

*Miscellaneous Writings*

*of*

*Philo Logos*

I do not know who this “Philo Logos” actually was. The Greek word “philos” means “beloved, dear, friendly” and the Greek word “Logos” means “word”. So, I can only assume (*and it is simply that – an assumption*) that this is a play on words and means “Beloved Word”.

His (*again only an assumption at what gender the writer was*) first letter was published the second year after the periodical “Signs of the Times” started and continued that year and part of the next. There are a total of nine letters he sent in to the “Signs” over that period of time. The first one that I read caught my attention right away and so I dug through the following editions and found what I could. The following pages contain all nine of his correspondences with Elder Beebe through the “Signs”.

None of his writings had a title. For convenience I have entitled them with “First Correspondence, Second Correspondence, etc.” I hope that you are blessed and edified in reading them.

Tom Adams  
October 2022

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## FIRST CORRESPONDENCE

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE: – Almost, yes, I may say that *every* denomination of professors of Religion, have some error more prominent than all their other errors, by which they are especially distinguished. Thus the “Catholics” by their Pope, and seven Sacraments; the “Church of England,” by her “Apostolic succession” and “Prayer Book;” the Presbyterians by their Synod, and most “*Evangelical Catechism;*” The Methodists by their professed subjection to Mr. Wesley, their Free-will and falling from Grace, &c. &c. But the Baptists of late seem to have no distinguishing error, but to have collected together some of the ready made errors of every sect in christendom, so that they truly appear in a coat of many colours. Our intention is to enumerate on the present occasion, a few of these errors. Secondly, shew where they were borrowed, and in some future numbers, prove that they are *errors*. And firstly, Ecclesiastical councils, composed of Ministers and *lay* delegates, gathered together to decide on cases of discipline, and give law to Churches, which must be obeyed on pain of exclusion from all fellowship with the “*Churches*” whether right or wrong. (We have a case in our mind, which occurred in Litchfield South Farms, a year since, by which we will illustrate our subject in due time.) Second, the adopting of Creeds, and Confessions of Faith, articles, &c. as the ground of admission into the Church and fellowship of the members. Third, assigning to the servants or Ministers of the Churches a place above the Brethren, as a higher order, and holding the principle that human learning is any part of their qualification for the work of the Ministry, or in any way assists to edify the Church of God. Fourth, holding the doctrine, that salvation in any manner or measure depends on the free will or volition of creatures, and yet is the absolute free gift of God through grace, depending on his election. Fifth, holding the doctrine, that the natural man knoweth not the things of the spirit of God, neither can he discern them, and yet that parent and guardians ought to, and can teach the things of the Kingdom of God to their natural children and others, who are not born of God. Sixth, that *Wooden Buildings* and stone or brick, are the “*Church*” of the living God, and as such are named in Baptists papers and are dedicated to the service of “*Almighty God,*” and held to be *sacred*. Seventh, that the first day of the week is “holy time,” and is the “*Sabbath,*” and binding on all men to be kept (in manner and form as tradition directs) and that to labor on that day, is to sin against God. Eighth, that christians are under the Law of Moses, especially the “*Moral Law;*” and that some part of the Law is done away and some remains as such, and that christians are not the Lord’s free men, but Moses’ slaves. Ninth, that the instituting of societies, other than the Church of God, to show forth Gospel charity, to further the cause of God, to edify his

people, to exercise authority, to circulate the Scriptures &c. &c., is right. Tenth, that it is proper to unite with the world in the worship of God and in the fellowship of ministering to the necessities of the saints; and also to use musical instruments, as viols. flutes, &c., to assist the *devotion* of the *Saints* and *world*.

Our object in some future No's. will be to discuss each of these ten topics severally, and in union with the "*four Carpenters*," to help fray them away, for they have scattered Israel and Judah. We would endeavor to point the minds of our Brethren to "*old paths*" and the "*good way*," that they might walk therein and find peace; for "great peace have they who love the Law of God, and nothing shall offend them." Therefore they will not be offended at our plain dealing, and if any are offended, we shall know they love not the Law of our Lord. So fare well,

PHILO LOGOS

Signs of the Times

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## SECOND CORRESPONDENCE

FOR THE SIGNS OF THE TIMES.

In a former communication, I proposed to consider some errors which have crept in among the Baptists, ten of which were named as principal errors, and to each of which special regard was to be paid in a particular and separate paper, and first in order stood "*Ecclesiastical Councils*." These bodies have of late assumed an importance, and consequence in Church Legislation, which ought to alarm every friend to Gospel order, and cause an immediate and serious inquiry among the sons of Zion, for the "*Old Paths*" and the "*Good Way*," with an accompanying determination to walk therein, when found. They originated in their present form in the corruption of the Church in the early ages, and received a great proportion of their importance, from the royal sanction of

Constantine, when he solemnized the Marriage of “Church and State.” It is not necessary at this time to specify the particular Councils, which at different times have set, to dictate laws to Zion, or Babylon, to make Creeds and confessions of faith, – by which to make and punish Heretics. Our object is not to amend or reform them, but to destroy them; or prove that they ought to be destroyed; at least in their present form. The only way then is to appeal to the old Statute book, which like the Book of the Law in king Josiah’s days, seems to be hid in the rubbish, and look for what is there written; and if the modern proceedings will not compare therewith, let us reject the inventions of men and obey the law of the Lord. The only account of a Council in the New Testament, is that recorded in Acts, which convened at Jerusalem to settle a difficulty that occurred at Antioch through the influence of certain Judaizing teachers, who taught the disciples that unless they were circumcised and kept the law of Moses, they could not be saved. For the purpose of deciding this question, the church at Antioch sent Paul and Barnabas to the church (not council) at Jerusalem, to state the cause of dissention and get advice; or otherwise to receive the word of the King to decide the matter. So the *church* at that place, consisting of *Apostles*, and *Elders*, and *Brethren*, came together to hear the case and consult concerning it. Observe the order no council of the neighboring ministers was called, but the “*whole church*” came together. It pleased the “Apostles, and Elders, with the whole church, to write thus;” and direct thus and so. No answer was given, however, till one or two of the Apostles stood up and declared the word of the Lord; then no doubt remained, but the question was settled forever. Here was a church which lacked wisdom in a question of gospel doctrine – in their emergency they did not send for a delegation of Ministers and *lay members* from “sister churches,” to come and organize themselves into a council, with a moderator and clerk, to hear and determine the cause over the Head of the Church, and give forth a decree which the church must accept under penalty of excommunication from the fellowship of “*the churches*.” Far otherwise: the enquiring church hears her own cause, and all evidence is given to her. The matter was wholly her own; the evil speakers or doers have no voice or part in carrying the matter to Jerusalem. The appeal is wholly by the church. She appoints the messengers to go to another church, to know the truth in the affair. She sends the cause of grief, and says in substance, “Brethren, have you any light on this subject?” The answer is made by a whole church in her collective capacity, as soon as she had light; for she did not seem to know at first, but Christ was there and in his light they saw light: then they made answer. It was the word of the Lord, and the matter was at rest. How plain, how simple, is the order of Christ! The Apostles are now in every gospel church, but on any question where their word is not understood they are virtually absent. Another church may have been taught on that question by the Spirit of truth, and be able to give the King’s word; and that will satisfy the enquiry, prove their fellowship, and edify the whole. The Spirit of Christ dwells in the order he has appointed, and dwells there to direct his discipline and

order his own house. He is a swift witness against evil doers of every kind. See his testimony against Ananias, &c. On the other hand, the moment we depart from the word of the Lord, we are lost. No matter how sincere we are, if we have not the Spirit of truth to guide us, we shall surely walk in darkness. Our councils and consultations assume a legal or parliamentary form. The Rev. Mr. \_\_\_\_\_, is Moderator, and Mr. \_\_\_\_\_, Clerk. One part of the church accuses the other to this Ecclesiastical Court, and witnesses from all parts – both believers and infidels, men that fear God and that fear him not – are brought *into the church*, to prove facts in true legal form. Such a mode of procedure cannot result in truth, unless the spirit of errors leads into truth. Can any voice or word of testimony be heard in Zion but the voice of her King, or the voice of his Spirit? The uncircumcised and the unclean, can they be *witnesses* in the church of the living God? Saul’s visit to the witch of Endor was not more contrary to the law of Moses, than the calling in the members of anti-christ or unbelievers to act in the church, is contrary to Gospel. The house of God is spiritual, her worship is spiritual, her discipline is spiritual also, and so is her fellowship; and whatever mars or makes inroads on it, but be corrected or all is confusion. The mode of correction must be according to divine appointment, or the remedy will be worse than the disease. The church is the only body of which Christ is the head, and he is the only spiritual head. So every other body must of course have some other head, and every other head is carnal. Therefore a “council” being a worldly body, (its being composed of believers alters it not,) its decisions must be on worldly principles, and not after Christ. Any departure from scripture is a corruption; therefore the order of a modern council being contrary to, and a departure from scripture, is corrupt; and a corrupt tree cannot bring forth good fruit. We need not wonder, therefore, at the gross violations of, not the law of Christ only, but of all law and decency, by such bodies. Hence the consequent schisms, contentions and divisions, that have almost uniformly followed their labors. The effect of the Jerusalem council was peace, and the effect of these is confusion. – Witness the conduct of one which was held in Hartford, and censured, Mr. H. Gren for doing what they themselves declared was right and ought to be done! which doings were published by Messrs. Gren, Luther Savage, and James Hammer. Witness also the doings of one which sat at Waterford, to destroy the character of Elder Caleb Green, because he was opposed to their money getting schemes, (which were repealed by a subsequent council at the same place) and published by him and stand on record to the everlasting shame and contempt of the actors. Witness also the doing of one which set at Litchfield, South Farms, in Nov. 1831; which turned out both the Church, and the accused Members, and witnessed amongst themselves in private, declaring that they had some testimony which it was improper for any body to hear. The accused Brother was condemned, the Church with three or four exceptions refused to concur, and those few were recognised as the Church, and excommunicated the others some twenty or more, and quarrelled them away from

the Meeting House by violence, the record of a like transaction can be found no where short of Madrid, at the office of the Secretary of the Inquisitor General!!!

This statement\* is not made to criminate these Councils above other Councils, or to exonerate these condemned Brethren, but to show that no good results from disorderly attempts to set things in order, even though good men make them, and to caution Brethren to look for the truth and wherein they have departed to return again. The Church in "*propria forma*," is the only tribunal to try and decide religious controversies by the word of Christ and the Apostles, through the light and teaching of the Spirit of *truth*, the "unction from on high." Let thy unim and thumium be with thy Holy *One*. Every other tribunal is from beneath, and its decisions tend to confusion; while they professedly strive to make peace, and yet walk not in the commandments of the Lord, and the order he has established. We say, "what peace;" so long as thy *Mother Jezebel*, and her witchcrafts are so many.

PHILO LOGOS

Signs of the Times  
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\*Some further account of the doings of this Council will be published hereafter.



## THIRD CORRESPONDENCE

FOR THE SIGNS OF THE TIMES.

Brother Beebe; – having briefly considered the evils at present. I proceed to notice the second article in my catalogue of "Baptist errors," which is Creeds, Articles and confessions of Faith, surmounted by a "Covenant," used as a test of fellowship in the admission of members into the Church; the ostensible objects in the use of them, is "unity of faith," but experience has fully proved that they have utterly failed in accomplishing so desirable an object, for the present state of things in our Churches,

shews that in the face of most excellent creeds, divers and strange doctrines abound, divisions and contentions exist, and every evil work is no way hindered by very sound articles, and a well worded Covenant. But as the best way of exposing error is to exhibit truth, we will go to the Old Standard, the “Law and testimony.” And first, what is the foundation of Gospel fellowship or union? We answer the new, or heavenly birth, by which we are made partakers of the Spirit of Christ, or divine nature, and become susceptible of divine teaching. We are then one in spirit with Christ, acknowledging him as the one Lord, and one head in all Spiritual things, by this birth we become children in fact, as before we were in seed, and covenant in Christ; being therefore, actually born of one Spirit, by one power, in one manner, the effects of one purpose, of one Father, by one operation. The foundation is most surely laid for the perfect eventual union of the whole body in, and to its one head; the foundation thus laid for perfect union, the means by which this glorious end is to be accomplished, are as single as the end.

There is but *one* King, – *one* Law-giver, – *one* High Priest, – but *one* Statute Book and *one* teacher. The Kingdom not being of this world, of course none but those who are born not of blood, nor of the will of man, nor of the will of the flesh, “but of God.” Have power to become subjects of it, or are capable of understanding, or submitting to its laws? But those who are born of God, *are* proper, and the *only* proper subjects of his Gospel Kingdom, the foundation for unity, being therefore laid in the *one* birth, the Law of the Spirit of Life in Christ Jesus having made them free from the law of sin and death, and the power of his resurrection being manifest in them, by raising them to newness of life, the eyes of the understanding, being opened, the mind renewed in its spirit, they are prepared as new born *babes* to, not only desire, but to receive the sincere milk of “the *word* that they may grow thereby,” these are the *babes* that are proper subjects of, and have received the true circumcision “*made without hands*,” they have eyes to see the Glorious Character and standing, of the King the Lord of Hosts, and their own native corruption, the excellency of his institutions, and the folly of all human inventions, they have ears to hear the testimony of Moses, and the Prophets and the Psalms concerning Jesus Christ, and also the witness of those his Apostles, who testified what they saw and heard. They have a heart to understand the things of the Spirit, and a mind submissive to the will of God, now as there is but *one* testimony which is divine, there can be but *one* faith arising from that testimony, and as there is but *one* teacher who can, does, or ever did, or will, lead into *truth* those who follow and hear him, will learn the same things, and have the same views, some will or may learn *more* than others, but none *can* learn *contrary* to the rest, unless they learn from some other source and through some other medium, as all the gifts are by the one spirit, and are for the edifying of the one body, and as there is but *one* code of Laws and *one* expositor, and but one mind by which they can be understood or received, there can be but one confession of faith, and one covenant. The confession is that *Jesus* is the *Christ*, the son of the living *God*, which is

testified in all the Scriptures of truth, from beginning to the end, in the Old Testament and New, just as briefly, and just as darkly, and just as brightly, just as figuratively and just as literally as God has pleased, and just as far as the Spirit of God leads into the testimony of God, his children are of *one* mind, and of the same judgment, having one Lord, one faith, and one Baptism, and the moment any abridgement is made in form of articles or covenant, there is an abridgement of faith, and if this creed is made a test, it at once either concludes that all the new-born babes in Christ know as much of Gospel as those who framed the formula, or else they must lie, in order to get into the Church, by confessing they believe what they do not understand. Many instances have come to our knowledge of persons, owning their belief of articles, for the purpose of being Baptized, because the Church would in no wise receive them without, and be Baptized they must; for that duty pressed hard on them. They did not know whether they believed the articles or not, for they were children, we are by no means to reject those weak in the faith; but to receive them, to be afterwards taught when they have grown strong, by the “sure provisions,” but the present mode, makes them profess to believe what, at most, they in truth, could only say they could not contradict, therefore the effect must be evil. First, for it leads to hypocrisy. Second, it hinders the weak and those of tender conscience, who hesitate to approve or profess, because they are ignorant; it is like keeping an infant from the breast, because it could not define the word milk, or tell its component parts. Third, it says, virtually that the King’s laws are not plain enough, are too prolix, or that the test of fellowship is too indefinite. Fourth, it causes churches to depend on something besides their testimony in preaching exhortation, &c. and their separate walk in the things of the Kingdom of God to exhibit the soundness of their doctrine. Fifth, it opens a door for unsound preachers to get among, or into the flock, by acknowledging the articles for the sake of a living, and so getting in and dividing the flock, oftentimes leading them from truth to error, and causing them to practice deception to preserve their reputation, and standing among the Churches, with which they are associated. To illustrate this subject we intend in a future number to note a case which occurred in the Church at Southold, Long Island, which will show this mode of proceeding exactly as it is, and how futile articles are to preserve the unity of the Church. Sixth, it impeaches either the wisdom, or goodness of God. His wisdom in not choosing the best test, for the guarding of his own faith, or his goodness in not naming it to his Church, and giving it the sanction of his authority, its tendency is also to set aside the fellowship of the Spirit, – that holy, – that blessed oneness of heart and soul which kindred souls enjoy, in Jesus Christ; such as the Disciples felt when on the road to Emmaus, he whom they thought lost to them forever, joined them on the way, and opened to them the Scriptures, and shewed them how Jesus “ought to have thus suffered, and to thus have entered his Glory.” “Did not our hearts burn within us?” Was their language, and so says every one, who possesses the same spirit? When he comes into the congregation, where Jesus is in

Spirit, declaring his name unto his Brethren, and his Father's name also, by the lips of the Church in her teaching her exhortations, and all her worship, there is a joy in which no stranger intermeddles, enkindling through all the soul, a union and love to the Brethren, on account of their Faith, Hope and Charity, which many waters cannot quench, nor floods drown. The Hypocrite and Formalist know not, neither can they learn it. Says the inquirer, "this is my home, this doctrine is my only confidence, these are my Brethren." This is a new covenant union, the articles are written in fleshly tables of the heart, by the finger of Jehovah, and as each one reads the name of Jesus in his Brother, he feels his confidence abound, that he who hath begun a good work will carry it on. Thus their union is in Christ; the evidence of it, in each one of his Disciples, obeying from the heart that form of doctrine delivered to them by the *Apostles*, then they find each other when looking for Christ, and assemble together at his *feet* for "he has made the place of his *feet* glorious." When they put off the body of this death, their union will be fully apparent, and the perfection of the purpose of the Father, the work of the Son, and the testimony of the Spirit will be glorified in those that believe, in all the beauty of holiness.

Then shall we see, and hear and know,  
All we desir'd, or wish'd below,  
And every power find sweet employ;  
In that eternal world of joy.

PHILO LOGOS.

Signs of the Times  
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## FOURTH CORRESPONDENCE

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE: – A word by the way of Postscript to my last, for I forgot to note the origin of "*Creed's &c.*" Calvin tells us they had no other way of detecting Heretics.

The Scripture being so loosely worded, and vaguely expressed that men's principles could not be determined by them, and therefore a more perfect formula was absolutely necessary, or many a non-conformist, would remain in his errors for lack of convincing power of fire and faggot. When confessing that "Jesus was the Christ, the Son of the Living God," ceased to be a good confession, these others took its place as guides to direct the decisions of bigotted and besotted Priests, and Magistrates in maintaining the *Unity of the Church*.

But now to my third proposition viz: the undue influence of Ministers, and the improper place which they occupy in the minds of Men, and in the Church; the word Minister, signifies servant, and the Apostles uniformly claimed that title as expressing their office and standing; they were not servants of the Law, nor the flesh, but of the *Church*. Now in the present as in our former No's, we intend to detect errors, by setting forth the truth. We shall briefly shew our views of the Ministry First, of the Apostolic gift, and then of the others. The Apostles were laid as the twelve foundations of the City, – the New Jerusalem; Christ committed the whole doctrine to them, and set them as Princes of the house of David to build the Gospel Church, and give his Laws to Zion, to them all the tribes of Spiritual Israel, came up for Judgment, the tribes of the Lord to the testimony of Israel. From their decision there was, and there needed to be no appeal, for they speak the word of the Lord, – they were commissioned to go into all the world and preach the Gospel to every Creature; none but the Apostles ever received any such commission. A line was given them to measure the length, height, and breadth of the Church, according to the word of the Psalmist, quoted by Paul, "Their line is gone out into all the earth, and their word unto the end of the world." Paul also declares that their commission was fulfilled in his lifetime, for he says, "this Gospel has been preached to every Creature which is under heaven."

They receiving therefore the commission with the corresponding declaration, "Lo, I am with you," it no way follows that other men are called to the like office, but directly the contrary for surely there can be but one tier of foundation stones, in any city or building, and the fact that one course is laid, utterly precludes the possibility of more; again if there is no need that the Gospel be committed to any more, for a commission is a calling, and if any part of the commission applies to any but themselves we see no evidence but that the whole must, and if it does, every one who chooses may take shelter under it, and declare himself "*seat*" to preach, and if he can manage to get learning enough to write or commit to memory a Sermon, we see not who can dispute the divinity of his claim, but the truth is, that none but the twelve have any more right to the ancient commission, "go ye into all the world;" than a present Militia Corporal, has to steal General Washington's Commission, as Commander-in-Chief, of the Army of the United States, and act under it. The Apostles fulfilled their commission, and are still

fulfilling it; their word being still the Law of the Church, and Christ being still with them in teaching the people, the testimony which is sure, it follows: that other servants must serve in other spheres, and of course by special commission to themselves. This brings us to the “Pastors and Teachers,” among which all *God’s Ministers* of the present day are included. Apollos, Timothy, and Titus, were of this order, and therefore to the directions given them, and to other Elders, must we look for the length and breadth of the duty of the same class of Ministers in our day. To the Elders of the Church of Ephesus, Paul in his last and most affecting exhortation, says nothing about going into the world, but says “take heed unto yourselves, and to the flock of God, over which the Holy Ghost hath made overseers.” Again to Timothy, he says, he wrote to him, to instruct him how to behave in the “Church of the Living God.” He then describes false teachers their mode of action, and way of entrance into the fold, and pernicious influence there, points out the true Doctrines of Christ, and declares that if he, Timothy, put the Brethren in remembrance of these things, and to no Pastor, or Teacher is one word said, or direction given, how to address “impenitent sinners,” in order to make them Christians, or for any other religious purpose. ‘Tis for the perfecting of the Saints, and the edifying of the Body of Christ, that the gifts are bestowed, and when he that teaches, waits on his teaching, and he that exhorts, on his exhortation, and each one of the Church stands in his place to speak or hear, and all things are done decently and in order; then the Church appears in her beauty as a whole. The Epistle of Christ, seen and read of all; then if there come in among you, one untaught of God or an unbeliever of the Doctrines of Christ, an Arminian, or Calvinist, he is convinced of all, judged of all, and is obliged by the power of Divine Truth to confess, “God is in you of a truth.” (Observe the person here spoken of is a child of God, but has been led away by tradition or some other means, and is thus brought back to Christ.) The Throne of Christ is in Zion, or in the Church, and there is he himself, and in no other place can he be found; therefore every invitation given to unbelievers to come unto him, is in fact an invitation for them to come into the Church. Again, Pastors are called watchmen, on the walls of Zion – their duty is to prevent the entrance of enemies and strangers, not to invite them in, further they are called Shepherds, – we ask, is it the duty of a Shepherd to allow wild beasts into the fold? Or can his word by its persuasive power change them into sheep? Perhaps some will say, that they pray for, and expect a blessing from God in the word preached, in order to make it effectual. But when did God ever command such a practice? Or when did any primitive preacher do so? The idea is absurd, his word is a blessing, and such a prayer would be, to ask him to bless his blessings; he never sent *his* preachers to supercede Christ, or the Apostles. By the foolishness of preaching, he is pleased to save believers – But preaching never gave life to the dead; this is the prerogative of Christ, which he never delegated to man of any any order, and we trust he never will, any more than he will his eternal power and God-head. Those who have

received the Elder's gift from him, together with his form of Doctrine, and sound speech, will seek to edify the flock, and separate it more and more from the world, they will make their calling fully appear, and make full proof of their Ministry – they will as gladly follow the Apostle's direction to labor with their hands, to support themselves and others too, as they will enforce the principle, that the laborer is worthy of his hire; and while they keep the place to which by the Holy Spirit they were called, they will be kept humble, and made useful, they will be esteemed for their work's sake, and not for the *official dignity* of the *Priestly office*. On the contrary, those who assume the Apostolic Mission feel as if the Eternal Salvation of men depended on their fiat. Elevated by the moral dignity of their great and (self) important calling, (tho' they are boys scarce out of their teens, and know not Law from Gospel, and cannot preach except they commit some old Sermon to memory or study and write a week.) – They seem to think honest labor with their hands, degrading and as they have taken the work of Christ out of his hands, they aspire to his place, and style themselves *Reverend!!*

Oh my Brethren, how does a Reverend Sinner look? Yet they call each other “Reverend Divines,” as they have assumed the Apostolic commission; so they affect to sit in judgment over their brethren to make laws and Creeds, and sit in Council to Judge after their own Laws, and Lord it over the Heritage of God. Thus have we briefly exposed the root of the evil, we meant to do no more, for if when the cause of evil is known; Brethren do we not remedy it, they must wait under the curse of it till he come, whose eyes are like a flame of fire, who will consume with the Spirit of his mouth and the brightness of his coming, these apostles, these deceitful workers, and all who follow their pernicious ways. Their sin “hath never forgiveness,” for they have “blasphemed against the Holy Spirit” – they are anointed with an unction from the Evil One, whereby they become ignorant of all things. “They have gone in the way of *Cain*,” who hated the Sovereignty of God, running greedily in the error of *Balaam*, who hired himself out to preach to please the King of Midian. *They shall perish* in the gainsaying of Korah, “so let all thine enemies perish O Lord, but let those that love him be as the sun, when he goeth forth in his might.” Farewell.

Philo Logos

Signs of the Times

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## FIFTH CORRESPONDENCE

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE: – I will now make a few remarks on the custom of our fashionable Baptists, of calling the houses where they assemble to worship by the name of Churches, and dedicating them to the service of God. This custom is a remnant of Papal Superstition, which has lately been adopted by the Baptists, among other articles of the cast off finery of the “Mother of Harlots.” Nothing can be more contrary to the Scriptures than both of these practices; the first violates the Apostles command to “hold fast the form of sound words,” – the other, the declaration that “the Most High dwelleth not in Temples made with hands.” In this case we will proceed, as in former instances, to detect and expose error, by setting forth truth. And in the first place, what is a Church of God? We answer, It is a number of believers in Jesus Christ, who are Baptized into his name, and are capable of edifying one another in love, who are brought together by the power of Christ’s name, and are *one* in spirit, *one* in hope and calling, have *one* Lord, *one* faith and *one* Baptism, and *one* God, and these are *one* body. This one body, being animated by one Spirit, moves in unanimity, and not by a major vote, and has but one primary teacher. The holy comforter, called by John an unction, by which the Church knew all things, and needed no human teaching, or teaching by human wisdom; all the gifts of the Church are moved upon by this teacher, taught by him, anointed from on High. To understand the Scriptures, and rightly divide the word of truth, the whole Church are the subjects of this anointed, some to speak, & some to hear and understand, for this anointing is as necessary to the hearer as the speaker, that all may be edified. This company of believers, begotten of God, born of God, taught of God, Baptized into Christ, are indeed God’s workmanship, God’s building, they are styled the house of God, because he dwells in them, by his Spirit they are called the body of Christ, because his Spirit is their life; they are an habitation of God through the spirit, a Spiritual House to offer up Spiritual Sacrifices. This house was dedicated to God, by the Great High Priest of our profession, by one offering, and by that offering *forever* made perfect; it was purified by the blood of sprinkling, and if any man shall defile it, – him will God *destroy*; certain conclusions present themselves to our minds, which seems to have been overlooked, by *almost all* professors of religion. Indeed so great has been the zeal of late to make Proselytes, (falsely called christians,) that very little time has been left to search the Scriptures, or serve the Lord. Therefore, there is need that now we give the more earnest heed to the things that are spoken lest at any time we let them slip. To

return therefore to our conclusion – first, if Christ has dedicated his Church to God the Father, and did this by virtue of his priestly office – then any man who dedicates, or pretends to dedicate any thing which he calls a Church, no matter whether wood, stone, or flesh to God, must do it, as the *High Priest of that Church*, and consequently is a *Blasphemer*. The Pope was wise enough to see this, and therefore took care to assume the Royal Seat, and occupy the throne of Christ before he exercised this authority of Christ. Second, nothing but that body of which Christ is the life, can be dedicated to that God who is a spirit, with the possibility of acceptance, therefore those who dedicate houses made with hands to God, and those who dedicate their natural children to God, declare that their faith is the same, and prove that they belong to that church who is in bondage with her children, and has confidence in the flesh. Third, those who call such wooden houses a Church, declare they are ignorant of the nature of a true Church, or that they are careless of the Commandment, of the Apostle, to hold fast the form of sound words, or else that they really believe in the holiness, and spirituality of boards and brick, made holy by the foolish mummery of a worldly Clergyman. Surely transubstantiation is a trifle compared to this, and the Valley of Mississippi will gain little by exchanging masters, – from Popery to Protestantism. Fourth, if any say they know better, and only do these things because others do, and have no belief in the efficacy of such dedications, they testify that they are ready to mock God, and disobey Christ; cast contempt on the Church of God, and profane that Holy name, by which we are called, and all for what? Tell it not in Gath, – let not the reason be heard in the streets of Ashkelon, lest the Daughters of the uncircumcised, rejoice and triumph, for the sake of being in the fashion!! In the fashion of what? Of a worldly idolatrous, and ungodly religion. If it be said that these are small things, and of minor consequence, we reply, that Uzzah’s offence was small, and so was Saul’s and if he that transgressed Moses’ Law died without mercy. Of how much sorer punishment shall he be thought worthy, who casts contempt on Christ, it is by little and little that the most gross innovations have crept in, and the present fearful state of rebellion against God, was brought about by little and little, had the most gross innovations have crept in, and the present fearful state of rebellion against God, was brought about by little and little, had the order of this day, and the practices now gloried in, been presented to the Baptist forty years ago\* for them to adopt they would have said “Is thy servant a Dog, that he should do this thing?” Yes, our Br’n of former days, went to prison, whipping-post, and stake, for their opposition to the very things which are now trumpeted forth to the world, as proofs of improvement in *Theology!* and worthiness to be reckoned among the Nations. A word to the wise is sufficient, if any man can disprove our conclusions, by fair argument, we will confess our errors; if not – then let the wicked man forsake his ways, and the unrighteous his thoughts, and turn unto the Lord who will have mercy, and to our God who will abundantly pardon.

PHILO LOGOS

\* *Say not forty years ago Philo, just read the following, which we copy from the Repository – Ed.*

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*From the Baptist Repository*

### **THE CONTRAST**

Mr. Editor, – I am delighted at the thought that the great men, and the mighty men of our land are giving their influence and talents to the noble and holy cause of Temperance. We have now a Congressional Temperance Society located at Washington City; and in Massachusetts I perceive a similar society has been formed among the members of the Legislature. This is taking hold of drunkenness with strong hands; and binding the lion in his lair. What heart does not exult at the thought that the President of the U.S. Will be a president (not of a nation of drunkards) but of temperate men, whose glory will be their virtue.

But the contrast, sir, the contrast – I can well remember when in 1823, the plan of a great general movement to put a stop to the evils of intemperance was proposed a society of (?) ministers, judges, lawyers and Merchants. They looked upon it as a brainless enterprise, & treated it as such; not a step would they stir in the work. But others rose up, and have stemmed the torrent, and they have resolutely met the sneers and gibes of their opponents, by saying we are doing a *great* work, and cannot come *down* to you.

In 1823, no political man who considered the votes of the people of any consequence, would dare to identify himself with the temperance-efforts then commencing, but now it is the highway to popular favor in many portions of our country.

In 1823, a sermon on intemperance was preached by an early advocate of the cause, in which total abstinence was inculcated before one of the oldest and richest congregations in N.E., and the result was universal indignation and clamor against the preacher. That same people now now listen to such a sermon with approbation.

In 1823, when a young gentleman of my acquaintance wanted to devote his time to the temperance reform, he could find no one to afford him countenance or support. But now, several men of superior talents are devoted to the work and men of common abilities by scores.

In 1823, there was not a Temperance publication in the world, nor a regular temperance department in any paper on this continent. But *now* there are fifteen regular temperance publications in the U.S. besides being a common topic in most of our weekly papers.

COOL WATER.

Signs of The times

Volume 1, No. 12

May 3, 1833



## SIXTH CORRESPONDENCE

FOR THE SIGNS OF THE TIMES.

We will now proceed to remark on our fourth proposition, which is holding the absurd doctrine, that salvation in any measure depends on the free-will of creatures, and yet is the absolute free gift of God through grace, depending on his Election. As to the origin of the doctrine of free-will as it is called; some have laid it to Pelagius, some to Arminius, some to one and some to another, but we can trace its date farther back than either of those, for we find as long ago as Paul's day, that there was a society of forty of them, united together for as good an object, as ever the natural will had, viz: to hinder the spread of the Gospel. But still farther back we see a little know of them around the Sepulchre of Jesus, to prevent the resurrection of our Lord. But O how they shrunk to nothing at the presence of the angel; so does every free-willer, in the presence of a messenger of the Lord. Yet so soon as his back was turned, they went away and hired themselves out to lie, for the accommodation of the Jews. So will the hireling watchmen of these times, for their doctrine denies the resurrection, they teach it for hire, and receive large money of those who say they are Jews and are not. But we have not found their origin yet, for at a still earlier period we see a great congregation of them assembled on the plains of Dura, and their captain testing the validity of his free-will scheme, or three obstinate "*Iron-bound*" disciples of free-grace, his success every one knows, but he was not the first of the sect, and he represented him, for before this we

hear a daughter of Free-will singing “have they not sped, &c.” While the daughter of Free-grace rejoins in note of triumph, “So let all thine enemies perish O Lord.” Another step back and we see the Free-will church arrayed against the Lord’s people on the bank of the Red Sea. The circumstances in which they were last seen, with the breaking up of the camp meeting, ought to be read and remembered by all who hold like pernicious faith. The family of old Jacob had a large majority of this profession in it, at least so far as his sons were his family, they willed to disappoint the Dreamer, but when they fell on their faces before the governor, and heard him say “I am Joseph,” “It was not you, but God that sent me hither.” They found that in the things in which they dealt proudly, God was above them. But speaking after the manner of men, Jacob’s sons came regularly enough into their profession, for their good old Grandfather, Isaac, willed once, and Esau ran. But they learnt, that it was not of him that *willeth*, nor of him that *runneth*, but of God who sheweth mercy. – But time would fail to tell of all this persuasion, whose confusion has been recorded in the Scriptures, we will come to the point at once, and name the first who openly avowed this impious creed, his name is *Abaddon*, he has proclaimed his *will*, hear it, “*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 north. I will ascend above the heights of the clouds. I will be like the most high.*” Here is the whole pith and marrow of the free-will doctrine, here are five resolutions, off hand, all based on self, and all comprising one idea, that is *I will* be a *great* christian, I will go to Heaven, &c. &c. Here then is the father of the system, the system itself, and the consummation in the next verse, “Thou shalt go down to *Hell*, to the sides of the *Pit*. The Scripture declares the doctrine to be a lie, & Christ says, the Devil is the father of lies, therefore we have found its genealogy. But as we intend to postpone the discussion of the main question till another number, we will now close intending in the mean time to whet up our blade, as we find some complaint of want of edge; in due time we will try it on Elder Petit’s communication, and then possibly he will be better qualified to complain. Yours &c.

PHILO LOGOS

Signs of the Times  
Volume 1, No. 17  
July 17, 1833



## SEVENTH CORRESPONDENCE

FOR THE SIGNS OF THE TIMES.

Having found the origin of the free-will system we will proceed to shew its inconsistency with the doctrine of God, for the scriptures fully declare that man is corrupt throughout. “That every imagination of the thoughts of his heart, is *evil*, and only evil, and that *continually*,” that the “Carnal mind is enmity against God, is not subject to his law neither indeed *can* be.” “So those that are in the flesh *cannot* please God, and all that is in the world is the lust of the flesh, the lust of the eyes, and the pride of life,” that the wisdom of men is foolishness with God, and is earthly, sensual and Devilish, that the natural man knoweth not the things of the Spirit, neither can be discern them; that he is blind, deaf, yea dead in trespasses and sins. Now we ask, what can he will, that is right, holy, or in any way agreeable to God? How can he will, to fall in with propositions, [if any were made] which are wholly abhorrent to his heart and mind? Or flee from a danger which he does not see, to a refuge of which he is totally ignorant? If he wills, it must be in accordance with his wisdom or understanding, his mind and heart, and of course if we exhort him to be up and doing, we must mean the man just as he is, for if we speak with reference to any foreign agency, we are guilty of gross sophistry; for our exhortation ought to be, to the power to be put forth, otherwise we are not understood; for who would, or ever did understand, when he was addressed by a preacher & told that he ought to come to Christ, and ought to repent, & could if he only would, – that the preacher meant God, and did not mean him. Surely no one, therefore when men are addressed, men are meant just as they are. So when they are exhorted to act, to move, to will &c. We must mean, if we mean any thing, that they should put forth the energies, and move under the influence of the combined powers, of a heart deceitful above all things, and desperately wicked containing no affections but lust and pride, thoughts that are only evil, a mind which is enmity against God, and cannot be subject to his law; a wisdom which is earthly, sensual, devilish, and foolish. For these are all the powers which the natural will has at command, and how long these must be exercised in order to produce christianity, we leave the reader to determine. One idea more is embraced, viz: that the exhortation urges him to act displeasing to God, for it urges him to act without faith – and without faith it is impossible to please God. Form the above brief outline, we see that such a manner of preaching is inconsistent with the doctrine of total depravity, so called, and sets aside the truths, that men are dead in sins, and alienated from the life of God, and that they must be born again, before they can see the

Kingdom of God. We will now proceed to hear something of the will of God, as the will of man is like his nature, and character, so is the will of God like his nature, it is holy, righteous, perfect, glorious; being exercised on the basis of righteousness, of holiness judgment & truth, guided by infinite wisdom & fulfilled by everlasting strength; a complete & perfect contrast to men in all respects and it must be a self-evident proposition, that two agents, whose minds, and wills, are opposite to each other, cannot both act freely in the same sphere of action. The one must give way to the other, or nothing can be done; we leave it to those who know themselves to say who *ought* to give way, and to those who know the power of God, – to say who *does* give way, there is a degree of consistency in the Arminian plan; because that declares that God gives way, and men takes Heaven by violent force. The doctrine of the Gospel is consistent, for that declares the sovereignty of God, that he doeth his *will* among the inhabitants of the earth, and in the army of Heaven, that his council shall stand, and that he *will* do all his pleasure, that it shall prosper in the hand of Jesus Christ, that he hath *purposed*, and who shall disannul it; that all the inhabitants of the earth are before the Lord, as a drop of the bucket, as the small dust of the balance. Nothing, less than nothing, and vanity, that *God, his purpose, his power, his wisdom, his faithfulness, his truth, his love and mercy*, are all in all, and that, wicked men, and Devils, can do no more than his hand & council have determined should be done. But the system which we now combat, declares God's Sovereignty, and man's Free-agency both, that is: that God and man are opposite, but neither gives way! that God's eternal purpose in truth and holiness, and man's free agency in total depravity, and perfect iniquity, are both preserved inviolate, and yet a reconciliation takes place! what dreaming Philosopher, of what school of darkness, first ushered into the world this doubled-headed system we know not, but we are confident, that neither Mahomedan nor Papal superstition, contain any thing more foreign to truth, or contrary to Scripture, than this, yea and nay scheme, which carries on its purposes, by flattering men, with the story of their powers, and so keeping them firm in their adherence, and in turn compliments the great God by contradicting in their prayer what they have just been preaching in their sermon, and they are unusually happy in their selection of subjects; if one half of the sermon does not give the other the lie, "the legs of the lame are not equal," so is a parable in the mouth of such a preacher. But the absurdity of this doctrine is not its worst quality, it lays the foundation for all these unholy alliances between the church and the world, for the ostensible purposes of saving mankind, and given her the spirit of heaviness for the garment of praise. They have defiled the temple of God, and brought in the uncircumcised, and the unclean, & thro' this unhallowed testimony, & its benefits influence are the precious Sons of Zion, which were once compared to fine gold – now esteemed as earthen vessels, the work of the hands of the Potter – the adversary knew would not do to come amongst the Baptists, and at once openly avow his enmity to the doctrine of Election. So he has saved the

letter of it while the spirit of it he has neutralized, and brought all the curse of legality under the name of grace amongst the children of the Living God. It makes the heart of the righteous sad (by its falsehood,) whom God has not made sad, for it tells them of their sufficiency to work out their own salvation, and to live daily free from the influence of indwelling corruption, and that their corruption, and that their groans under the weight of the body of this death, are criminal, which they partly believing from the supposition that their preachers must know better than they, endeavor to free themselves by their own strength, they pray, and some foolish thought obtrudes itself, in spite of all their efforts, or, their most secret and fervent devotion. They meditate, and some vain and frivolous conceit, forces itself between their minds and God, and blurs all the brightness of the Heavenly imagery, they open the Scriptures, and turn to pages that have many times afforded rich consolation, and reflected his name, who is the believers life, and hope, but now all is dark and comfortless that field of instruction which has blossomed as the rose, is now a barren waste, to the mind, he sinks down in sadness, and says, “If christians can always live and enjoy light and peace, at their will, I certainly am not a christian,” and many a weak believer has stumbled at the very threshold of his journey, and all his life time in the flesh, been subject to bondage thro’ this death-born doctrine; on the other hand it strengthens the hands of the wicked, whom God has not strengthened, by promising him life.

For it tells him he has power to *do*, and he don’t know but he *does*, for darkness never comprehends light, therefore he rageth and is confident, he looks on himself and thanks God, he is not like other men, he presents himself before Christ in his profession, saying “*what lack I yet?*” It is better to meet a Bear, bereaved of her whelps, than this fool in his folly, the above are among the many evils which have come into the church by this man-pleasing, doctrine of Devils. – We exhort our Brethren; therefore to take heed to themselves, & the doctrine they have received, and to “beware least any man spoil them, thro’ philosophy and vain deceit, after the rudiments of the world and not after Christ.” – Farewell.

PHILO LOGOS

Signs of the Times

Volume 1, No. 20

August 23, 1833



## EIGHTH CORRESPONDENCE

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE: – I perceive by your last, that a No. of the “Signs” which I sent to the Hartford “Secretary,” has reached its destination, and performed its office. He has made a number of statements in answer which ought to be noticed, because their sophistry may not at first be discovered, and some who are weak may be confounded. – Observe particularly the following remarks of his, – “Could we see one of their churches act according to the principles avowed by the address to be scriptural, and as a church, send out and support a Missionary among the destitute &c.,” here he avowes that we hold the principle that the church has the authority to send out Missionaries, &c., and then retorts that we say and do not – this is not true, the Lord never enjoined on his churches, either collectively or individually, to send men into all the world or any part of it, to preach, neither has the church any such power. Christ said to some “go,” but to none, send; all the church can or ought to do, is “Pray the Lord of the Harvest”: to send. The Hartford plan is to pray the Lord to send, and send themselves if he don’t, and in fact they prepare the men before they ask him, and the asking is plainly only a compliment to save appearances, their principles were happily stated in my hearing by one of their craft, in the following words, in a public speech, says he “We ought to pray as if every thing depended on God, and *act* as if every thing depended on ourselves, – they do greatly err not knowing the scriptures, nor the power of God.” I know Mr. Canfield too well, and his coadjutors, to believe he, or they, will ever attempt to answer the Old School Address – argument is no weapon of theirs – slander is their strength, as you see, and what better could we expect from a people, whose Jordan is a large Tank in the broad Aisle of their splendid “Church,” as they call it in the Secretary, covered with a rich carpet, which contain in its spacious folds the price of the redemption of the souls of an hundred heathen, from eternal damnation, by their own computation, and who warm the water by a stove with pipes running thro’ the “Baptistery,” lest the delicate zeal of their converts should be too suddenly cooled by the prospect of going into cold water!! which is the practice of the Hartford Baptists, as we are well informed, and yet they talk of being ashamed of departure from scripture.

Had they laid down a single position which could be examined, or refuted, we would attend to it, but they have not done it; therefore all that is left for us to do, and all that christian candor requires of us, is to propose that they should lay down some form of

doctrine, and order which they hold to be Gospel, and we will meet them on it, and if they can shew us any error which we hold as a point of doctrine, or for which we contend as a matter of fellowship, and we do not confess and forsake – then let them condemn us, all they say against us previous to doing this is slander. Yours,

PHILO LOGOS

Signs of the Times  
Volume 1, No. 22  
September 25, 1833



## NINTH CORRESPONDENCE

FOR THE SIGNS OF THE TIMES.

After so long a time I once more resume my pen to continue my remarks on some prominent errors. The fifth comes next in rotation, which is, “Holding that the natural man knoweth not the things of the Spirit, neither can he discern them, & yet that parents and guardians ought to, and can teach their children the things of the Kingdom of God.” Now we hold that, either the Apostle erred in making the above statement to the church at Corinth, or the modern doctrine which contradicts him is error, one or the other must be in fault, the only way to avoid the delemma or condemning the Apostle, is to try to make it appear that he is not understood, and bring other Scriptures to shew that he contradicts himself because he enjoins it on other churches to train up their children in the nurture and admonition of the Lord. – But without at this time attempting to reconcile these apparent discrepancies, we will go back to the beginning, and commence with the Old Testament, and then come forward, into the New, endeavoring to bring the whole subject with us, we shall not take every text, but will omit no important ones relating to this matter. One of the first passages which speak of training up children and households is in Gen. xviii, 19. Here the Lord declares that Abraham will command his children and his household after him &c.

Now the letter of this is not true, for Abraham did not do it, for they proved to be a rebellious house and God destroyed them utterly. But the spirit of it is a glorious truth, for Abraham was a type of Christ, who has commanded his children after him, and the household of faith, they have kept the Statutes of the Lord, and his law is written in their hearts, we could also refer to Joshua, and to many others, to Proverbs where the wise man says, “Train up a child in the way he should go &c.” – But all this refers to Christ, he only can train up his children in the way they should go. Natural children are not in that way, and it is absurd to talk of training up the children of the Devil in the way they should go; the same wise man says to the same Father “Thou shalt beat him with the rod and save his soul from Hell.” But what modern parent believes that he can beat his child to Heaven? But Christ with the rod of correction which he uses, and with which he scourges *every* son whom he receiveth, drives folly from the heart of his children. The old covenant enjoined on all parents under it to teach their children the fear of the Lord; there was no other way of teaching instituted for that generation, they were to teach rising up and sitting down, going out and coming in, by the way side, and on all occasions, every man his neighbor and his children saying “Know ye the Lord,” that was God’s command by Moses, and was the only way in which the knowledge of God and his works was to be retained among them, and while that covenant, and dispensation remained in force as a testament, this way was right in Israel. But hear what the Lord says on this very subject, Jer. xxxi, 31,32,33, and 34, “Behold the days come saith the Lord, that I will make a new covenant with the house of Israel and house of Judah. Not according to the covenant that I made with their Fathers when I took them by the hand to lead them out of Egypt, which covenant they brake. But this is the covenant 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 *will* be their God & they shall be my people. And (*observe*) they shall *teach no more* every man his neighbor &c., saying know ye the Lord, for all (Israel) they *shall* know me from the least to the greatest of them, for I will forgive their iniquity, & will remember their sin no more,” here was an entire new mode brought to view, which was to supersede the old entirely, the old was legal, and by literal teaching from Priest to people, and from Parents to children, communicated the natural knowledge of God, or all that could be known of his eternal power and Godhead by the things that were made, and works of natural creation. But now a better covenant is promised, and better in relation to this very subject; for this knowledge they did not retain, and this fear which was taught by the precept of men. God did not approve; so gave a new institution, new in every part, and in all respects different from the old one. Had the Lord not spoken especially of another mode of teaching and that this new dispensation, was entirely a contrast to the other, some room for doubting would have remained, but “Behold I make all things new,” wipes away the whole. Now we ask in all candor, if the way of teaching under the old covenant was from parents to children

orally, and God himself declares that, under the new administration, they shall no more teach in this manner, but that “all thy children shall be taught of the Lord,” and the spirit of truth, should lead into all truth, and that no man knoweth the things of a man but by the Spirit of a man. So no man knoweth the things the of God but the Spirit of God, that we have received the Spirit of God that we might know the things of God, and that the natural man can neither discern nor receive them. How can Sunday schools, and all the connected plans of modern invention to raise children up into a more likely situation to be noticed by the Lord, find a foundation in scripture? That those who hold to the old covenant, and profess to be a continuation of the Jewish church, find support for these practices in the same Scriptures that transforms circumcision into sprinkling is no wonder, but that those who profess to be separated by the Gospel of the grace of God, to the new covenant, and believe that without faith it is impossible to please God, should so practice is astonishing. A man must be born of the flesh, and he must be born of the Spirit, before he can be taught the things of the Spirit, thus have we disposed of the subject, as a subject, in gross, we will now notice a passage or two in the New Testament which has stumbled some who otherwise stand fir, we shall consider the whole comprised under one and a correct answer to this answers the whole, “Train up your children in the nurture and admonition of the Lord,” nurture is food, admonition is discipline, and neither can be applied out of the church of God, the nurture of the Lord is the food of his table, can natural children eat it? No: the Apostle is writing to those members of the church where both Parents and children, servants and Masters, were all christians, shewing to both, and all how the Gospel taught all the parties to believe; any other view than this will destroy the whole testimony of Christ & the Apostles, and fritters the great plan of salvation down to a mere moral system, inferior to the Law of Moses, we shall here lave the matter unless some one should bring forward some objections, which we are willing to hear and able to answer, that is we are able to maintain the above laid down doctrine, from the Scripture, and are willing to exhibit the light God has given us. But we do hope and wish that if any objections are made, they will have more weight than some which have been made to some of our statements, particularly to our remarks on creeds, and councils, “I always thought they were right,” is poor proof, where thus saith the Lord is left out, we always Bow with reverence before that Great and terrible name. But our hat moves not in the presence of Mr. Tradition. Farewell.

## PHILO LOGOS

Signs of the Times

Volume 2, No. 4

January 22, 1834