God sends his Spirit in the one case and not in the other?"

We have already said we believe that God is both Alpha and Omega in all that he does in creation, providence and grace; we do not believe that he is second to us in any of his operations. Instead of sending his Spirit to second our motions in any thing, he, by his Holy Spirit, quickens dead sinners, unaided by men or angels; and by the same Spirit he raises up his ministers, and they are directed by his Spirit to preach, and all the "exercises of his children are produced by the Spirit," which Spirit is uncontrolled, unbiased and unaided by them.

22. "Pray, what comfort or joy do the children of God enjoy from preaching, if God does not accompany the word by his Holy Spirit " This is to us a hard question; for we know of no gospel preaching where the word is not administered in the Spirit. The preacher's words may often be at random, cold, lifeless, and carnal, but such is not gospel. The work of the Spirit is not to warm up and enliven the cold, dull pratings of the minister; but the Spirit prepares the preacher, provides the message, gives the door of utterance, and at the same time prepares the hearers to hear, and their hearts to rejoice in the truth thus ministered unto them.

"If it is his good pleasure and will to send his Spirit with his word to comfort his children, why not send his Spirit with his word to awaken dead sinners?" The word which quickens dead sinner's is itself spirit, and it is life; the testimony of those who have experienced the life-imparting power of that word

comforts those who are prepared by the Holy Ghost to receive the testimony. But the testimony is one thing, and the thing testified of is quite another. The word testified of can quicken the dead and comfort the living, but the mere articulations of a minister's voice can do neither. Sometimes the term "Word," in the New Testament means Christ, as John i. 1; sometimes it means the quickening operation of the Holy Ghost, as where Jesus testifies, It is the Spirit that quickeneth, the flesh profiteth nothing; the words which I speak unto you, they are spirit and they are life. In this sense the word is spoken of in connection with the regeneration of the saints. Being born again, not of corruptible seed, but of an incorruptible, by the word of God, which liveth and abideth forever. If brother S. only intends to be understood that God sends his servants to preach Christ, and at the same time sends his Spirit to quicken dead sinners, and qualify them to hear and profit by the word preached, we shall not differ; but if he contends that the preaching of the gospel by the ministers of Jesus is a means to procure the quickening operation of the Spirit, we must differ. Indeed the same Spirit that sends the minister of Christ, and enables him to preach the word, quickens the sinner, and qualifies the living saint to profit by the preached word. But one is not to be regarded as a means or instrumentality for procuring the other. Thunder is not a means for procuring rain, neither is rain a means for procuring thunder; yet God in providence often sends them together. The Spirit is not the means, but the cause of God's ministers preaching; so neither is the preaching of the gospel the means, but the effect of the Spirit's operation.

Again, our correspondent says, "God is not limited." Certainly not as to power to execute his sovereign and eternal purpose, and therefore he cannot require means to aid him in the quickening of his redeemed people; but ye are not, consequently, to infer that he has no fixed and definite mode of communicating life to the dead; that he effects this, sometimes in one way, and sometimes in another, as sometimes through means, sometimes by means, and sometimes without means. He has revealed to us but one way of salvation, and that is altogether of, by, and through our Lord Jesus Christ. The case alluded to by brother S. of the remark of an anti-means preacher would be more in point if the anti-means man had not involved the doctrine of *means* by his *if*. "There is," says brother S., "but one way for every child, or heir of promise, to be brought to the knowledge of the truth, and that way is fixed in the eternal mind, unalterably fixed." We understand him to mean that there is one way for each, or perhaps as many ways as there are children or heirs to be brought to know the truth; but while we admit there is or may be a variety of circumstances connected with the experience of the children of God, we contend that there is but one way, fixed, unalterably fixed, in the eternal mind, for bringing all the children and heirs of promise from death to life; and that one way is by immediately communicating life to them, without the aid of any intermediate cause, power, agency, means, or instrumentality whatever; and we are equally sanguine, with him, that God will not be frustrated in the accomplishment of his designs.

The allusion made to John Bunyan's being awakened through a lewd woman is begging the question, for he has not proved that God did awaken or quicken John Bunyan through a lewd woman, or through any other name or medium than Jesus Christ, and we should be very sorrowful, while the testimony of Christ is before our eyes, that no man cometh to the Father but by him, to have brother S. prove that John Bunyan or any other person had received life and salvation through a lewd woman; at such proof heaven would be astonished, and earth would tremble. We do not dispute that after John Bunyan was quickened by the Holy Ghost, he might have received some of his first impressions concerning his sinful and lost estate from a lewd woman, or from any other circumstance; but at the same time it must be confessed that if he had not been previously, or at least simultaneously, quickened by the Spirit, the circumstances of the lewd woman would have passed without making any unusual impressions on him.

The first thing seen or sensed by a living person cannot be the cause of his having life, but it is an evidence that he is alive.

Perhaps the most extraordinary passage in the whole letter of brother S., coming as it does from a professed Baptist, is this, “For to contend that God cannot, or *does not*, give faith until a man is regenerated and born again, is repugnant to the word of God.” Well, we do contend that God does not give faith to an unregenerate person. Faith is the substance of things hoped for; and what hope has a dead sinner? It is the evidence of things not seen; and what does the unregenerate man see? Without it he cannot see God. Without being born again he cannot see the kingdom of God. “Marvel not [O Nichodemus] that I said unto thee, Ye must be born again.” The unregenerate man is a natural man, and 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. And faith is one of the things of the Spirit of God; for the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, &c. If God gives faith to a sinner before he is regenerated, then faith is no evidence that a man is born of God; and what evidence can any person have that he is a child of God, if God gives it to unregenerate men? If this position could be established it would prove that faith is by no means peculiar to God’s children, and Abel may be in hell! The illustrious catalogue of saints mentioned in the xi. chapter to the Hebrews, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, &c., might after all have died and gone down to hell in an unregenerate state. If unregenerate men are the recipients of faith, all these may have been unregenerate men. If such a sentiment does not deny the faith, we know not what language can. Is it possible that a heaven born soul can breath out such doctrine?

In support of this position, namely, that God gives faith to men before they are regenerated, this text is brought. “He that cometh to God must believe that he is, and that he is the rewarder of them that seek him.” We have never met with even a professed arminian who would contend that the coming to God mentioned in this text had reference to the work of regeneration, much less that sinners must profess faith as a prerequisite to regeneration. The same text is prefaced thus: “But without faith it is impossible to please him; for he that cometh to God must believe,” &c.

This text is in perfect harmony with the words of Jesus. “God is a Spirit, and they that worship him must worship him in spirit and in truth.” The whole epistle to the Hebrews was addressed to “Holy brethren, partakers of the heavenly calling,” and the whole theme of the inspired writer was to show the distinction between the legal dispensation of, carnal ordinances and its worldly sanctuary, and the dispensation of the gospel, and that the law was not of faith; its provisions were, the man that doeth the things enjoined by the law should live by them. But the righteousness which is by faith. speaketh on this wise, “Say not in thy heart, Who shall ascend into heaven? that is, to bring Christ down from above; or, Who shall descend into the deep? that is, to bring Christ up from the dead,” &c. Although under the old covenant of works, much was to be done of manuel labor as a sort of means of temporal prosperity, yet under the gospel no means are to be used to bring Christ down, or to bring him up, for with the heart man believeth unto righteousness, and with, the mouth confession is made unto salvation. Now seeing that it is with the heart man believeth, we ask, is it with his old heart of stone, his unregenerate heart, that man believeth unto righteousness, or is it with his new heart and new spirit which God has promised to give his people? “He that cometh unto God.” Does the unregenerate or the regenerated man come to God believing that he is, and that he is the rewarder of them that diligently seek him? If, as brother S. contends, it is the unregenerate man preparatory to his regeneration, let us not forget that “No man cometh to the Father but by me.” Hence, if an unregenerate sinner comes to

God it must be by Christ as the only medium of access, for he is the only way. And if a sinner can have faith, and can come to God through Christ, without regeneration, to qualify him to see the kingdom of God, what need is there for regeneration?

We call on brother Sperry to turn to Hebrews xi. 6, and read his text, and with its whole connection, and then say if he himself believes soberly that unregenerate men can possess that faith which is the substance of things hoped for, the evidence of things not seen; by which the elders obtained a good report, and through which we understand the worlds were made by the word of God, &c. The allusion made to Paul's being sent to some places, and not suffered to go to others, shows he was subject to the government of the Spirit, and not that the Spirit was, through some magic power of means, governed by Paul. He was truly sent to places where God had *much people*, but he was not sent among them to use means for their regeneration. Philip was not sent to quicken and regenerate the eunuch; that work was performed by the Holy Ghost, and Philip was sent to preach Christ to him, and to baptize him. "Feed my sheep," "Feed my lambs." Feed the flock of God, is the commission; but the ministers of Christ are no where directed to make sheep, or to use means for increasing the flock of God.

"And what business, suppose ye, the apostle Paul would have amongst a parcel of dead sinners?" It was the business of the apostles to go where they were sent, and to tarry wherever the Lord commanded them to tarry; but if the Lord had intended to make it the business of Paul to regenerate the much people in that place, he would have told him so; but he was not so informed. The events showed that Paul was to preach the gospel, and "He that had an ear to hear, was to hear what the Spirit said to the churches." Paul had no ears to give to those who had none; but he had a message for such as were, by the quickening operation of the Holy Spirit, prepared to gladly receive the testimony which he bore. If the preaching of Paul had been a means used for quickening dead sinners, why were not all to whom he preached exercised alike? Will not the same cause, under similar circumstances, produce the same effect? But Paul's preaching was invariably, to the Jews, a stumbling block, and to the Greeks, foolishness; but unto them that *are called*, both Jews and Greeks, Christ, the power of God, and the wisdom of God. Until God called sinners from death unto life, gospel preaching was unto them a stumbling block, and foolishness, a savor of death unto death, far enough from being a means of quickening them. The allusion also to the vision of Ezekiel, of the valley of dry bones, is equally unavailing for the purpose of proving the efficiency of means. All these dry bones were the whole house of Israel, who say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore the Lord bade the prophet prophesy, and say unto them, Thus saith the Lord God, Behold, O my people, I will – what? use the prophesying of Ezekiel as a means of raising you out of your graves? Not at all. Ezekiel was not to raise them, nor to help raise them; neither was God about to raise them through the means of Ezekiel or his preaching; but Ezekiel was to declare what God had said that himself would do. Say unto them, Behold, O my people, I will open your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord. The Lord purposed, the Lord spake, and the Lord performed; and all that Ezekiel had to do, was what all God's ministers have to do – to testify of the grace of God, tell of God's purpose, of his promises, of his power, and of the deadness, dryness, inability and utter dependence on the life-giving power of their sovereign God. Strange that a professedly Old School Baptist should wish to divide the quickening power between God and means.

Having noticed, as we believe, every item of the communication of brother Sperry, we will say in conclusion, that we have endeavored to use great plainness of speech, without designing to employ one

word of unkindness. We honestly believe, as our remarks will show, that the means doctrine, as it is called, is a heresy of no trifling magnitude. That it has been suffered in the all-wise providence of God to annoy the churches for the purpose of purging the Old School community of corruptions, for the trial of the faith of the saints, and that its final tendency will be to relieve our churches from excrescences which do not belong legitimately to the mystical body of Christ, we have no doubt. Many have attached themselves to the Old School Baptists, simply because they were opposed to the Popular institutions of what is falsely called benevolence, and not from a unity of sentiment with the primitive saints in regard to the doctrine of the gospel of Christ. If in any part of our reply our language should seem unnecessarily harsh or severe, let it be remembered that we have been urged by the author of the communication which we have received, to publish it. We have not sought for an occasion of controversy, but on the other hand held back until we were confident that our backwardness to go into the investigation was being construed by the means party into a tacit endorsement of their heresy. We sincerely hope that such of our brethren as have become bewildered with this mischievous means doctrine, may be enabled to compare it with the scriptures, anti with their own experience, and be no longer like children tossed to and fro by every wind of doctrine. Towards brother Sperry, as an old and valued correspondent and faithful friend of the SIGNS OF THE TIMES, we entertain the kindest feelings and profound regard; but for the doctrine embraced in this communication, we feel unmingled regret that any of our dear brethren should be captivated by it. May the Lord deliver them from all error, and lead us all by his unerring Spirit into all truth, for his mercies' sake. Amen.

2 CORINTHIANS III. 7, 8.

NEW VERNON, N. Y., October 15, 1846.

“But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious?” – 2 Cor. iii. 7,8.

WE have been requested to give our understanding of this text; and such light as we have we freely offer; not however as an oracle for others, but earnestly desiring that those who read may carefully and prayerfully compare what we say with the unerring and infallible standard of truth, and subscribe to our views only so far as they shall find them established by the word and Spirit of our Lord.

In the subject on which our comment is desired, the apostle is contrasting the distinct ministrations of death and life, of letter and spirit, of law and gospel, and while he presents himself as a minister of Christ, an apostle of the Lamb, he would have his brethren understand that he is not like Moses, a minister of the law. Under the guidance of the Holy Ghost, this apostle labored much to draw the line of distinction clearly between the two dispensations, the two covenants, and to combat that propensity which he found even among the children of God, to confound them together.

In writing to this church he saw no necessity for an introductory letter or epistle of commendation, as he could claim the members of this church as witnesses. Their very existence as a gospel church presented an incontestable demonstration of his doctrine and of his calling of God; not that Paul could

claim them as his workmanship, or that their conversion to christianity was the result of his labor, but rather that his credentials as an apostle were written by the same Spirit in the heart of every child of God. He could refer them to the work of the Spirit on their hearts, which they had experienced, to witness the truth of his doctrine. And here permit us to say, Paul has introduced a rule to be observed by all the churches of Christ, and by all the children of God, for trying those who profess to be the ministers of the word. Their testimony, if it be the truth of God, will be in perfect harmony with what the Holy Ghost has said in the scriptures, and what he has indelibly written in their hearts, in their experiences. And what the here says upon the subject of the ministrations, is confirmed by the manifest handwriting of the Holy Ghost upon their hearts.

By the ministration of death, we must understand the Sinai law, as that law or covenant only was written and engraved in tables of stones, and it was only when Moses descended from Mount Sinai with that law that his face shone so that the children of Israel could not steadfastly behold him. Although the whole administration of Moses, including the ministration of death, yet, as only the covenant of the ten commandments were written upon the tables, we must consider that covenant as being especially intended in the text. While thousands of Gentiles as well as Israelites are looking to that law for life, and vainly hope to be justified before God by their obedience to its precepts, the apostle declares it to be the minister of death. "For if," says he, "a law had been given that could have given life, verily righteousness should have been by the law." And again, he informs us that by the deeds of the law, no flesh shall be justified. The object and design of the law was not to give life, nor to open up a way by which guilty sinners could save themselves, bur rather that every mouth might be stopped, and the whole world appear guilty before God. The exhibition of a perfect standard, shows the exceeding sinfulness of sin. But still there was a glory in that ministration, as illustrated by the lustre of the face of Moses, for as Moses was designed to personate that law, so the insufferable brightness of his countenance was to show that the law of God possessed a glory which depraved sinners can neither comprehend nor attain unto. The glory of that covenant was indicated by the awful display of the majesty of God upon the Mount. The cloud was upon the mountain, emblematic of the dark prospect which is before the soul that looks to the law for life. The life of God is hidden from mortal scrutiny when Moses or the law is read, as God himself was hidden from the eyes of the children of Israel by the cloud which covered the mountain. And the thunderings, and lightnings, the trumpet and the voice of words which Israel could not endure, and which made Moses himself to fear and quake, was well calculated to show the peculiar nature and glory of the law in its application to an awakened or quickened sinner. That ministration was glorious in its exhibition of the justice of God in his demands, and in the execution of wrath, notwithstanding its weakness through the flesh to do those things which Christ came in the likeness of sinful flesh to accomplish. All that law could do for transgressors was to administer death; and hence it is denominated the ministration of death. But the apostle contrasts the glory of this ministration with the gospel, or ministration of righteousness. There can be no doubt that the former was glorious, but he clearly demonstrates that the latter very far excels in glory.

First, as a covenant. The new covenant, as God himself promised, is a better one, embracing better promises, and made perfectly secure by a better surety. The new covenant was better than the old because it rested not on the conditional obedience of those whom it embraced, as did the old. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they break, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my law in their inward parts, and write it in their

hearts, and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them, unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.” – Jer. xxxi. 31-34. Heb. viii. 8-12; and x. 16-18.

To a child of God who has in his own experience been brought to witness the perfection, majesty, righteousness and justice of the law of God, and afterwards felt the application of the new covenant, by the Spirit writing the law of love, joy, gratitude and praise in his inward parts, who has known the Spirit’s work in the administration of that circumcision which is not outward in the flesh, but inward, in the heart, and not in the letter, but in the spirit, and whose praise is not of men, but of God, there can be no arguments necessary to convince him of the superior glory of the new covenant over the glory of the old covenant. All the promises and provisions of the old were, “yea,” and “nay,” or, in other words, all depended on the faithful performance of the things which it enjoined, demanding everything of the poor, distressed, bankrupt sinner, and furnishing him with nothing; cursing him for every offence or failure. But the new covenant provides everything unconditionally. It is not “yea,” and “nay,” but yea and amen. The sure mercies of David. The everlasting covenant, ordered in all things, and sure, sure in all things, abounding from first to last with Jehovah’s wills and shalls. Giving to the heirs of salvation the law in their hearts, and not on tables of stone that can be broken. Truly the apostle may say, If that which is done away was glorious, much more that which remaineth is glorious.

Again. There is a difference in the glory of the two ministrations. The law was given by Moses; but grace and truth were brought by Jesus Christ. So great then as is the disparity between Moses and Christ, is that between the two covenants. One was a law of carnal commandments, the other is the power of an endless life. One adapted to the fleshly or carnal state of Israel, the other applicable only to the true, spiritual family of God. The one leading to bondage, having no power to set the captive free, the other is Jerusalem which is above, and which is free, and is the mother of all who, like Isaac, are the children of the promise. The old covenant was faulty. “For if that first covenant had been faultless, then should no place have sought for the second. For finding fault with them, he saith; Behold the days come, saith the Lord, when I will make a new covenant.” &c.; and, “In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.” – Heb. viii. 7,8 and 13. The glory of the first “was to be done away,” or superceded. In this sense we understand that the old covenant decayed, waxed old, and was, when Paul wrote to the Hebrews, ready to vanish away. The perfections of God, which were exhibited in the law, cannot change in themselves, but that law or covenant which cannot change in themselves, but that law or covenant which exhibited them in that form, was by its own limitation to continue only until he should come of whom it was written in the volume of the book, to do the will of God, and then he should take away the first and establish the second. Then should the sceptre depart from Judah, and the lawgiver from between his feet, and the reign of the Shiloh should be ushered in, with its surpassing glory. But the ministration of righteousness was to endure forever. In this new ministration, Christ and not Aaron occupies the priesthood. The glory of Aaron’s priesthood is superceded; Christ has become a priest forever, after the order of Melchisedec. This change of the priesthood from the hands of the sons of Levi, to Christ, rendered a change of the law indispensable, for under the Levitical priesthood the people of Israel received the law, and there was in that priesthood a want of perfection. The offerings which were made under it could not take away sins. Its bleeding victims could only point to Christ, and their blood to his blood in the new testament, or new covenant, which was shed for many.

How then shall it be otherwise than that the ministration of the spirit shall excel the glory of that of wrath? The one administers condemnation and curses to as many as are under it, the other administers

righteousness, not only commensurate to the law's demands, but everlasting righteousness, and eternal glory.

THE RESURRECTION OF THE DEAD.

NEW VERNON, N. Y., November 1, 1846.

“BROTHER BEEBE: There are three or four designing men in Middle Tennessee, who have created considerable excitement on the subject of a non-resurrection. They have charged the Richland Association with denying the doctrine of the resurrection of the dead.

“I have been a member of this association for the last eighteen years, and I know that it believes the doctrine of the resurrection of the dead, and of a general judgment. It denies the resurrection of flesh and blood, and contends, for the resurrection of Jesus Christ and all his saints, spiritual, in his likeness, as John says. – 1 John iii. 2. I send you a copy of faith in all the leading principles of the gospel, as they present an abstract of our principles.

GEORGE R. HOGE.”

IT has been and still is our desire, so far as possible, to avoid unprofitable agitation of subjects which in our judgment have a stronger tendency to excite discussion than to edify, comfort and instruct the people of God. And although we consider the resurrection of the dead inferior in importance to no part of the gospel of God our Savior, we have feared that the manner in which some brethren have seemed disposed to discuss it, is calculated to gender strife and discord, rather than to result in the peace of Zion and the glory of God.

The letter of Elder Hoge which will be found above, states that the Richland Association of Tennessee has been misrepresented on the subject, and asks the privilege of explaining the real sentiments of that association. He has also sent us a copy of the minutes of the association, containing an “abstract” of their doctrinal sentiments, in which they say, item 10: “We believe in the resurrection of the dead, and general judgment.” This expression undefined, we presume would be satisfactory; but as brother Hoge adds, “She denies the resurrection of flesh and blood,” we conclude that the most of our readers will consider such a denial as equivalent to a denial of the resurrection altogether, and a justification of those who have so charged that association. We will not attempt to define what is intended by their profession of faith in the resurrection, nor of their repudiation of its application to flesh and blood; or what our brethren of Richland believe will be raised up at the last day; whether soul, body or spirit. If they only intend to say that all the relationship between the saints and Adam, or human nature, ceases with the death of these mortal bodies, and that the resurrection shall bring them forth as a production of the quickening Spirit of God, in the same manner that the body of our Lord Jesus Christ was raised from the dead, we see no cause for controversy; for such we presume to be the general view held by Old School Baptists on the subject. But if such be their intention, we think they have not been sufficiently clear in defining their position.

By the reference made to 1 John iii. 2, we are inclined to believe our brethren hold with us that the resurrection of the crucified body of our Lord Jesus Christ is an exemplification of the manner and

nature of the fine resurrection of the bodies of the saints. In his resurrection he became the first fruits of them that slept, consequently the certain pledge that all his people shall in like manner be raised up in that hour in which all that are in the graves shall hear the voice of the Son of God, and come forth; they that have done good to the resurrection of life eternal, and they that have done evil to the resurrection of damnation.

Many idle and vain speculations have been resorted to by multitudes at sundry times, in attempting a philosophical solution of the resurrection of the dead, but all philosophical solution of the resurrection of the dead, but all philosophy must forever fail when applied to the things of the Spirit of God; as we Old School Baptists hold the things of the Spirit to be known only by revelation, not by science; rules therefore which will apply to natural things cannot apply to spiritual things. To us it seems quite inexpedient to say that flesh and blood will not arise, as many would be led from that expression to suppose that the identity of the bodies of the saints in the resurrection was denied; which must be equivalent to a denial of the resurrection altogether. For if the bodies of the saints are raised from the dead at all, there must necessarily be a preservation of identity; and if the bodies of the saints are not to be raised up, what is to be raised? Not the soul, or spiritual man, for that cannot die, cannot be committed to the grave; and in the resurrection, all that are in the graves shall hear the voice of the Son of God, and shall come forth to the resurrection of life eternal, or of damnation. There can be no two ways of understanding Romans viii. 11. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. The term mortal cannot apply to our spiritual life, as that is in no sense mortal, nor can it apply to any other part of us than that which came under the sentence, “Dust thou art, and unto dust shalt thou return.”

Some have said that flesh and blood shall not arise, but flesh and bones shall arise; and this view they have attempted to sustain, first, because it is written that “flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” – 1 Corinthians xv. 50; and second, because that Jesus had shed all his blood when he was crucified, and it is supposed that his risen body contained no blood. These two, we presume, are the strongest arguments used by the advocates of the theory. But let us examine them. Does Paul say that flesh and blood shall not be raised up? or that they shall not after the resurrection inherit the kingdom of God? By no means. Let it be remembered Paul speaks in the present tense, cannot; and for the same reason that corruption cannot inherit corruption. The kingdom of God is a spiritual kingdom, and our flesh and blood in their present state, and relation to Adam, and to the law, are corrupt, depraved, diseased, mortal and natural. But in the text our brother has referred to, (1 John iii. 2,) we are assured that when Christ shall appear, we shall be like him,&c.; and Paul in the text quoted, (Rom. viii. 11,) has told us how: “He that raised up Christ from the dead shall also quicken our mortal bodies.” If then we can know how Christ’s body, in which he suffered death, was raised up, we shall also know how our mortal bodies shall arise. And of his resurrection we can trace a few very important particulars. And first, we observe, though he was put to death in the flesh, we understand that his relation to the law, which he assumed by being made of a woman, was finished. He died as the Son of man; as the Son of David; as the issue of Judah; being put to death in the flesh; but he was quickened by the Spirit, or begotten from the dead as the immediate production of the Spirit, and was thus declared to be the Son of God with power. “Thou art my Son; this day have I begotten thee,” is applied to the resurrection of his body from the dead, and not to his birth of the Virgin Mary. So to be like him, the same quickening Spirit that now dwells in the saints, by which they were regenerated, and which raised from the dead the crucified body of Jesus, shall also, that is, in like manner, quicken our mortal bodies. In which quickening the saints shall arise, so far as relates to the

bodies, in a new relationship. As in the resurrection of Christ his risen body stood no longer related to the fleshly stock of Abraham, Judah or David, so in the resurrection, the saints shall be released from all relationship to those who are now their kindred after the flesh; not to be known in the resurrection as Gentiles or Jews, as male or female, as married or as given in marriage, as parents or as children, but simply as the sons of God. The notion of some that parents are waiting now in heaven to embrace their children, husbands, wives, &c., is altogether unwarranted by the faith and testimony of the gospel. The immediate relationship which we stand in to each other here belongs only to our time state; but all that relationship must be dissolved. We shall be begotten from the dead immediately by the Spirit, as independently of our present carnal relationship as though we had never sustained such relation to Adam. In the resurrection of Christ the identity of the body was preserved. "I am he that was dead, and am alive," &c. That Jesus whom John saw in his risen and glorified body was the same that had been dead. The identity must have been preserved to fulfill the scriptures. His flesh should not see corruption; and what he had given as a sign of his Messiahship. Destroy this temple, and in three days I will raise it up; the sign also of the prophet Jonah must have failed if the same body which suffered on the cross has not arise from the dead. His Godhead did not die, nor could his soul cease to exist. His Mediatorial Headship of his church could not expire. But it was that wherein he was made a little lower than the angels for the suffering of death, &c., and that which died arose from the dead. So when the saints are called hence their spiritual life which they received in regeneration does not die; their quickened souls do not die; but their bodies, even their mortal bodies, die; and those same bodies shall arise in like manner as the identical body of our Lord Jesus Christ which had been crucified did arise, bearing the prints of the nails and the place of the spear. A further definition of the identity to us seems superfluous. To talk of the particles of the flesh, the composition of the bones, to philosophize upon the subject, is as extravagant as to attempt to harmonize natural philosophy with any other part of divine revelation. We admit that all the blood was drained from the veins of the body of Jesus; but that is no evidence that his risen body contained no blood; for the fact is quite as apparent that all the life of Jesus was taken from his body contained no life. Such vain speculations serve only to gender strife and contention, and to divert the mind from a spiritual to a carnal train of thinking.

While thus we contend that the identity of the bodies of the saints shall be preserved, even as we have proved that the identity of Christ's body was preserved, we also hold, and firmly believe, that the change which the apostle speaks of in 1 Cor. xv. shall also be gloriously realized by all the saints. The body in its time state is weak, it is sown in weakness, but it shall be raised in power. Now it is corrupt, but it shall be raised in an incorruptible state, and death shall be swallowed up in victory. It is now in a state of dishonor, but it shall be robed in immortal honor; it is now a natural, earthly, Adamic body; but in the resurrection it shall be a spiritual, heavenly body, standing in the same relation to Christ as it now stands to the old Adam. That law which remands our bodies to the dust has dominion over our mortal bodies so long as they remain this side of the resurrection of the dead, but when they shall be raised up from their graves they shall be free from the power and dominion of that law. For the sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ.

We have much more to say upon this interesting subject when opportunity shall serve. We have offered the above remarks, not to provoke controversy, but because there are, as we have strong reasons to fear, many dear brethren whom we love in the Lord, who seem to indulge a sort of speculating spirit on the subject; we desire not to kill or wound them, but if possible to admonish them in the spirit of the gospel.

With regard to those passages on which brother Hoge has desired our views, we will, so far as ability is given us, attend to his request soon.

MALACHI III. 1.

REPLY TO BROTHER HOGE.

NEW VERNON, N. Y., November 15, 1846.

The first passage proposed for consideration is that in Mal. iii. 1, "Behold I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold he shall come, saith the Lord of hosts."

There are two messengers mentioned in this text. The one is called my messenger, or the messenger of the Lord, to prepare his way before him; the other is the messenger of the covenant, &c. The former undoubtedly refers to John the Baptist, and the latter to our Lord Jesus Christ. The exact fulfillment of this prediction is found in the coming of John, and the advent of Christ, in the order of time signified in the text. As a messenger of the Lord, John is again spoken of in chapter iv. 5 and 6, under the name of Elijah the prophet; because he should come in the spirit of Elijah, and the work of preparing the way of the Lord, by turning the hearts of the fathers to the children, and of the children to the fathers, is signified; and as to its application to John, our Lord has settled the point, Matt. xi. 13 and 14, "For all the prophets and the law prophesied until John; and if ye will receive it, this is Elias (or Elijah) which was for to come." In further testimony that John was intended by the prophet, we refer brother Hoge to Luke i. 76-79. The words of Zacharias, who being filled with the Holy Ghost, after his mouth was opened, prophesied and said, "And thou, child," addressing the infant John, "shall be called the prophet of the highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us," &c. To go into the whole ministry of John, as the appointed harbinger of Christ, and notice all his works in preparing the way of the Lord by turning the hearts of the fathers to the children, the voice of his crying in the wilderness, his preaching and saying unto the people that they should believe on him that was to come after him, that is on Christ, and his baptizing such as professed faith in Christ, and thus making ready a people prepared of God, would swell this article to an extravagant length. It is perhaps sufficient for brother Hoge's purpose that we have established the point of John the Baptist being intended as the first messenger in the order of time, and referred him to the New Testament record of the ministry of the Baptist, for a clear illustration of that wherein he was appointed to prepare the way of the advent of Jesus Christ our Lord.

"And the Lord, whom ye seek, even the messenger of the covenant," &c. This second messenger is called the Lord, and the messenger of the covenant, and the work assigned him and the titles given to him, as well as the time specified for his coming, abundantly prove that this messenger is none other than the Lord from heaven, the Messiah which was to come. First, he was the Lord whom Israel sought. The apostle Peter says that the prophets sought diligently what, or what manner of time the spirit of

Christ, which was in them, did signify, when it spake beforehand of his sufferings, and of the glory that should follow. And Christ himself said to his disciples, Many prophets and righteous men have desired to see the things which ye see, and have not seen them. – Matt xiii. 17 The family of Israel, carnal in then general views concerning him, were looking for his coming, so that he was very properly designated “the Lord whom ye seek.” But his identity is further qualified, thus: “Even the Messenger of the covenant, whom ye delight in.” Two proper subjects of inquiry present themselves in this clause of the text, viz.: how is Christ to be regarded as the Messenger of the covenant? and, in what sense are we to understand that as such they delight in him? And first we may inquire, Of what covenant is he the Messenger? There were several covenants made with the people of Israel. First, the covenant which God made with Abraham, commonly called the covenant of circumcision; second, the covenant made with Moses and all the people in the wilderness, commonly called the Decalogue, or Sinai covenant; the covenant also which was made with David, which was ordered in all things and sure. But the covenant intended in our text, of which Christ is the Messenger, is emphatically called *the* covenant, and which, by reference to the context, chapter ii. 4 and 5, we find to refer to the covenant that was with Levi. There is much said in modern times about the covenant stipulations made between the Father and the Son, in which proposals were made and accepted, contract sealed, and ratified, &c, but as we have not been able to find the record of any such transactions in the scriptures, we shall be under the necessity of referring our readers for such information to those who are better able to expound.

Moses, in blessing Levi, says, “Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribab; who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children; for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar. Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.” – Deut. xxxiii. 8-11. Compare this prophetic blessing with Mal. ii. 4-6, and in. 3, 4, and it will not be difficult to perceive that Levi, at the head of the old covenant priesthood, pointed figuratively to him who is at the head of the new covenant priesthood; or in other words, that Levi was a type of Christ, and that the covenant of life and peace, over which Levi presided in his priesthood, was typical of the new testament or covenant of which Jesus Christ is the Mediator, the Apostle (or sent Messenger) and High Priest of our profession. That life and peace, belonging to the Levitical priesthood, was only temporal. The provision of that covenant to which the Levitical priesthood belonged, was that a man that obeyed should live; that the sinner should be cut off from Israel, and should die; and for obedience, God would also give them peace, by fighting their battles, and smiting through the loins of them that opposed them; and with Levi was this covenant of life and peace, because that the provisions of the covenant were such, that when the delinquent Israelite had sinned, and fallen under the sentence of death, offerings were to be made by the sons of Levi, in the priesthood, for atonement, whereby the offender was permitted to live, and peace was obtained through the shedding of blood by that priesthood. But all that belonged to Levi and to his priesthood was to be done away, and his covenant and priesthood to be superceded by the priesthood of Christ, which priesthood is after the order of Melchisedec, and not after the order of Aaron; not by the law of a fleshly or carnal commandment, but after the power of an endless life, and the new and better covenant, which shall endure as the days of heaven. This new and everlasting covenant is anti-typical of the covenant made with Noah, with Abraham, Moses and David, and unites all the excellencies which were prefigured by them all. Like that with Noah, it assures the saints of abolished wrath, and presents the sure pledge of the rainbow, encircling the Mediatorial throne of

Christ. Like that with Abraham, it embraces all the seed of Christ. Like that with Moses and the whole house of Israel, its provisions are love to God and good will to man, and a spiritual Sabbath of unremitting rest to all the spiritual seed. Like that with David, it is ordered in all things and sure. It is, in a spiritual sense, a “covenant of life and peace,” and it is ordained, in the hands of Christ, who is our spiritual Noah, Abraham, Moses and David. He is the Levi of the chosen generation, royal priesthood, holy nation and peculiar people, that shall show forth his praise.

Christ we understand to be the Messenger of this covenant. All its provisions, promises, oaths and securities were brought by Jesus Christ. Not a syllable of its contents is ever known to man, until Christ, the Messenger, is received. None but the Lamb can look upon the book or open the seals thereof. For all the promises of God are in him, yea, and in him, amen, to the glory of God by us.

In what sense the children of Israel, as a people, delighted in him, may be a matter of some doubt. But it is certain that the spiritual people of our God, under the old as well as new dispensation, did, and still do delight in him as the Messenger of the everlasting covenant. Abraham rejoiced to see his day, and he saw it and was glad. And all Old Testament saints prayed that the salvation of Israel might come out of Zion, and turn away ungodliness from Jacob.

“Shall suddenly come to his temple.” There is more than one sense in which Christ has come to his temple. First, that body in which he became incarnate was his temple. (See John ii. 19, 21.) “Destroy this temple, and in three days I will raise it up.” “But he spake of the temple of his body.” Secondly, the temple at Jerusalem may be considered his, for all that the Father hath is his; and he called it his Father’s house, and charged the Jews with making it a den of thieves. But in a more direct spiritual sense, his church is his temple. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man shall defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” – I Cor. iii. 16, 17. “What! Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.” – 2 Cor. vi. 19, 20. In regard to each of these temples, Christ came suddenly. The coming of Christ in the flesh was sudden; at a moment unlooked for by the Jews. To the temple at Jerusalem, when he came, in fulfillment of Zech. ix. 9, it was sudden and unlooked for by the buyers and sellers of merchandise, and the changers of money; and when the Jews and Romans had destroyed the temple of his body, in his resurrection of it on the third day he came suddenly, unexpectedly, and to the surprise and confusion of his enemies. But to us it seems more in harmony with the connection of the text, to understand his coming suddenly to his temple, as applicable to his coming after his ascension to glory, when he came at the day of pentecost to reign, by his Spirit, as Head of his church, and as the King of saints. We are the more strongly inclined to this view of the subject from the following considerations: first, his coming on the day of pentecost was sudden. Suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting.” – Acts ii. 2. Second, the connection of the prophecy, “But who may abide the (lay of his coming? and who shall stand when he appeareth? For he is like a refiner’s fire, and like fuller’s soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and as silver, that they may offer unto the Lord an offering in righteousness.” – Mal. iii. 2, 3. This looks like the Mediatorial government of Christ in his kingdom in its gospel organization. Third, another striking expression of this prophet, in the connection of the subject, is, “Behold the day cometh that shall burn as an oven; and all that are proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the

stall.” This prediction was not, we presume, fulfilled until the destruction of Jerusalem; and in the preaching of Peter, on the day of pentecost, he asserted that the wonderful events which then transpired, according to the words of Joel the prophet, must be fulfilled before the great and notable day of the Lord. The day of his coming must, according to the view we have taken, include his spiritual reign with his saints on the earth, from the day of pentecost to the end of time, and consequently embraces the time of the destruction of Jerusalem, the development of the mystery of iniquity, the overthrow of the mall of sin, and finally, the execution of the last enemy that shall be destroyed. And it is truly a serious inquiry, “Who may abide the day of his coming?” All who defile the temple, the church, shall be destroyed.

What we have written above, we submit to the consideration of brother loge, and to all who may read it; if in any point we have differed from the views of our brethren, we have not designed to invite controversy, nor to set forth our views as a standard of orthodoxy. We have simply given our views by request, and in the hope that at least some may be edified.

MATTHEW XXVIII. 20.

NEW VERNON, N. Y., December 1, 1846.

“Teaching them to observe all things whatsoever I have commanded you.” Matthew 28:20.

An offering a few remarks upon this part of the commission which was given to the apostles, by our Lord Jesus Christ, when His mediatorial work was finished, and He was about to ascend to heaven, we wish to call the attention of the children of God, and especially of the ministers of Jesus, to the importance of this charge.

The field which would require to be explored, were we to dwell upon the whole of the commission, would involve all that belongs to the proclamation of salvation through the crucified, risen, and exalted Redeemer, together with the administration of the ordinances, the field of their labors, the manner and amount of their qualifications and the prospect of their success, &c., but this would present a greater range than we desire at this time to occupy. We by no means think these considerations less Important, but we are strongly impressed with the idea that the nature of a call to the work of the ministry, the doctrine to be preached and the ordinances to be administered, are more fully understood and more faithfully regarded among our Old School brethren, generally speaking, than the solemn charge which we have placed at the head of this article.

Those to be so taught are the same that were to be baptized, hence according to the common acceptation of the term they were to be Baptists, or baptized believers in Christ. These were not to be any longer confined to the cities of Judea, or the people of the house of Israel, but they should be found in all nations. So the pupils, or disciples to be taught were to embrace in every nation such as the Lord our God shall call. The commission to teach was in this case given especially to the apostles of the Lamb of God. And according to their instruction and decision, those who In succeeding ages of the church should hold the office of Bishops or Elders, must also be divinely qualified with an aptness to teach. It is to be feared that there are some, if not many, who have a much greater aptness to interest, to

excite and to please, than to teach or instruct the children of God; and many who do possess a talent to an eminent degree, to teach, instead of teaching the children to observe what Christ has commanded, are teaching for doctrines the commandments of men; or, in other words teaching to observe things which Christ has never commanded. How important then that the New Testament be diligently searched, both by preachers and hearers, to see whether all the things taught by the preachers, are what Christ commanded the apostles. The commission, or command of Christ to teach all that He commanded them, fully implied that they were to teach nothing else, and as we have noticed the importance of the churches and the ministers searching the record of the commands to be observed, we will add that Christ has by His apostles taught, that when one speaks the others shall judge. And as all the Lord's messengers are called angels, It is said that the saints shall judge angels. There is an awful responsibility resting on the churches, that they should judge righteously on this subject. They are not however, to judge of a minister by the length of his face, nor the number of his admirers. He may be very grave in his appearance, and eloquent in his discourse, and still be no more than a sounding brass or tinkling cymbal; but the standard of judgment Is the New Testament. "*Beware of men who come to you in sheep's clothing, but inwardly they are ravening wolves.*" "*If there come any unto you and bring not this doctrine, (that which Christ and his apostles taught,) receive him not into your house,*" &c. If Paul, or an angel from heaven preach as the apostles did not preach, let such be accursed. And the necessity of ministers searching the New Testament as their standard, is fully implied in their commission, for where else shall they look for His commands? In the scriptures the man of God is perfect, thoroughly furnished to every good work; and as every good work is thoroughly furnished In the scriptures, no work can be good In the divine estimation which the word does not enjoin.

To speak of every particular thing which Christ has commanded, would require more space than we can find for this article. And, although we have no right to attach more or less importance to one command of Christ than to another, yet such as seem to be the most neglected, or the least understood by the saints, should be dwelt upon more especially on that account.

One very important command, although a new one, is that the saints should love one another. Now who will presume to think that it is sufficient for the minister of Jesus simply to remind his brethren that there is such a command, if the ministers are themselves indulging in biting and devouring one another? They are to be ensamples to the flock, and so teach by example as well as proclamation.

Christ has commanded that all who love Him should keep His commandments; and through His apostles He has taught us that to fulfill His law, we must bear one another's burdens. Christ has commanded that all who would be His disciples, should deny themselves, take up their cross and, follow Him; and the grace of God that bringeth salvation, which hath appeared unto all men, (Jews and Gentiles,) has taught us, or is teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Here a command of Christ is implied, that self shall be denied of all ungodliness; the flesh is depraved, and the carnal appetite is craving that which is ungodly, evil, pernicious and contrary to the faith. Let the ministers of Jesus solemnly, faithfully and in the fear of God teach, in their preaching and by their example, that these things are to be denied. Teach them how to live. Ministers are to institute no new laws or rules, for the law is laid down, the rule is given. Let it be enforced, let it be taught by precept and by practice. Live soberly, not drunken with wine, wherein there is excess. It cannot comport with the high and holy and heavenly calling of saints, that they should be tipplers or given to much wine, for in such carnal indulgence they find not the footsteps of Christ, nor of His flock. Teach them to live righteously, and remember that nothing can be righteous which is not embraced in the examples and commands of Jesus Christ, and that nothing can be unrighteous that He has enjoined. Teach them to live godly, possessing the love of God, the fear of

God, and a desire above all things to glorify God, in their bodies and in their spirits, which are His, let the cost be what It may; although it is certain that If any man will live godly in Christ Jesus, he shall suffer persecution.

But to avoid persecution, no child of God is at liberty to depart from a strict and undeviating course of godliness. Christ has given commands in regard to the order of His church: who are to be admitted, and who retained in the fellowship of the church. He that believeth and is baptized, whether Jew or Gentile, whatever he may have been; whether a moralist or a murderer, a persecuting Saul or a devout Pharisee; if born again, and recipients of the faith of God's elect, gladly receiving the word, they must be baptized and added to the church, received into the fellowship of the saints, and admitted to all the privileges of God's house.

He has commanded how ministers and other members are to conduct themselves in the church; all the rules of order and discipline are given perceptively In the New Testament. To watch over one another; exhorting, admonishing, warning, encouraging, comforting and edifying one another; speaking in psalms and hymns, and spiritual songs, and not forsaking the assembling of themselves together, as the manner of some is. He has commanded what course shall be observed when one brother has ought against a brother, or when one brother has trespassed against another. All the steps that are lawful or expedient to reclaim the offender, are clearly laid down, and the servant of Jesus should teach the saints to observe them all. The course to be observed by the church when her members are come together in the name of the Lord Jesus; how she is to dispose of heretics, after the first and second admonition. If any is called a brother, be a fornicator, or covetous, or an Idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat; therefore put away from among yourselves that wicked person. Let the saints of God be taught by the faithful ministry of the word to observe all these commands, together with all others enjoined by Christ.

MEANS.

NEW VERNON, N. Y., December 15, 1846.

IN this number will be found another letter from Deacon L. Sperry, on the subject of means, in which, after a deep conviction on his mind that there is not a shadow of difference between us on that subject, he proceeds to fill out three sheets of manuscript, in which he labors to prove that his position is right and that we are wrong. We presume that brother S. is the only reader of the SIGNS who, after a careful examination of his former letter and our reply, has come to the conclusion that there is no difference between us. We have either failed to write intelligibly, or he has failed to comprehend our meaning; for it was our design to express our unqualified dissent from the means doctrine, as stated and defined by him. But what seems truly remarkable is that after a thorough conviction, after reading our reply over and over, again and again, that we were agreed, that he shall attempt to prove that our views were in opposition to the testimony of the scriptures, and antagonistic of the experience of all the children of God.

The desultory manner in which brother S. has written his rejoinder challenges our ingenuity in framing a response. To notice every point in which he has laid himself bare to the lash of truth for castigation, would occupy more room than we have to spare. We shall only remark upon some scattering points and leave the subject.

He is confirmed in his first opinion, that the difference between the means and anti-means parties consists only in words. Does he mean to say that the doctrine of the two parties is identical, and only differently expressed? We are loth to rate his powers of perception so very low as to think this can be his meaning; for the words used by the means party, as defined by himself, show that they believe that God speaks the word of life in quickening dead sinners through good men and through bad men, through his preachers, and through the devil's ministers, thus using them as means or instruments in performing the work of regeneration, while every syllable of this is denied in the most unequivocal manner by the advocates of truth, called the anti-means party. Words are signs of ideas, and the words used by the two parties are signs which not only indicate a radical difference of sentiment, but positively affirm the existence of such difference. The means doctrine is as old as sin, and has been preached and practiced in our guilty world ever since the first transgression of our parents in Eden; while on other hand, the exclusive power of God to save sinners without any intermediate agency, instrumentality, or means what ever, has been clearly demonstrated from about the same period to all those with whom God has deposited the secret of the Lord. Light and darkness are not more opposite, heaven and hell are not further apart, than the doctrine of means, and salvation alone of God. We will not question the honesty of brother S. in his assertion; but we are bound to admonish our readers that in this very shape nearly all the heresies that have ever afflicted the church of God have been *sided in*. Error assuming to be truth, steals the livery of truth, and its advocates affirm that it is the truth, only differently expressed. This sneaking way of foisting in heresy should be promptly met and resolutely resisted by the soldiers of the cross.

Brother S. may have presumed too far upon our republicanism, which is not quite so elastic as to embrace all the doctrines which men have endeavored to palm upon the church of God, and wink at them because they are brought in by professed Baptists. True, brethren may interchange their views, and even differ in their judgment on many points without breaking fellowship, and a calm, dispassionate discussion of doctrinal subjects may be conducted through our sheet to profit and edification. But the moment a Baptist, a Paul, or an angel from heaven, shall attempt to divide the work of salvation and ascribe any part thereof to works, good or bad, of men or of angels, that moment we feel the force of the admonition, "Let him be accursed."

As to standard writers, whatever may be the signification of the term in the Ashdod language, we still contend that inspired men of God are the only standard writers for the church of God. Webster defines the word *standard* to signify, 1, An ensign of war, a staff with a flag or colors; 2, That which is established by sovereign power as a rule or measure by which others are to be adjusted; 3, That which is established as a rule or model by the authority of public opinion, or custom, &c. While the latter sense may answer for all other sects, and their writers may be held as standards by them, if public opinion consents, the church of God cannot measure with a standard of public opinion; nothing short of that standard established by sovereign power will do for her. We read that when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard, &c. Is it likely that the Spirit of the Lord will hold up uninspired men, such as Sperry, or Beebe, or Gill, or Fuller, as a safeguard to the saints against invasion? Such standards might be easily taken by the enemy, and if taken, the cause is lost, and all who are represented by such standards would fall captive to the enemy.

Brother S. says he had hoped that we would have caught his idea in his emphatic declaration that he attached no power, influence or merit, to *means*, and that it possesses no procuring quality whatever. If he had left this frank declaration to speak for itself, without going on to add that he held the term *means* to be equivalent to the gracious provisions which God has made for the salvation of his people, we might have been satisfied. But his position taken as a whole says substantially, that there is neither power, influence, nor merit, nor procuring quality, in gracious provisions, or provisions of grace.

Now he is evidently as far from truth in attempting to divest the provisions of grace of power and merit as he is when attempting to enrobe his heathen deity, Means, with both. How then could we catch his idea. It would require unusual dexterity to catch an idea that shoots about so much at random; at one moment means is a name for a powerless phantom without merit or influence; and anon, it is an equivalent for gracious provisions, and so powerful and meritorious that God is himself dependent on it in quickening the dead. If he would have us catch such an idea, we beg he would hold it still in some place until we can lay our hand upon it.

It was not a mere change of names for the same things that we desired. The application of the terms gracious provisions to the doctrine of means is a prostitution of sound words to corrupt purposes. The provisions of grace, as we regard them, embrace a Savior provided, and in him the election, preservation, life, calling, regeneration, adoption, justification, and eternal glory of the church of God. The preaching of the gospel is also a provision of grace, but not a *means* of grace; and not as held by brother S., a kind of instrument, through which God speaks to dead sinners. The gospel of means may belong to dead sinners for aught we know to the contrary, but the gospel of God our Savior makes no address whatever to dead sinners; it addresses the living, the quickened, and them exclusively. It preaches glad tidings to the meek; it proclaims liberty to the captives; the opening of the prison to those who are bound. It is glad tidings of great joy; but what is its language to dead sinners? It is to the Jews a stumbling block, and to the Greeks foolishness; it is hid to them that are lost; for God has hidden these things from the wise and prudent, and revealed them unto babes; and babes is a term applied to children after they are quickened and born, but not before. It seems to be almost impossible for an arminian to understand that the quickening of a sinner is time forming of Christ in him. Christ only bath, and Christ only is immortality. He that hath Christ bath life, and he that bath not Christ is dead. That time communication of this life, this immortality to a soul is effected by the immediate power of God, that there is no medium in heaven or earth through which God the Holy Ghost communicates Christ to the dead sinner. It is the Spirit that quickeneth, the flesh profiteth nothing. After God has quickened a sinner, the gospel is good news, glad tidings, &c., but not before.

Brother S. reminds us of the old proverb, “The legs of the lame are not equal,” for while he disputes our position, that the gospel is not preached where the Spirit does not attend the word, he asserts that the preaching of wicked men, and even grand imposters, who are destitute of the Spirit, is frequently attended with almighty power and yet he contends that man can do nothing only as God directs by bi Holy Spirit!

The simultaneous operation of the Holy Ghost in causing Peter to preach, and in pricking sinners in the heart on the day of pentecost, proves nothing in favor of the doctrine of means. It might be as plausibly argued that sinners being pricked in the heart was the means used to make Peter preach, as *vice versa*: seeing. as brother S. argues, these operations were simultaneous. For our own part we have no idea that their being pricked in the heart was being quickened hut it was evidence that the were alive, and being alive, by the quickening power of the Holy Ghost, was what made them sensitive to the preaching of Peter; but if Peter’s preaching was a means of giving life to the dead, or, as brother S. contends, if his

words were in themselves spirit and life, the whole multitude who heard the sound of Peter's voice would have been effected alike. They could hear Peter, or Paul, or even the Son of God himself preach, without being pricked in their hearts, until God gave them life. We know nothing about God's bringing good out of evil, only that Job says it cannot be done; or that no one can bring a clean thing out of an unclean; but that God overrules all events for his own glory, and causes the wrath and wickedness of men and devils to subserve his righteous purpose, as in the case of Joseph and his brethren, and the crucifixion of Christ, we have no doubt. It is a singular argument indeed, and one that we did not expect from brother S., that because God has spoken through his Son, that if he does not now speak to dead sinners through men, he has lost his immutability! Does brother S. not know that God wrought in Christ many miracles, such as healing the sick, raising the dead, and casting out devils? Will he say that if God does not continue to perform these miracles through the agency of men, he is changeable God? We know that at sundry times, and in divers places, God spake to the fathers by the prophets, and that in these last days he has spoken to us by the Son, whom he hath appointed heir of all things; but it really shocks us to hear a brother say, If God does not continue thus to speak, he is a mutable God! Moses and Elijah were seen by Peter and John on the mount, transfigured and enveloped in the cloud, out of which the audible voice of God the Father was heard, saying of Christ, "This is my beloved Son, in whom I am well pleased. Hear ye him." The law and the prophets were until John, but they have ceased to speak to our fathers. Christ, who is the end of the law for righteousness to every one that believes, has come; the government is now upon his shoulder, and his name is Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace. He is to have no successor as the personification of God in speaking unto men. God evidently gives his ministers ability to preach the preaching that he bids them; but there is a wide difference between his speaking and their speaking. He speaks the word, and it stands fast; he commands, and it is done. But we know of none of his preachers who have that power. When he says to the dead sinner, Live, the bands of death are loosed, and the portals of immortality are opened, and he that was dead comes forth.

Brother S. has reminded us that what God has joined, man is not at liberty to divide asunder; but let him be careful, and not unite in marriage parties where God has forbidden the bans. It would be a difficult matter for him to show that because God's ministers speak as the Spirit gives them utterance, that therefore the words of his ministers are spirit and life; that would illy comport with another part of the text, "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." Brother S's criticism on our remarks in reply to his perversion of the words, "He called you by our gospel," &c., is a failure, for we did not attempt an explanation of the text; we only showed that it could not apply as he had used it. Now, who were called by the apostle's gospel to obtain the glory of Christ, the living or the dead? Did Paul, or Peter, or James, or any other apostle call dead men to obtain the glory of the Head of the church? If so, when, where, and who? But in their preaching they thus addressed the saints: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." – Col. iii. 1. The glory which Christ has with the Father is what the gospel calls the risen with Christ to seek, and to obtain; but if the apostles ever called any who were not risen with Christ to seek or obtain that glory, the page on which the record is found is not in our bible.

Brother S. is not satisfied with our reply to the 17th item of his former letter, "Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else." – Isa. xlv. 22. We showed by the context, that this command was addressed unto the seed of Jacob, and not, as brother S. says, to every creature indiscriminately. Does brother S. know that the seed of Jacob, spiritually understood, means the elect of God? If he does not, we refer him to Romans ix. 11-13; and that the elect are to be gathered

in from the ends of the earth. If brother S. will prove that every creature without discrimination on the earth is called to look for salvation from God, we will prove by Rom. viii. 30, that whom he called, them he also justified. Their calling, no less than their justification and glory, is the immediate work of God. But brother S. used the quibble which is in the mouth of every arminian, "Many are called and few are chosen." We call this quibble, because it is garbled from a parable which our Lord spake upon a very different subject, and has no kind of allusion to the calling of sinners from death unto life. The nation of Israel had, in the sense of the marriage Supper, been bidden, but they were not the chosen people of God. Brother S. is evidently unwilling to be called an arminian; but his speech betrayeth him. There is scarcely an argument used by him in his two long communications that is not current among the most rotten kind of arminians. He says, "The proclamation of the gospel appears to be to all indiscriminately." And on the other hand, we affirm that no such thing appears, either from the gospel itself or from what he can establish by argument, and we hope he will just stick a pin in this place, and remember that there is a shadow of difference between us. If the proclamation of the gospel is indiscriminately to everybody, and brother S. says it is, if the above text from Isaiah means what it says, then everybody indiscriminately will be saved as sure as there is a God in heaven. For the gospel is a proclamation of complete salvation, of peace and pardon, of justification from all things from which we could not be justified by the law of Moses. It proclaims liberty to some captives, or to all captives; brother S. says to all the word of God says to the redeemed. The gospel proclaims the opening of the prison to them that are bound. Is it a general jail delivery, or is the prison Only opened to debtors whose obligations were canceled by the Son of God? "To everybody indiscriminately," says brother S. The gospel proclaims that God has blessed us with all spiritual blessings in heavenly places. Brother S. says this is indiscriminately to everybody. Paul says its application is only "according as he hath chosen us in him (Christ) before the foundation of the world," The gospel proclamation is, "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God." Now will even the worshipers of Means pretend to say that this proclamation is to everybody?

He says that these passages are not the only ones he could bring. We know it. We have been familiar with the whole catalogue of passages relied upon by the arminians for over turning the system of salvation by grace alone from our youth up, and could rattle them over, if occasion required, with as much ease as a new light engineer of a front bench revival. But how awfully must the scriptures be perverted, and the truth of our God turned into a lie, or made to testify the opposite of what they declare, in thus garbling and misapplying their testimony. With our remarks upon the commission to the apostles he is also dissatisfied; he still insists on the application of his *generalism*. According to his theory, which he thinks is more orthodox than ours, the apostles were to preach the gospel to everybody, teach everybody to observe all things whatsoever Christ had commanded the apostles; and they were commissioned to baptize everybody. But did the apostles so understand, or so practice? By no means. They preached the gospel among the Jews and Gentiles; and as many as were ordained to eternal life believed, and those that believed were baptized. This included every creature belonging to the new creation, and no more. But brother S. has the apostles preaching to the men of Nineveh, Sodom, and to the antediluvians; not to either the old nor to the new creation exclusively, but to all indiscriminately! And upon this point he thinks the subject turns. Well, we are willing to rest it here. If the gospel is an indiscriminate proclamation to everybody; if it proclaims peace, pardon, salvation and eternal life to everybody, we must confess ourself ignorant of its application altogether.

He thinks it devolves on us, or on some good brother, to tell what purpose God has in causing his gospel to be preached. So far as God has made known to us his design we are ready to announce it: First, "It shall be preached for a witness unto all nations." – Matt. xxiv. 14. Here we have one object

stated by our Redeemer. Another design to accomplish is “To feed the church of God, which he has purchased with his own blood.” – Acts xx. 28. But if there be any scriptural authority for saying that God designed the preaching of the gospel to be used as a means through which to quicken dead sinners, it belongs to the means party to produce it.

We were not a little surprised to hear even brother S. say that our denying that the display of Christ’s eternal power and Godhead either said or implied that he was in need of means or anything else to secure the great work of salvation, was equivalent, in his opinion, to denying every ordinance and institution of Christ, and saying that they were of no use. We can conceive of nothing short of mental derangement that could lead him thus to speak; but in evidence of his total aberration, he attempts to shame the firmament above, and commands the very heavens to blush! Blush at what? Why, that it should overspread a person who denies that Christ needs means, or needs anything else, to secure the great work of salvation. We leave our readers to judge whether the blush does not belong somewhere else.

To the question whether anybody ever knew of a whole family’s being born at once, we answer, we have heard of a nation’s being born in a day, but we cannot perceive what connection this question has with the subject under consideration. His allusion to the blowing of rams’ horns around Jericho, so far from being the means of throwing down the walls, that brother S. more than half yields that point, and does not know that it caused the walls to fall. Neither do we; so we will let that argument pass for all that it may be worth.

We did not say that eating, drinking and breathing were not essential to the perpetuation of human life, but that they were not the means of our living; that is, they never produced life in a dead carcass; and as brother S. has tasked us with an experiment, we will requite his kindness by proposing to him the experiment on a dead body; let him stuff it with as much wholesome food as he can get down, and see if it will produce life, and if he fails in this experiment, let him give up the point, and own that eating, &c., are not the means of producing life. A quickened soul lives by faith upon the Son of God; but their so living was not the cause of, or means whereby they were made alive. We shall not attempt an explanation of Paul’s meaning, where he said that he rejoiced that Christ was preached, notwithstanding some preached of envy, &c., thinking to add affliction to Paul’s bonds. But to brother S’s conclusion that God’s Holy Spirit was, or is administered through the agency of ungodly men, we enter our unqualified Protest. Truly such a version of Paul’s views does not very well comport with brother B’s views, nor the views of any other person with whom we have ever had correspondence, except brother S. As to the experience of the thousands to whom brother S. alludes, if in harmony with that sentiment, we could not regard them as gospel experiences. Any spirit communicated to them through the envious preaching of ungodly men cannot be the Spirit of Christ.

He does not know why, in alluding to Ezekiel’s vision, we skipped over the first ten verses. Did he suppose it was necessary that we should comment on every verse in the bible? But he says he thinks it is most clear to every common sense reader that God wrought through, or by the prophet Ezekiel, to the quickening and making alive those dry bones. Well, if so, we are not a common sense reader; for we did not know that there were any dry bones quickened, and much less did we imagine that God quickened any by or through Ezekiel. We understand the whole to be a vision which the prophet saw, and that in the vision God caused the bone to come to his bone, and the breath, not of Ezekiel, but of God to enter them. And God interpreted the vision to Ezekiel very differently from the manner in which brother S. has to us. “Then he said unto me, Son of man, these bones are the whole house of Israel,” not everybody indiscriminately. “Therefore prophesy and say unto them, Thus saith the Lord God, Behold,

O my people, I will open your graves,” not by or through Ezekiel’s digging, “and cause you to come up out of your graves,” &c. “And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.” And we ask if there ever was an instance where God has opened the grave of a poor dead sinner, brought him out of his grave, and put his spirit in him, and that quickened sinner did not know that it was the Lord, and not Ezekiel, that had spoken and performed it?

But after all that has been said, brother S. hinges the whole “jet” of the subject on the question, “Is it, or is it not, clearly revealed in God’s word that God makes use of his gracious provisions, or instrumentalities (not men) in the awakening of dead sinners “ If he means by gracious provisions, what he has been contending for, instrumentalities or means, there is nothing of the kind clearly stated in the scriptures; for in the quickening of the dead, there are neither means nor instrumentalities used; but if he means what God has provided, namely, life in Christ, election, predestination, calling, &c., which were provided graciously, none will deny that these provisions take effect when God communicates life to the soul; but that these are used as instruments, or as means of quickening the dead, is denied. His version of our admission is calculated to give a wrong impression; because we allow that the Spirit can and undoubtedly does sometimes quicken sinners, simultaneously with the preaching; he says that we allow that the word preached, and the Spirit and power are simultaneous, as though we had admitted that it were always so, or more frequently so, than otherwise, which was not our intention. We hold that it can neither facilitate nor retard the work of the Holy Ghost. In his contrast between his views and those of arminians, he comes, in many points, upon the anti-means ground, and, as above, excludes men and means from all power; but still he contends that God exerts his power in the work of regeneration by or through men and means. So bewitching is this means doctrine that those infected can frequently contradict their own words without being aware of it. The very same arguments and quibbles generally used by arminians are used by brother S. in attempting to sustain his darling bantling, Means, and all that he has admitted of the opposite doctrine, or nearly all, has also been admitted by John Wesley and other famous arminians. He demands, If the saints are fed through the preachers, or by the preaching of the gospel, why not quickened and made alive through them? Strange confusion of language! If a shepherd can feed sheep why can he not make sheep? God has given us natural life through Adam, and life coming to us, by or through him, makes us his children; and if God gives spiritual life through his preachers, the medium through which we receive it must constitute us the children of the preachers; not of God. When children are born, no nurse who may be employed to feed them can change their relationship as children; but if God’s children are quickened through an intervening agent, then is there an intermediate father between them and God, which must effect, if not destroy, their heirship. But he asserts that it is just as reasonable and scriptural that they should be made alive by or through preachers, as to be fed, after being made alive, by the preaching of the word.

This wild assertion is followed by a chapter on charity; but, although charity may cover a multitude of sins, it can not reconcile this absurdity with the truth of God, nor have we a charity cloak sufficiently broad to wrap it up.

In our former position, which brother S. seems inclined to controvert, we assert that the church of Christ is *a unit*, and we are sustained by Cant. vi. 9, Eph. 11, 1622, and iv. 4, with as many other scriptural declarations as he will be able to dispose of conveniently. He allows there may be in some churches those who agree in all the essential fundamental doctrines of the gospel; but will he tell us what doctrine of Christ is more fundamental, or of more vital importance in the economy of salvation, than that which asserts that life and salvation is of the Lord alone? Truly, we believe that all must come

up to the scribe, and, as far as we are enabled, we shall hew to the line, and let the chips fly. He admits that Paul did contend that “Salvation is of grace, and not of works.” This is the very point at which we are now at issue. We contend that salvation is wholly of God; and he is laboring to wedge in the rotten arminian notion of means. He says, “Paul did not contend about means.” True, for that heresy was known in Paul’s day by other names. None more boldly contended that the quickening of the dead was exclusively the work of God than Paul. The charge that he used means for quickening the dead cannot be proved; and the foundation which Paul, as a wise master builder, laid is the same that brother S. and all his means fraternity are laboring to overthrow.

VOLUME FIFTEEN INTRODUCTORY.

NEW VERNON, N. Y., January 1, 1847.

WISHING a Happy New Year to all our readers, we present them with the first number of our fifteenth volume, and with it we tender our grateful thanks to those kind patrons whose subscriptions and communications have enabled us thus far to sustain the publication. With deep humility we would acknowledge our obligations to God for his supporting mercy and grace, not only in enabling us to survive the toils, oppositions and difficulties which we have been called to encounter, but for giving us favor in the hearts of a goodly number of our brethren scattered throughout the states and territories of this vast republic. “Whatever we may suffer from the enemies of our common Lord, it is truly consoling to enjoy the fellowship and kind approval of those who are, above all others, dear to us. It is true, we have during the past year experienced some stormy winds and tempestuous seas, which have occasioned to us, and to many of our readers, much grief and sorrow. Inured as the old School Baptists are to the hardships of war, they would not complain of war vigorously prosecuted against the open enemies of the kingdom; but when there is strife and contention within the borders of Zion, they are dismayed. If we bite and devour one another, we are admonished to beware lest we be consumed one of another. It is true there may be occasion for a justifiable war, even within the bounds of the brotherhood of Old School Baptists. Error is not to be winked at because held by brethren. One error in the church is more to be dreaded by christians, than all that are held by anti-christ. But we conclude that the mode of warfare is more productive of disorder in our ranks than war abstractly considered. If our brethren could direct their warfare against error without as sailing each other, and avoid all personal reflections, our warfare could not fail to be profitable to all the readers of the SIGNS. But it has been too frequently the case when a brother has discovered what he has considered error in the communications of another, that in pointing it out he has betrayed an unkind feeling, or impugned the motive of the brother supposed to hold the error. This course, so far from convincing or reclaiming the erring delinquent, has generally aroused, a corresponding feeling on the part of the implicated brother, and with but little aid from the old adversary, every man’s sword is employed against his fellow. Another difficulty grows out of an unwarrantable sensitiveness on the part of those whose positions are questioned. They cannot feel satisfied to have their positions critically reviewed; or they at least do not feel prepared to take it kindly in any one to point out what is thought to be incorrect.

For all these evils we believe there is a remedy. Avoid fulsome flattery on the one hand, and unfeeling animadversion on the other; write as kindly, feelingly and affectionately in exposing error, as when approving the sentiments of brethren. Kind expressions will find a ready response, but hard, censorious, unfriendly expressions are calculated to greatly injure the usefulness of the SIGNS. Our object in alluding to the past is not to attach blame to any, but rather to admonish all who may favor us with communications for the future.

We have not the vanity to suppose that there has been nothing reprehensible in our own course, in conducting the past volumes of the SIGNS, but we must plead that we have discharged our duty, according to our limited ability, with an ardent desire to make the paper useful and edifying to its readers.

REFLECTIONS ON THE NEW YEAR.

NEW VERNON, N. Y., January 1, 1847.

IT becomes us to acknowledge with grateful hearts the goodness and mercy of our God, who has manifested his kind regard for us in sparing our lives and permitting us to enter upon this new year under circumstances of comfort and prosperity. In common with our fellow-men, and especially with those of our highly favored America, we have great reason to acknowledge the goodness of God in granting us so many temporal blessings. The earth has unbosomed to our use her wonted treasures; a fruitful season and an abundant harvest has met the returning necessities of men and beasts. Seed time and harvest have followed in their accustomed succession; and so far as outward circumstances are considered, we are as near an earthly paradisiacal state as in our present sinful state we may ever expect to approach. We have reason indeed for humiliation and abasement in the conviction that so strong a propensity exists among us to abuse and pervert the blessings so abundantly granted us. To the antediluvians was given every green herb, they were restricted to subsist upon the vegetable production of the earth, to which the animal creation was added in the days of Noah, after the flood. And the children of Israel were also restricted to certain kinds of food; but now, under the gospel dispensation, none of the creatures of God are to be refused by christians; but all are to be received with thanksgiving, being appropriated by the word of God and prayer. No pledges of total abstinence from any of the things which God has created is required; but we are bound by our love to God, and allegiance to Christ, to use all things without abusing them, or abusing ourselves in the use of them. And it should not be forgotten that they are to be received with thanksgiving.

While gratitude and praise to God are due from us for all the temporal mercies which fall to our lot; for food and raiment; for homes and friends; for civil, social, and religious liberty; above all, it becomes the children of God to praise and adore the great Author of salvation, for the gift of his dear Son, and for all new covenant blessings, so richly bestowed through him, and for the evidence we enjoy that he has included us in the company of his redeemed family. If, during the last year we have not witnessed unusual in-gatherings of redeemed sinners, nor special outpourings of the Holy Spirit in reviving the churches, we have great cause for gratitude for the preserving faithfulness of our God in supporting his

people in their hours of temptation and trial. We have witnessed the truth and faithfulness of our God in the fulfillment of his promises. He has not left nor forsaken his church. In passing through the fire it has not been suffered to kindle upon her; like the bush which Moses saw, she is not consumed, but out of the fire God has caused his glorious voice to be heard, proclaiming himself the God of Abraham, Isaac, and Jacob, and, as the angel of presence in form like unto the Son of God was seen in the midst of the burning furnace with the Hebrew children, making them equal to the trial, so has he manifested himself in the midst of his poor and afflicted children, and suffered all the fire and rage of the prince of darkness only to burn off some of the cords of error and manacles of tradition, whereby they had been bound by the servant of Nebuchadnezzar, the king of Babylon. In how many instances this has been illustrated among the children of the captivity within the past year cannot be written with certainty. But many there are who can witness that they had been held in Babylonish captivity, having been led away from the order and simplicity of the gospel by the seducing charms of New Schoolism; and by the revelation of God to them in the midst of the burning bush, or fiery furnace, they have realized his delivering power and grace. The fiery trials through which they have passed have burned off their manacles, and proclaimed to them the God of the patriarchs, without singeing a hair of their heads.

JOSEPH, A TYPE OF CHRIST.

NEW VERNON, N. Y., Jan. 15, 1847.

“Was Joseph, the son of Jacob, a type of Christ? If so, in what respects?”

THOMAS GUICE.

WE have regarded Joseph as a type of Christ in the following particulars, viz:

1st. As the first-born of Jacob by his beloved Rachel. Leah, with her defective visage and weak eyes, was a suitable figure of the old covenant Israel, which the law required should be first recognized in her marriage covenant relation to God. With all her tinkling ornaments, worldly sanctuary and carnal ordinances, the Jewish church could not, even with nitre and much soap, or with all the blood of bulls and goats which constantly streamed from her altars, wash out the blemishes and defects of her ugly countenance, nor assume the lovely visage of the beautiful Rachel. All false prophets and idol gods, which had labored to improve her dull and listless eyes, had failed to so improve her sight as to enable her to see the kingdom of God, or to discern the things of the Spirit of God. She could not discern the signs of the times, nor did she know the things which belonged to her peace. She knew not the Son of God, nor could she see any comeliness or beauty in him that she could love or admire. True she was prolific, and increased the number of Jacob's fleshly family, and prided herself as much in this as do her workmongrel connections at the present time.

Rachel who was well-favored and beautiful, presents a clear and brilliant figure of the gospel church under the new covenant dispensation. Her eyes were like doves' eyes within her locks, and with one of them she delighted the heart of her Beloved. See Cant. iv. 1, 9. Kings and prophets desired to see the things which she sees, and were not able. She is the perfection of beauty, and her God will behold no spot or defect in her. As Lear represented the carnal race of Israel, so Rachel represents the spiritual

church, and Christ is her firstborn. First Begotten from the dead; for, although she had long been derided for her barrenness, at length, Unto her a child is born; unto her a Son is given; and the government is on his shoulder, and his name is Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

2d. Joseph was not born until the fourteen years of legal obligation between Jacob and Laban were accomplished; so the law and prophets were until John, in whose days the advent of Christ occurred. And in reference to the canceling of all the demands of law and justice, and abolition of the hand writing of ordinances, they were accomplished when Christ died and nailed them to the cross. But in the espousal of the gospel church, or anti-typical Rachel, Christ in his resurrection became the first fruits of them that slept, and the first born among many brethren. In his being made of a woman, and born of the virgin, he came to “his own,” nationally; but in his resurrection from the dead he was born unto Rachel, or the Jerusalem which is above, not under the law; she is free. And she is also the mother of Benjamin, or of all who are, as Isaac was, children of the promise.

3d. In being despised and rejected by his brethren, Joseph was a type of Christ. Joseph came to his brethren, as sent by his father, to see how they fared, and they received him not as the messenger of their father, but conspired to take away his life. So Christ came to his own, and his own received him not; they conspired to slay him, and did with wicked hands crucify and slay him. Joseph’s brethren passed sentence upon him, and consigned him to the pit; the Jews passed sentence on Christ and consigned him to the tomb, from whence he arose, as Joseph was also raised from the pit.

4th. Joseph, in being sold to a company of Ishmaelitic stock-jobbers by his brethren, may well illustrate the merchandise which Judaizing teachers, legal work-mongers and others, are carrying on in converting sinners for money, qualifying them to preach for money, and delivering Christ, or eternal life nominally to Ishmaelites to peddle out in Egypt, or the house of bondage, for fat salaries. There being as many Ishmaelitic merchantmen now engaged in religious speculation as formerly; and they are now laboring as hard as then to get Christ in his word, in his children, and in his work, to a lucrative market. If they can purchase him, or a polite education for the ministry, for thirty pieces of silver, they can exchange their stock in Sodom and Egypt at advance to suit their covetous desires.

5th. Joseph’s history in the house of Potiphar is not without its counterpart among religious merchantmen; Potiphar’s wife did not think much of such restrictions as election, predestination, special union or relationship; a stolen embrace was equally valuable in her judgment, and like thousands in the present age, who are endeavoring to storm heaven, determined to have Christ; caring not whether their relationship to Potiphar or Moses is dissolved or not, or whether the demands of the law are canceled, or they dead to the law as a husband or not, conclude that their physical power shall supply what they lack in fascinating attractions, and they lay hold violently on the garments or external show of christianity, and when they find that it is not possible to bring the religion of heaven to their terms, they will raise the shout of persecution, and madly strive to destroy that grace, which they cannot enjoy. How many thousand Potiphar’s wives there are, and have ever been since the coming of Christ, who seek to be christians in an unlawful way. Many of them came to John’s baptism and were rejected, others desired to take Christ by force and make him king. Some have confidently affirmed that it is a matter of indifference with our spiritual Joseph who becomes his bride, or whether they have living husbands or not; if they will love him he will love them; if they will choose him, and lay hold of his garment with a determination not to let go, an exchange of souls is offered if such are not successful. And are they not somewhat akin to Potiphar’s lady, who hold that the church is under the law as a rule of life – those who hold that the old Abrahamic covenant is still in force, that baptism

supplies the place of circumcision, and the first day of the week the place of the seventh day Sabbath which God enjoined on national Israel to be observed throughout their generations?

6. The object which God had in sending Joseph to Egypt to lay up corn, and to provide for the famine, and for the salvation of his father's house, is emblematic of the purpose of grace developed in the coming of Christ under the law his Mediatorial work, and the provisions by him made foil the deliverance of his church from wrath, famine and death. In the case of Joseph's persecutions, effected by the wicked hands and more wicked hearts of his brethren, they meant it for evil, but God designed it for good, and caused it to result in good to the house of Jacob, according to his purpose; so Christ, being delivered up by the determinate counsel and foreknowledge of God, his brethren (nationally) with wicked hands did crucify and slay him. Nevertheless through death he destroyed death, and in his resurrection he brought immortality to light.

7. The name which was given him by the king, Zaphnathpaaneah, which signifies one who discovers hidden things, or a revealer of secrets, certainly expressed something of the figurative connection between him and Christ.

8. The necessity laid on Jacob's house to go to Joseph for bread, when it was not possible to obtain it from any other quarter, shows, in the figure, how God brings a famine on all the spiritual Israelites when quickened, and they can find life and salvation no where else.

9. The money and presents which they carried with them with which to obtain favor and buy corn, came back in their sacks' mouths, as when a quickened soul takes with him all the treasures of repentance, grief, confession, supplication, humility and such other commodities as he has, he finds they will not buy corn, nor procure favor with Christ, but all is sent back in the mouth of the sack.

10. The experience of every child of God will show that the manner in which Joseph received and treated his brethren, when from their necessities they were compelled to apply to him for sustenance, agrees well with what they realized when they were convinced that there was salvation for them in no other than Christ. Like Jacob's sons, they only knew Jesus as a sovereign, who was able to save, but on whom they had no claim; they knew him not as a brother, a friend, or as one nearly allied in relationship. From dire necessity they came trembling before him, supposing that he was as ignorant of them as they were of him; but he knew them well, and turned aside to conceal from them his emotion; and while his heart was moved in tenderness towards them, he spake to them roughly. He concealed himself from them as their brother, savior and friend, until they were sufficiently humbled, until the remembrance of all their wickedness stared them in the face; and at the moment when they looked for retributive justice for their sins, Joseph stood before them in all the tender affection of a brother, and said, "I am Joseph, your brother!" and gave them convincing evidence of the truth of his words, and assured them that God had sent him to save them. If in all this the christian can find nothing illustrative of the manner in which Jesus was made known to him, we shall have occasion to confess that we have erred.

11. Joseph's sons, Manasseh and Ephraim, who inherited the patriarchal distinction of Joseph, were blessed of Jacob in a very peculiar manner: the younger receiving the greater blessing, and thus figuratively showing that the portion of Christ's seed which were eldest, or the people of God under the Old Testament dispensation, were not blessed with the gospel privileges which distinguish the church under the gospel dispensation. In this also we think Joseph was a figure of Christ.

12. As Joseph dying in Egypt gave directions for the removal of his body to the promised land, and certain prediction that God would visit his brethren and bring them up out of Egypt, so Christ, who was

crucified in the spiritual Sodom and Egypt, made provision for the deliverance of all his mystical body, the church, for whose sake he had sojourned in Egypt, which is the bone of his bones, and the flesh of his flesh; and gave abundant assurance that God would surely visit his spiritual Israel, and in due time bring them into the experimental inheritance of the privileges of the gospel, so that not a hoof should be left in the land of bondage.

We have noticed several particulars in which it has appeared to us that Joseph was a type of our Redeemer; if our views, are satisfactory to brother Guice, he is welcome to them; and if they are not satisfactory, we have no disposition to enforce them.

NEW SCHOOL DOCTRINE.

NEW VERNON, N. Y., February 1, 1847.

It is some time since we have treated our readers to an exhibition of the progressive corruption of the New School Baptists. Now, lest our New School neighbors should charge us with neglect, and our readers should forget that there is a difference between truth and error, we have selected the three following articles from the “Cross and Journal,” of Columbus, O., of December 4th 1846.:

“ADVICE TO NEWLY ORDAINED CLERGYMEN.

“Make up your minds deliberately, if you mean to be faithful, to lead a life wherein hardy and venturesome faith will be daily tested by calls to unflinching self-denial. Your one work is to win souls to Christ; not to produce a certain general decency and amendment in the face of society around you, but as God’s instrument, and through the power of Christ’s name, to work in living souls the mighty marvel of their true conversion. How painful soever be the thoughts which it excites, never lose sight of this truth, that your ministry has failed as to every soul entrusted to you who is not under it converted to the Lord, or built up in his holy faith. And such a work must be full of toil and self-denial. The strong man armed will not allow you to spoil his house, and be free the while from molestation. And he is ever ready with his assaults and craft; unless you slumber he will not seem to sleep. Reckon, then, first on opposition. And then secondly, remember that in all this you will have a real work to do. Let this thought be always with you. Go out to visit in your parish, not because you ought to spend so much time in visiting you people, but because they have souls, and have committed to you (feeble as you are) the task of saving them, in Christ’s strength, from everlasting burnings. Be real with them, strike as one that would make a dent upon their shield of hardness, yea, and smite through it to their heart of hearts. When you preach be real. Set your people before you in their numbers, their wants, their dangers, their capacities; choose a subject, not to show yourself off, but to benefit them; and then speak straight to them, as you would beg your life, or counsel your son, or call your dearest friend from a burning house, in plain, strong, earnest words. Let your sermon be your own, made up of truths learned on your knees from your bible, in self-examination, amongst your people. And to make them such as this, spare no pains or trouble. Deal much in the great truths which the blessed God has taught us of himself; beware of always tarrying amongst the graves and corruption of our

fallen, tempted state, but rise up to God and Christ and the Holy Ghost, and bear your flock with you there. To lead them for themselves indeed through the Spirit, to believe in the person of the Eternal Son, and so to stand before the Father, accepted in the Beloved, this is life eternal.

“REV. S. WILBERFORCE.”

“TO A MOTHER.

“You have a child on your knee. Listen a moment. Do you know what that child is? It is an immortal being, destined to live forever! It is destined to be happy or miserable! You, the mother; you, who gave it birth, will be the instrument, in the hands of God, of good or ill to its soul. Its character is yet undecided, its destiny is placed in your hands. What shall it be? That child may be a liar; you can prevent it. It may be a thief; you can prevent it. It may be a murderer; you can prevent it. It may descend into the grave with only an evil memory behind and dread before; you can prevent it. Yes, you, the mother can prevent all these things. Will you, or will you not? Look at the innocent! Tell me again, will you save it? Will you watch over it? Will you teach it? Warn it? Discipline it? Subdue it? Pray for it? Or will you, in the vain search of pleasure, or in the gaiety of fashion or of folly, or in the chase of some other bubble even in household cares, neglect the soul of your child, and leave the little immortal to take wing alone, exposed to evil, to temptation and everlasting ruin? Look again at the infant! Place your hand on its little heart. Shall that heart be deserted by its mother, to beat, perchance, in sorrow, disappointment, wretchedness and despair? Place your hand on its side, and feel that heart beat. How the blood is thrown through its little veins! Think of it; that heart, in its vigor now, is the emblem of a spirit whose ceaseless pulsations will be those of sorrow or joy forever. Go on and count off a century. In some place that spirit will be beating. You may change to meet it. Beats it then in sorrow! Oh, mother, I would not for the world suffer the agony you will feel, when you find your child ruined, desolated, destroyed, a wretch, and its spirit beating with a life that cannot cease!”

“JOY IN HEAVEN.

“My children, if you like to do good, to make the poor happy, and to comfort the afflicted; if you like to receive their warm thanks and blessings, and to see the tear of affection and thankfulness stand in their eye; then you love to help the missionary society. The blessing of them that are ready to perish comes upon the head of every little boy and girl who helps to send the gospel to the heathen. You cannot hear their thanks now; but if you meet them in heaven, they will thank you there. Mr. Scott, of Demarara, says that he once visited a very excellent negro woman on her dying bed. He took leave of her as though he never expected to see her more in this world. Just as he turned away, she made signs of wishing to say something else. He drew near her bed side, when, with her dying breath, she made the inquiry, ‘Whom shall I see in heaven?’ He replied, ‘Jesus, for he appears in the midst of the throne as a Lamb that has been slain.’ ‘Yes, yes; but who else shall I see?’ Mr. Scott replied, ‘All the good people of former ages are now in heaven; you will meet them.’ But, as if not yet satisfied, she said, ‘Shall I see any of the missionary society?’ meaning the friends and supporters of the society. Mr. Scott said, ‘Do you wish to see them?’ ‘Oh! yes, yes, Massa, and say ‘Thank you for the gospel.’ Dear young readers! How will you feel in heaven, when happy ransomed souls come near and say, ‘Thank you, thank you for the gospel; you sent the gospel to me!’ With a heart full of more love and joy than the heart can hold here, you will tune your harp afresh, and burst forth into a louder song; and the song will be, ‘Not unto us, O Lord, not unto us, but unto thy name give glory.’ – *Miss. Rep.*”

The three articles copied above from the “Cross and Journal,” afford incontestable evidence of the fearful apostasy of the New School Baptist, from whose organ these articles are copied, and of the truth of divine revelation, that “evil men and seducers shall wax worse and worse, deceiving and being deceived.” The people who publish, patronize, and love to read and encourage their children and neighbors to read such sentiments as these extracts contain, claim to be Baptists, and think us unkind and destitute of charity because we cannot recognize them as Baptist of the primitive or apostolic order. They profess to hold the doctrine of predestination, election, and special and efficacious work of the Holy Ghost in quickening and regenerating the children of God. They also profess to hold that men in a state of nature are dead in trespasses and sin; and that salvation is of God, “not of works, lest any man should boast,” and from these distinguishing sentiments of the primitive saints they declare that they have never swerved.

It is humiliating to the feelings of sensitive Baptists to see such doctrines as the New School seem to glory in, palmed on the world under the sanction of those who have usurped their name. Our object in calling attention to the corruption and blasphemy of their doctrines is not to raise against them a spirit of persecution, but of pity. As citizens of our great and mighty Republic, we would not abridge their privileges to think, decide, and act for themselves in matters of religion, and the same rights which we would award to them we would also grant to Roman Catholics and Mormons, and all other denominations of professed worshipers, so long as their free enjoyment of such rights as citizens shall not invade or infringe the equal rights of all other citizens of our country. We do not say, however, that in holding such sentiments as they publish, and yet claiming our name, they do us no injustice, or that they do not invade our rights; but our God will judge them.

Who will undertake the task to reconcile the doctrines contained in these three articles, with the confession of faith to which they have set their hands?

We will not weary our readers with a lengthy examination of the doctrinal corruption of these extracts; such a service is not called for, as we have none among the Old School Baptists, not even babes in Christ, that cannot readily detect the heresy which is so glaringly displayed. A few of the more prominent outrages upon the Spirit of truth we will notice.

First, The “advise to ordained clergymen.” This description of bloated humanity did not exist among the Baptists in the apostolic age, and in subsequent centuries it was originated and held for ages exclusively in the church of Rome. The daughters of the Romish “beast” found it convenient to dignify their preachers by such titles as Reverends, Clergy, Doctors of Divinity, &c., and to degrade their members as laymen; but this aristocratic distinction has never, until comparatively modern times, found its way among professed Baptists, and never into the church of God, for no unclean thing can enter there. But the New School Baptists claim now to have clergymen, and we know not but their claim is as valid as that of any other branch of modern anti-christ. Their work, as set forth in the article of “advice,” is “To win souls for Christ.” they have not to feed the flock of God; for the sheep know not the voice of strangers. Not to preach Christ and him crucified; to the Jews a stumbling block, and to the Greeks foolishness; for they are unacquainted themselves with that kind of preaching, and they are of the number of those who themselves stumble at the word, being disobedient, whereunto also they were appointed. They are not to regard the word or Spirit of God as their oracle, but receive advice from the wise men of this world. Instead of preaching as did the apostles, that there is salvation in none but Christ, New School clergymen are to assume that every soul in their respective parishes is committed to them to save, “in Christ’s strength from everlasting burnings.” This they are themselves to believe, and this they are to try to make their parishioners believe, and they are advised to act upon this

principle. If this task is committed to clergymen, we demand by whom was it committed, and when, and where? But enough of this.

Second, The address “To a Mother.” With one breath the young clergyman is represented as having the task of saving every soul in his parish; the work committed to him exclusively, to convert them, to save them, and finally to “rise up to God, and Christ, and the Holy Ghost, and bear their flocks with them.” To convert and save them, and finally take them to heaven, is in the first lesson made exclusively the task of the clergyman, and in the next breath the same work is tasked upon the mother of every child. Now this is a riddle which would require the erudition of a college-bred clergyman to unravel, how the clergyman can be exclusively the savior of every soul in his parish, and yet that every mother is required to save her own children! “O consistency,” &c. Now, if the mother can prevent her child from being a liar, a thief, and a murderer, and from going to its grave with only an evil memory behind, and dread before; if the destiny of every soul is placed in the hands of mothers, what has Christ, or his blood, or his righteousness, or the Holy Spirit’s quickening work to do with salvation of men? Can we possibly believe such doctrine without rejecting the whole testimony of the scriptures? Can we so reject the testimony of the scriptures without becoming infidels? If not, are not all who teach such doctrine, whether New School Baptists or others, infidels? We leave our readers to form their own conclusions.

Third. The third article shows what kind of a heaven the arminians are looking for. According to their description of it, it is a place where little boys and girls are to receive “thank you” for the pennies they have given to missionaries! This, reader, is New School Baptist doctrine. The poor black woman, with all the religion that the missionary Scott could give her, and all the penny-worths of gospel that little boys and girls had sent her, could not die in peace, anticipating only the pleasure of seeing Jesus there, exalted upon the throne, and meeting the innumerable company of all his redeemed there, the missionary bears witness that she seemed to be “not yet satisfied.” She could not die in peace until assured by her false guide that she could meet in heaven the greater object of her solicitude and of her gratitude, and have an opportunity to bestow her thanksgiving on those whom she was taught to believe were more justly entitled to it than Christ. If such be the heaven anticipated by arminians, missionaries, and New School Baptists, how thankful ought all christian people to be that God has laid up in store for them a better inheritance; that while the poor deceived Ethiopian converts to missionism expect to be employed in looking up the boys and girls who gave them the gospel by the penny-worths, they shall be employed in immortal anthems of praise unto God and the Lamb for ever and ever. And then shall they be satisfied, and completely satisfied, when they awake with his likeness.

Little boys and girls may be induced to tease their parents for pennies to lavish upon the insatiable avarice of greedy missionaries, but that the joys of heaven are to be measured out by the penny-worths, and heathen converts there employed in thanking such saviors for the gospel, out-Rome Rome itself.

ISAIAH LXVI. 7-9.

NEW VERNON, N. Y., February 1, 1847.

In offering a few remarks in reply to the queries of brother Hammond stated in his letter, we shall confine our remarks principally to the particular points on which he desired our views, viz:

1. What does Zion, as spoken of Isaiah lxvi. 7-9, mean?
2. If Zion is the church, who are her children?

Zion is a name which literally signifies, *a monument, raised up, &c.* It is the name of the loftiest mountain on which the city of Jerusalem was built, and on which the citadel of the Jebusites stood when David took possession of it and transferred his court from Hebron to it, by which it came to be called the city of David, and probably from his having deposited the ark there, it was called the holy hill. It is on the south side of the city of Jerusalem, rising about 400 feet from the valley of Hinnom.

This name is very frequently in the scriptures applied to the church of God, both in the Old and New Testaments. The suitableness and beauty of this appellation to the church of God, will appear from the following considerations:

1. The church is truly a monument of the goodness, mercy, love and grace of God.
2. The church has been raised from sin, condemnation, wrath, and death, by the atonement of our Lord Jesus Christ; and being “risen with Christ, she is made to partake of those things which are above, where Christ sitteth on the right hand of God.” – Col. iii. 1.
- 3d. As the city of David, (David being an eminent type of Christ) Zion is well calculated to represent the city of our God, which he has set upon a hill, where her light cannot be hid.
- 4th. Zion was the seat of the government of national Israel, and as such, typical of the church of Christ, in which the spiritual throne of our anti-typical David is located.
- 5th. The strong and invincible walls and towers of Zion may illustrate the invulnerable walls of salvation with which God has inclosed his church.
- 6th. All that was prefigured by the ark, the mercy seat, the cherubim, &c., is found in the church. From these, among other considerations, the church as a city is very appropriately called Zion, or Sion, and in this sense we understand the appellation to be used in the text.

2. “If Zion is the church, who are her children?” There may be more difficulty involved in this interrogative than one would suppose. It would seem that the exposition given by Paul, Gal. iv. 27,28 and 31, ought to settle this point to the perfect satisfaction of all who are willing to abide by the decisions of the scriptures; and perhaps it is, but we know that many of the “wise and prudent” of the present age contend zealously that Ishmael and all the creatures of means produced by illicit affinity with the daughters of Moab, Ashdod, Ammon, &c., (see Ezra ix. 1, and Nehemiah xiii. 23-30,) are the legitimate offspring of the free woman. It would be very hard to satisfy arminians that God has ordained that the bond woman and all the children of means shall be cast out of Abraham’s house, and that none but such as are Christ’s are Abraham’s seed and heirs according to promise. It is true, Ishmael was spoken of as Abraham’s son by a bond maid; but God did not regard him as a son, when said to Abraham, “Take now thy son, *thine only son* Isaac, whom thou lovest,” &c. – Gen. xxii. 2. Almost if not all the religious sects which claim to be the church of God, have supplied themselves with numerous handmaids in the form of societies, by which they expect to raise up children to Abraham, and they seem as confident that God will own them as the seed which he had promised to Abraham, as Sarah and Hagar were that Ishmael was the son which God had promised to Sarah; and as the even were that Matthias was the man whom God had chosen to complete the number of the apostles; but their disappointment will be equally great when the word of the Lord shall be executed and the bond-woman and her brood of illegitimates cast out.

Brother Hammond will understand that the names Church, Kingdom, City, Flock, Zion, &c., are used as nouns of multitude, and are applied to the church collectively; that none of these names are applied to the saints individually. And while the church as a whole body is regarded as the bride, the Lamb's wife, all the individual members belonging to her are known in the relationship of children. Her Maker is her Husband; the Lord of Hosts is his name. He has promised to bring her sons from afar and her daughters from the ends of the earth, and to raise up the sons of Zion against the sons of Greece, and to make her as the sword of a mighty man. Hence we conclude that all the children of the promise, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, are, as Isaac was, the children of promise; and Sarah, the free woman, which in Paul's allegory is Jerusalem which is above, which is free, is the mother of them all; and as Zion was the highest elevation of Jerusalem, so it must denote Jerusalem which is above, instead of that Jerusalem which answered to Mount Sinai, and which is in bondage with her children.

THE DUTY OF THE CHURCH.

NEW VERNON, N. Y., February 1, 1847.

DOCTOR N. Kendrick, of Hamilton Literary and Theological College, says in a late number of the *New York Recorder*, that, "The last command of the Savior makes it the duty of his church to publish the gospel among all nations." Will the Doctor inform us through the same organ, or any other which may suit him better, when this last command was issued, and the precise words in which it was expressed?

As Old School Baptists we have very little claim on the Doctor, and we would not trouble him on a matter of minor importance; but if the Savior has given such a command as the Doctor represents, it is highly important that the church should be put in possession of the fact at the Doctor's earliest leisure.

We find no such command in the New Testament, nor were we aware that he had given any of the kind since his ascension to glory. Besides we think it must be new to the Doctor himself, for some ten years ago the Doctor called on us and stated that he was on a tour through the southern tier of counties of this State, soliciting aid for the New York Baptist Education Society, &c. We assured him that the people would show from the scriptures any direct authority for Education Societies for preparing young men for the ministry, we would become responsible for \$500 to go to that purpose. At that time the Doctor could find no such command. The Doctor will please inform us of the date of this "last command," and whether the new order or command is to supercede the old command in which Christ gave the commission to the apostle to "Go and teach all nations," &c?

Without designing any offence, we are unable to rely upon his assertion, for we know that no such command could be given to the church, without a radical revolution of that order which was established more than eighteen hundred years ago. Then instead of commanding the church to publish his gospel, he called whomsoever he would, and commanded them to go and preach his gospel, and at the same time commanded the saints, and thereby made it the duty and privilege of the church to "pray the Lord of the harvest to send forth laborers into his harvest." Moreover he has given gifts unto men; he has

given “some prophets, some apostles, and some pastors and teachers,” &c. And the very last command which he gave before his ascension to glory was given to his eleven apostles in these words: “But tarry ye in the city of Jerusalem until ye be endued with power from on high.” – Luke xxiv. 49. Can it be possible that the learned Doctor finds the duty of which he speaks in this command? Certainly not. It would require a Doctor of extraordinary ingenuity to make this command read, “But tarry ye at Hamilton College, until the professors of that institution shall grant your diploma; or until the church shall call you out.” The ministers of Christ, we are authorized by his last command to believe, are to be endued from on high, and none but such have any right to publish the gospel to the nations of the earth; all others are imposters, and Christ has made it, by his express command, the duty of his church to “Beware of them.”

The balance of the article is a deduction from a false position, in which the Doctor infers that the church is bound to contribute money to sustain the New York Education Society, but as the position is false the deduction cannot be true.

REDEMPTION.

NEW VERNON, N. Y., February 5, 1847.

THE term, *redemption of the human family*, is with us objectionable, as the scriptures do not warrant us to believe that the human family is redeemed, nor have we the least suspicion that our venerable brother had any such idea; yet the words would bear such a construction. The redemption of the Lord only can embrace those who shall come to Zion with singing and interminable joy, and these constitute the whole family in heaven which are named in Christ Jesus our Lord. Redemption is a cardinal doctrine of the New Testament; it is much talked of, and but little understood, in what is called the religious world; but so momentous in the gospel, that in its absence the gospel would have no application to sinful beings. It contemplates and provides for the maintenance of the perfections of God by due homage to his law, and satisfaction to his justice and truth. It provides a channel for mercy to flow down from heaven to undeserving and helpless sinners on the earth. It delivers the lawful captive in a lawful way, and takes the prey away from the mighty. It unseals the sacred volume of shadows and types with which the Old Testament is filled, and rends asunder from top to bottom the vail of the temple which concealed in impenetrable darkness the holy things of the ark of the covenant, the mercy seat and cherubim of glory. It makes manifest the exceeding love of God, in giving his Son to die, the just for the unjust, in all its beauty and discrimination.

Much discussion and disputation has been lavished on the nature, design and effects of the atonement, on which the redemption of sinners is founded; some have contended that the atonement was general or universal – that it was alike for all mankind; but those who have occupied this ground have made the atonement of but little worth, as according to their theory it absolutely saves none from wrath or condemnation; it only opens up a way for men to save themselves, if they choose to use the means and comply with the conditions; making their will and work the pivot on which their salvation hinges. If the atonement was general, and some for whom it was made are lost, it proves that the atonement saves none; that there is more saving virtue in what the sinner does than in the blood of Christ.

Others contend that the design and effects of the atonement are restricted, but that in its nature it is general, or universal; so that those for whom it was not designed, and on whom it shall never take effect, may be saved by it if they choose, and that their damnation will be greatly augmented in consequence of it if they do not choose to avail themselves of the opportunity. But the bare thought that the atonement may effect more than God designed, is truly revolting. If it may do more, it may be the same rule do less, and so much less that it may fail to secure the salvation of one soul. Who that knows the Lord, can think him liable to disappointment? Among the New School Baptists of America, Mr. Fuller's theory is thrown far back into the shade, as some of them profess to have discovered that Christ's death and sufferings made no atonement at all; that he only procured the materials out of which to make an atonement, and that with the stock which he procured from earth, he is now prepared in heaven to make atonement for any sinner that will please to give him a call.

There are others also who, while they profess to hold the doctrine of special atonement for the elect of God, and for them only, in their preaching, exhortations and mission lectures, represent that the atonement has very little to do with the salvation of sinners.

In distinction from all these winds of doctrine on the subject, the scriptures speak out plainly and inform the heirs of salvation 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; and as to the efficacy of this offering of himself, without spot, &c., "By one offering he hath perfected forever them that are sanctified."

Having indulged in a few preliminary remarks on the subject of redemption, we will now attend to the particular inquiry of brother Gonterman. And if anything like originality should be discovered in our views, we trust our brother will not think us designedly singular, as we assure him that we have no recollection of ever hearing an opinion expressed on the points submitted. Premising that what we shall say, will be submitted with deference to the superior light of better informed brethren we assume, and will attempt to maintain that the redemption of every member of Christ, both soul and body, from sin, death, and hell, from the dominion as well as from the penal demands of the law, is secured.

It would be a difficult task to define the soul of man, yet that word which alone can quicken, divides asunder the soul and spirit, and is a discerner of the thoughts and intents of the heart. In all the animal creation there is a spirit, but man only was made a living soul. The soul of man then is a part of what he is as formed or created in Adam, and it is that which distinguishes him from the beasts of the field. Souls as well as bodies were provided for all the human family in Adam, their seminal head, hence unregenerate as well as regenerate men possess souls; yet all that a man can be in an unregenerate state, is what is born of the flesh, as our Lord said, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." This declaration of our Lord directs our minds to the two distinct headships, Adam and Christ; the one as a living soul, the other as a quickening spirit, the one is of the earth, the other is the Lord from heaven. Now that life which the saints had in Christ required no redemption; was it not lost; it was created in Christ Jesus, (Eph. ii. 10,) chosen in him before the foundation of the world. – Eph. i. 4. "Blessed with all spiritual blessings in heavenly places in Christ." according to that choice, &c. Eph. i. 3. "Sanctified by God the Father, preserved in Christ Jesus, and called." – Jude 1. So being created, elected, blessed and preserved in Christ, there was nothing to redeem them from, as they thus existed in him; their life, that is, their spiritual life, being hid with Christ in God. But the human or natural souls and bodies of all men were created in Adam, existed in Adam, and were Adam, and as such actually transgressed the law under which the human family was created in Adam, consequently fell in him under the condemnation and wrath of that law. Here in one lump, we have presented the clay out of which God has fashioned vessels to honor and vessels to dishonor. Vessels

foreknown and predestinated to glory and vessels of wrath fitted to destruction. Of the vessels of honor and wrath, we need say no more at this time; but the vessels of honor descending by ordinary generations from Adam, were those into which by regeneration, the life which was given them in Christ was to be communicated in due time. From these considerations it is clear that all that God's chosen people were in Adam, became vile, fallen, and cursed by the law, while all that they were in Christ their Spiritual Head, was preserved spotless and pure.

Now the work of redemption was applicable to that which being under the law was under the curse. And as we have proved that both soul and body were condemned and cursed by the law, it follows that both soul and body must be redeemed from that condemnation and curse, and by redemption brought out of their captivity, in order to receive that heavenly treasure of life and immortality which God had treasured up in Christ for them, from of old, even from everlasting.

Having, as we trust, established our position that the souls and bodies of the people of God were the subjects of redemption they being in a captive state, we will remark that the redemption price required, and promptly paid, confirms the view which we have taken, "For both he that sanctifieth and they who are sanctified, are all of one; for which cause he (Christ,) is not ashamed to call them brethren." Now this language is not used in reference to the natural souls or bodies of the sanctified, for as natural men they are of the flesh, and they are of Adam the earthly, and in this sense, flesh, and they are of Adam the earthly, and in this sense, not of one with him that sanctifieth; but in reference to what they are as children of God, Christ is their life, and they in him, and by him, are of God; he the spiritual Head, and they are the members of his spiritual body. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." &c. – Hebrews ii. 11 and 14. Their flesh and blood did not constitute them children of God; they were children before, and as children they partook of flesh and blood in the same manner as Christ did, being in his mediatorial headship the Son of God, himself likewise, or in like or similar manner, took part of the same. For as in their being partakers of flesh and blood they were held in captivity by the law, so it was that by Christ's taking part of the same he came under the law which held them captive. He was made of a woman, made under the law, &c., and this being likewise, or like unto the manner that the children were partakers of flesh and blood, and consequently under the law and in a state of captivity, shows that they were the sons of God in Christ, as independently of their partaking of Adam, as Christ was the Son of God independently of his advent to our world and incarnation. Not then to redeem the spiritual life of the saints, which was never in captivity, but to redeem those vessels of hone, ordained by (Adam,) of which all vessels both of honor and for wrath had sprung. Christ came in the flesh to put away sin in the flesh. This is what we conceive made it indispensable for Christ to come in the flesh; and meeting the rigid demands of the law of God, he gave his soul a sacrifice for their souls, his body for their bodies. For God had predestinated them to be conformed to the image of his Son, that he might be the First Born among many brethren. Here we have the image. The law required blood for blood, eye for eye, tooth for tooth, so the body of Jesus was seized and slain, and the soul of Christ writhed in sorrow, even unto death, and was poured out to death when he was delivered up for our offences, and raised again for our justification.

In coming into the world, "He took not on him the nature of angels," or spiritual beings; the spiritual relationship to the saints was not assumed by him in his coming into the world, but a body was prepared for him; and as the children are the seed of Abraham, they were taken on him in a legal sense, when he came under the law; and having taken their law place, he was wounded for their transgressions, bruised for their iniquities, the chastisement of their peace was upon him, and by his stripes they are healed. – Isaiah liii. 5.

But his soul was not left in hell, in sorrow, in darkness, or under the curse of the divine law; so neither shall the saints by him redeemed be left under the condemnation and wrath of the law of God. His body did not see corruption, but was raised up from the dead on the third day; so also on the third day, as signified by the prophet Jonah, shall the redeemed bodies of all the saints of God be raised up from the slumbers of the grave, and the last enemy shall be destroyed.

The redemption of both soul and body is confirmed by the testimony of the word of God. The Psalmist says, "But God will redeem my soul from the power of the grave." – Psalm xlix. 15. "For the redemption of their soul is precious and it ceaseth forever." – Psalm xlix. 9. The redemption of the body is still, if possible, more clearly asserted. "But if the Spirit of him that raiseth up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now; and not only they but ourselves also, which have received the first fruits of the Spirit," (in the new birth,) "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." – Romans viii. 20-23.

SUNDAY VS. SABBATH.

NEW VERNON, N. Y., February 15, 1847.

BROTHER BEEBE: – I wish to inquire of your correspondents who use the word Sunday instead of Sabbath, whether it is proper, or a title name for the day of rest?

J. R. STINSON.

ALTHOUGH the inquiry is addressed to such of our correspondents as use the word Sunday instead of Sabbath, as we have uniformly called the first day of the week Sunday in we will give some of our reasons for our apparent singularity.

1, We are not aware that the scriptures have authorized any particular name for the first or for any other of the seven days of the week, to be observed under the gospel dispensation. The days of the week are called by their number in the New Testament.

2, Though the etymology of the names given to the several days of the week may be of heathen origin, yet the name given to the first day, Sunday, simply as a name to distinguish one day from another, is preferable to that of Sabbath because the use of the latter term implies a consent to the doctrine of modern Sabbatarians who hold that the first day of the week is by divine authority substituted in place of the Jewish seventh day Sabbath, and to be observed under the same rules and penalties; and it also goes to deny our faith in regard to what in reality constitutes the anti-typical Sabbath of the Lord our God.

That Sabbath day which we hold to be the anti-type of all the Sabbaths of the former dispensation, is "the Lord's day," "the day which the Lord has made." It was ushered in more than eighteen hundred

years ago by the rising of the Sun of Righteousness, and will continue so long as the sun endureth. – Psalms lxxxix. 36

It is true there is and has been, even in our own country of boasted liberty, a direct union of church and state in imposing on the citizens of the land a duty by secular and ecclesiastical power, to regard the first day of the week as a Sabbath. And should we use the term Sabbath in reference to that day, we should thereby grant or consent to what they claim. But as we find ourself bound by higher authority to suffer no man, whether ecclesiastical or secular, to judge us in meats or drinks, new moons, nor Sabbaths, we protest against the application of the name Sabbath to any one day of the week, and, with the authority of the New Testament, we use it exclusively to signify that rest into which all that believe have entered, and into which God hath sworn that unbelieving legalists shall not enter.

Christians are not at liberty to do wrong on any day; theirs is an every day religion; and if they see proper to meet for worship stately on the first day of the week, instead of the second, or third, or any other, it is not because the time is more sacred, but because they are bound to meet, and not forsake the assembling of themselves together as the manner of some is; and every gospel church, or distinct branch of the church of Christ, has, in our judgment, the right to make her own appointments for social worship, and all her members are bound to obey, so far as they have ability.

It may be proper enough for those who believe that God is worshiped with men's hands, and whose religion is of an external and mechanical kind, to observe Sabbath days and new moons, as the carnal Israelites under the ceremonial economy were required to do; but those who are permitted to worship God in spirit and in truth have but one Sabbath, and that is perpetual. They cease from their own works, as God ceased from the works of creation when he rested on the seventh day. To us it seems as inconsistent with the spirit and order of the gospel that christians should observe any one day of the week as a legal Sabbath, as it would be for them to observe the rite of circumcision; but for them to lay aside all secular concerns for the delightful privilege of the social worship of God on the first day, or on any other day or night, is perfectly consistent with the spirit of the gospel and the usage of the primitive church; and indeed the saints are admonished not to forsake the assembling of themselves together, as the manner of some is.

Our brother will bear in mind that the only weekly Sabbath anywhere in the bible enjoined on any nation or people was the seventh day Sabbath which God enjoined on the nation of Israel to be, with other typical rites, observed by them throughout their generations, as God's sign between himself and that nation.

PARABLE OF THE TALENTS.

NEW VERNON, N. Y., March 15, 1847.

WE feel some hesitancy in offering an opinion upon the parables spoken by our Lord on various occasions during his incarnation. One prominent reason assigned by our Redeemer for using parables was to display the discriminating nature of his grace; that to his people it was given to know the mysteries of the kingdom of God, while to them which are without all these things are presented in

parables. Parables, it should be remembered, are used for illustration, rather than for demonstrating the things to which they are applied. In order to receive instruction from them it is important we should observe the occasions on which they are particularly applied in the scriptures. We have been pained sometimes at witnessing their misconstruction and misapplication by well meaning brethren, as for instance when we have heard the three parables in the 25th chapter of Matt. applied to the final judgment after the resurrection of the dead, &c., without regard to the subject or circumstances on which they were spoken. For ourself, we do not claim superior light on the parables, nor do we feel prepared to settle all the questions arising in our own mind in regard to the parable on which our comment is desired; we may therefore become the occasion of as much pain to others in the remarks which we are about to make, as others have inflicted on us. But to the subject.

In the xxiii. chapter an awful catalogue of woes is denounced on a generation of vipers known in the cities of Judea as scribes, pharisees, lawyers, and hypocrites. In the commencement of chapter xxiv. Christ assured his disciples of the utter destruction of the buildings of the temple at Jerusalem, and shortly afterwards they came to him on the Mount of Olives, and asked when these fearful predictions should be accomplished, what should be the sign of his coming, and of the end of the world. The reply of our Lord to these questions occupies the whole remaining part of this chapter and the three parables in the xxv. chapter. It would be a wide departure from the subject of the destruction of the buildings of the temple, and the visitation of wrath upon the cities of Judea, on which our Lord was treating, for us to apply his parables so as to make the talents to represent the saving grace of God which he has bestowed on his children. That grace cannot be intended is evident,

First, Because he was not speaking on that subject.

Second, Because the grace of God cannot be increased in quantity or quality by the application, faithfulness or industry of its recipients and,

Third, Because the grace of God bestowed on souls cannot be withdrawn from them and applied to others.

By taking this parable in its connection with the whole subject of the three chapters, it will appear that it was designed to enforce the admonitions given to the disciples in the latter part of the xxiv. chapter. "Watch, therefore, for ye know not what hour your Lord doth come." These words were addressed to those disciples unto whom our Lord had given a special charge concerning the impending judgments which hung over Jerusalem and the cities of Judea; the instructions and admonitions given were committed to them as stewards of their Lord, and to be dealt out or communicated to those of his spiritual household in due time. These instructions are called goods, meats, and talents, and these were given in fives, in twos and in one, according to the several ability of every disciple; for some of his disciples possessed abilities differing from others, some greater and some less, but according to their ability they were every one required to make these instructions (or goods, or talents) profitable to the household, or church of their Lord. The variety of ability to improve these instructions to the profit of all the household of Christ, referred to the different capacity to the communicate, to speak, admonish and stir up the minds of the disciples to a profitable use of the warning which he had given them. Then, as now, there were among the disciples those who were more eminently qualified to impart instruction than others, and according to their qualifications the goods were distributed, and each required to occupy until their Lord should come to take account of their respective stewardships. Jesus had informed them that he was going away into a far country to receive a kingdom, and to return again; and during this interval of time they were to be in charge of the affairs of his household, so far as related to their stewardship; that at his return his steward which were faithful in the discharge of their trust in the

few or minor things which related to the preservation of his disciples from the temporal calamities which were ripening for the devoted cities of Judea, should be promoted to higher stations in the organization of his spiritual kingdom. Having thus given to them, his own servants, or disciples, his goods, he straightway took his journey. The admonition of the parable of the talents shows that those who were not in possession of abilities equal to those of others, were no more excusable for slothfulness than those of superior gifts would be.

The hiding of the one talent is clearly described in chapter xxiv., verses 48 and 49, “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,” &c. Instead of adhering to the instructions received, and the solemn admonitions by which they were enforced, he dug into the earth of carnal reason, and in the argument of “My Lord delayeth his coming,” or, since the fathers have fallen asleep all the things remain as they were from the beginning; and where is the promise, (or fulfillment of the promise,) of his coming? These earthly, sensual reasonings prevailing bury the instructions, the charge, the warning, and he begins to eat and drink with the drunken, the intoxicated and infatuated scribes, pharisees, and carnal Jews, drinking in their poisonous doctrines and thereby opposing and smiting those servants who were faithful in the discharge of their duty, and wounding them; in an unexpected moment, as the lightning darts from the east, and shineth even to the west, shall the Lord of that servant come, and shall appoint him his portion, in regard to the temporal calamities which awaited Jerusalem, with hypocrites in the famine, pestilence and suffering, which should be visited on Jerusalem and the cities of Judea, where the mightiest of the works of Christ had been performed. The talent shall be taken from him; no longer should he have opportunity, even if he desired it, to speak to the household of our Lord to remind them of the talent shall be transferred to more faithful hands, who will not cease to improve it.

An important lesson may be inferred from these parables for the admonition and instruction of the disciples of Christ in all ages of the church in her militant state. Those of us who possess but small abilities for feeding our Lord’s household, are not at liberty to say, our Lord is austere, and that in requiring us to speak of his goodness, testify of his truth, and bear testimony against the hidden things of dishonesty so as to edify his people and give them meat in due season, inasmuch as he has not given us as great abilities as we think we ought to have, he reapeth where he hath not sown, and gathereth where he hath not strewed. Is it not too frequently the case in our churches that brethren who feel impressed to speak in testimony of truth, or in exhortation or prayer, have reasoned upon the subject in this way: If the Lord requires of me to occupy any gift in the church, why has he not given me suitable abilities? He is a hard master if he would reap or gather from my improvement any benefit to his saints, for he has not sown, or strewed, or bestowed on me such abilities as I think are necessary. With this conclusion do they not reason themselves into the conclusion that it is better that the time which they have felt impressed to occupy, should be filled by brethren of superior gifts, by the minister or the deacons who have the five or the two talents? These things should be duly considered, that we may profit by the things set forth in the parables of our Lord.



THE RELIGION OF THE TIMES.

NEW VERNON, N. Y., March 15, 1847.

FROM an article copied into the *Cross and Journal*, we extract the following paragraph, quoted by the writer of the article from an address delivered at Worcester, by “Rev.” C. C. Mason:

“The religion of the times demands the existence of such organizations, to teach its professors the great duties they owe to God and to one another. If religion were this hour baptized with the spirit that breathes throughout every branch of the order of the Sons of Temperance, the world would not now witness the horrors of a solitary war. It would then be invested with the spirit of a nobler charity.”

If the religion of the times demands the organization of Temperance Societies, with all their kindred institutions of human invention, it is because it differs from the religion of Jesus Christ. That system of religion which the Holy Ghost teaches in the scriptures, and by his operation upon the hearts of God’s elect, makes no such demand; but without the aid of humanly devised organizations of any kind whatever – without pledges oral or written, without denouncing any of God’s creatures which he has given as blessings, as a curse, the religion of God our Savior teaches us (its happy recipients) that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. We do not, we cannot, we will not dispute that the religion of the times requires to go on crutches, as it is a sorry and lame concern. Based on free-will, boasting of free agency and voluntary humility, it unquestionably requires all the props, stays, screws and bolsters that human ingenuity can invent to keep it alive. But the religion which is from heaven, instead of deriving life and sustenance from its possessors, imparts life, light and liberty to all such as are, by grace, made experimentally acquainted with its power.

If the religion of the times were the religion which exists only among the regenerated heirs of glory, its possessors could never need human devices or organizations to teach them either their relation or duties to their God or to their neighbors.

This *Rev.* sinner admits that the spirit breathed throughout every branch of the order of the Sons of Temperance is not the spirit of religion. Religion, in his view, would be so greatly improved by being buried into the spirit of this worldly institution, as to restore peace and tranquility, lasting and uninterrupted, to the conflicting nations of the earth. It would then be invested with a noble charity; that is, a charity of a different kind from that with which the christian religion is invested. Compared with the charity of these mushroom societies, the charity of the religion of Christ is regarded as ignoble, defective and inefficient.



THEOLOGY.

NEW VERNON, N. Y., March 15, 1847.

THIS word, together with many others, although often misapplied, is frequently applied very properly in the present day. When intended to signify the doctrine of God our Savior, it is used very erroneously; but when it is made use of in reference to the science taught in modern religious schools, it is certainly appropriate. The word is derived from *theos*, a heathen deity, and therefore strictly means the doctrine of deities. Deity is derived from *Deus*, the name of a heathen imaginary superhuman ruler. God, Jehovah or Lord, signifies the Most High, besides whom there is no God, and these are bible words.



END OF VOLUME II.