

Miscellaneous Writings

of

W.

I do not know who this “W.” actually was. He only corresponded with Elder Beebe through the “Signs of the Times” fifteen times and then nothing more. But, all fifteen of them were a blessing to me. I hope that you are blessed and edified in reading them.

Most of his writings had no title. For convenience I entitled all of them with “First Correspondence, Second Correspondence, etc.” but have included those with a title as a sub-title for the Table of Contents.

Tom Adams
October 2022

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FIRST CORRESPONDENCE

In comparing the conduct of certain persons at the present time, with those of the year Fifty-nine – we find it to be precisely the same in both periods.

A.D. 59, Acts 19th.

24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

W.

A.D. 1833.

For a certain plan named “Benevolent Institutions,” bring no small gain unto the crafts-men, or leaders of the Institutions.

And it is well known that by them they have their wealth.

Moreover, whenever the *truth* is preached, or it is declared that these Institutions, so much worshipped, are not of God, or authorized by Him, as was said of Paul, so of such preachers, now, this man persuadeth and turneth away the people.

And it is not only proclaimed that their craft is in danger and that the great temple will be despised, and its magnificence destroyed; which they desire all the world should worship; crying out, great are these Benevolent Institutions.

But all who dare oppose them are denounced as Infidels.



SECOND CORRESPONDENCE

NEW MEASURES

MR. EDITOR: – Much is said at the present day about converting the world to God, by means of *new measures*, whereas they are in fact nothing but *old* measures under a new guise, upon a more extended plan; of such we have abundant evidence recorded in the Scriptures.

God in his infinite wisdom devised a plan by which he will bring in all his “chosen people,” of which we are assured by his infallible word, and “God is not a man, that he should lie; neither the son of man, that he should repent. Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?” Num. xxiii, 19. Yet man in his wisdom, not having confidence in the promises, cannot wait God’s time to fulfil them – but Sarah like, goes to work to raise up children to assist in bringing about the end.

God promised Abraham an heir, Gen. xv, 4. This was made known to Sarah, she having no confidence in the promise, set about to accomplish a fulfilment, prematurely Gen. xvi, 3. But she procured an Ishmaelite, just so in the present day. God has made various promises, that must be fulfilled; but most of civilized mankind, like Sarah, not seeing how they are to be accomplished, have devised a multitude of schemes to raise up seed to Abraham; but all the children produced by these Anti-Christian plans, after all will be nothing but Ishmaelites, they come not in the way of promise, or in obedience to God’s commands.

Again, the children of Israel could not wait the Lord’s appointed time for them to enter the promised land, they see no difficulty in taking *immediate* possession, consequently went up, in violation of God’s commands & the remonstrance of Moses; but they were discomfited Nu. xiv, 44. Saul received an express command to destroy the Amalekites and all they possessed, 1 Samuel xv, 3. But Saul knew (as many do in these days) a

better way to please God than to obey his commands, therefore saved Agag and the best of the flocks, verse 9. Yet said, "I have performed the commandment of the Lord" vs. 13th. "I have obeyed the voice of the Lord" vs. 20th. But for evidence of God's view of his conduct, see verse 22d. Again, Uzzah thinking that God could not, or would not take care of his own, attempted to assist by steadying the Ark, 2d Sam. vi, 6; but so far from pleasing God, it cost him his life upon the spot. These are but a few amongst many instances to shew that what are now called *new* measures, to promote God's cause, have been practised from the earliest ages. All the schemes, such as Sunday Schools, education Societies, &c., &c., to raise up children for the service of God and conversion of the world, will produce nothing but *Ishmaelites*, because there is no command, or authority for them, to be found in the word of God, which contains a *complete* rule of faith and practice. Hence what cannot be found in it, is Anti-Christian and offensive to God. Yet it is no way surprising that they should be permitted to go on in this course, for it is only a fulfilment of the promise to "send them strong delusion that they should believe a lie." 2d Thess. ii, 11. Again, Satan finding that he cannot overcome the Saints of God (which he cannot do to their *final* destruction) by an *open* warfare, "is transformed into an angel of light," 2d Cor. xi, 14, going "about seeking whom he may devour" 1 Pet. v, 8; and the nearer he can bring his followers to conform to the character of a Christian, the better his success in deceiving, and no doubt that many of God's dear children may be found in his ranks, for we are told that "there shall arise false Christ's and false Prophets, and shall show great signs and wonders; inasmuch that if it were possible, they shall deceive the very Elect," Math. xxiv, 24; are not the present times filled with these "great signs and wonders?"

July 8, 1833

W

Signs of the Times

Volume 1, No. 19

August 14, 1833



THIRD CORRESPONDENCE

DEAR SIR: – As but a small part of the people of this country know to what extent the *popular* party are carrying their measures and as the press generally dare not make it known; I think you would render the people great service by publishing the following.

That the time is near at hand when the witnesses are to be slain, and the truth of the Gospel will not be heard, I am more and more convinced from every days observation – Satan is certainly making rapid strides by means of the various schemes invented and carried on under the name of religion, amongst the most dangerous to our civil and religious liberty, is the Am. Sunday School Union; its plan is so artfully drawn, as to have brought in many of the Baptist Br'n. who I believe are the Lord's chosen ones, & have been made acquainted with christian experience. Let us examine the effects likely to be produced by this institution. The 1st Art. of the Constitution, explains the object to be obtained, viz: "To strengthen the hands of the friends of *religious* instruction on the Lord's day." In their late report they say, "The first grand principle of our Association is union" and "it is known among the members, are Baptists, Methodists, Presbyterians, Episcopalians and others," and our fellow citizens are looking to Sunday Schools as the great instrument of diffusing, universally, the healthful influence of religion and morality. To fulfil this just expectation, we *must secure*, to a much greater extent, the distinct and sensible occurrence and co-operation, as well as the direct and powerful influence, *not only of the Church and her ministry, but of the community at large*; (an open avowed union of church and the world) and to this end the principles of our association and the objects we propose to accomplish by it, must be well understood." the N. Y. Evangelist, of Dec. 11Th 1830 says, "the main object of Sunday School instruction at the present day is, or ought to be *the conversion of the scholars*. They (the teachers) have it in their power to mould these infant minds as they please" and they report 760,000 scholars under their instruction. In their second Report 1826, they say "these institutions may terminate in an organized system of mutual co-operation, between ministers & private christians, so that every church shall be a disciplined army, where every one knows his place and duty. In ten years, or certainly twenty, the *political power of our country would be in the hands of men whose characters have been formed under the influence of Sunday Schools*" and "the experience of the civilized world demonstrates that the character of the man is built upon principles instilled into the minds of children, your board have felt desirous therefore, not only of furnishing their own Schools with suitable books, but of introducing such books into Schools of a different description and of rendering them *so abundant as to force out of circulation*,

those which tend to mislead the mind. They have not been backward therefore to assume the high responsibility of revising and altering the books they have published, wherever alterations seemed necessary. They have chosen to do this rather than tamely issue sentiments, which in their consciences they believe to be false or inconsistent with the purity of divine truth.” For an instance take the preface of one of these publications and see how far they are honest. “You must not expect to find in it any thing about Tom Thumb, or Jack the Giant Killer; *such stories are false and foolish too*” – then follows a volume of instruction for the youthful reader, respecting the character of “Billy and Betsey Goodchild, Mrs. Lovegood Mr. Benevolence,” &c. &c., all of which is “false” if not “foolish too.” But perhaps they will say these are “pious” lies, fabricated and promulgated for the promotion of God’s cause!! – as they see no objection to *any means*, provided it produces, in their view, a good end – even money being won at a Horse Race, if applied to make the winner a member of the Bible Society. Report 1827 three years from its commencement, the Society issued 3,741,341 publications and they say “in preparing works for the press, the utmost liberty is used with regard to whatever is published by them in changing even the ideas.” Thus you observe they not only write fictitious books, but mutilate such as have been published and *change the ideas*, and prepare them expressly to “*force out of circulation*” all such as *they* do not approve and *to force upon* “schools of a different description” books which they have mutilated, still sanctioned by the name of the original authors. Now Sir, are not the times alarming to every friend of freedom? When we are told that “all the political power in the country within ten or twenty years shall be in the hands of persons whose characters have been formed in Sunday Schools? Formed under the direction of those who can “force out of circulation that of which they do not approve,” and force into use such as they have mutilated, and adopted to their ends. – It is also a well known fact that they are possessing themselves of *all* the literary institutions of the Country – none are qualified for Presidents of Colleges, Professors or Teachers, but such as are of the Orthodox faith. They prepare the books to be used in all the Schools, *they* mould the minds of the children to their views, so that when they arrive to manhood and are called upon to act, they will act in perfect unison with the principles instilled by means of these books and teachers. Doct. Ely, Sec’y to the General Assembly, has long since declared that “*two thirds of all the Colleges, Theological Seminaries and other Academic Institution in this Country are under the instruction and control of Presbyterians. The congregational churches of New England and the Presbyterian church together, have the charge of more than three fourths of all these fountains of literary influence.*” Dr. Barton has asserted “*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.*” Five years ago Dr. Ely said they then had the power, if united, to govern every Election in the U. States; the Presbyterians alone could bring half a million voters to the Polls. Rev. Mr. Wisner says,

“The principle which they had adopted must be extended, and carried into all the business and relations of life and that above all they must be carried to the POLLS, until such only as feared God and respected the cause of the church were in possession of our public offices.” The Rochester Observer says, “There is no neutrality, no armistic, no yielding, Onward, victory or death is the watch word.” It is not very surprising that they should be confident of ultimate success, when we take into view, in addition to all their other means, the immense wealth (which is power) at their command. Six of the Societies, whose object is tending to the same end, have, by their reports, obtained in the course of the last year rising *Four Hundred Thousand Dollars*, as follows, viz: –

American Bible Society	\$84,935.48
American Tract Society	62,443.50
American Home Mission Society	68,621.17
American Education Society	52,185.53
Presbyterian Bible Society	24,014.56
American Sunday School Union Society	127,399.55
	<hr/>
	\$416,599.79

Notwithstanding their enormous receipts, the Sunday School Union say, “it is obvious our good work must be prosecuted with very feeble and crippled steps.” From the testimony produced *by themselves* it is very evident that a “Christian party in politics” will soon be organised so as to attempt to “manage the civil government as they please.” With an eye to this object the N. Y. Observer says, “Pray with one accord for the conversion of Presidents, and all who bear rule; then indeed may we hope that they will rule in the fear of God and be a terror to all evil doers*.” We already have Temperance “Almanacs,” and “Christian Almanacs,” and as soon as the ‘party’ think they can proceed, we may expect to see at our Polls, Tickets headed “Temperance Tickets” and “Christian Tickets,” and those only supported by them, who will further their views.

Sept. 9, 1833.

W.

* Who are the “Evil doers” here alluded to, but such as oppose their schemes? For the answer we need only to look at the abuse heaped upon the Hon. R. M. Johnson, by them through their presses.



FOURTH CORRESPONDENCE

FOR THE SIGNS OF THE TIMES.

PROSCRIPTON FOR OPINION SAKE.

ELDER GILBERT BEEBE: – The time is at hand when the line is to be drawn in this country, between the “Church & State” party, and those who will not subscribe to their views. Having failed in prevailing upon Congress to favor them by law, they adopt the next best means in their power, to *coerce* the people into their measures. In S____, N. J., the salary of the Presbyterian minister is raised by an annual subscription. A short time since, the subscription paper was presented to two merchants of the village, who declined contributing any thing – they were also guilty of vending Spiritous Liquors. In consequence, the *members of the church* had a meeting, at which it was resolved that they would not deal with, or in any way patronise those two merchants. A Miller in the vicinity, owns a Distillery in which Spirits is manufactured, and they also resolved not to patronise his Mill, but carry all their grain to a neighboring one.

That every individual has a perfect right to give his patronage to whom he pleases, I will not deny, but for the members of the church to *conspire together* to compel others to support their dogmas, or deprive them of an honest living, is the height of persecution that they are capable of adopting under the *present* laws of our country, and manifests a spirit that would call into existence an Inquisition; most assuredly it is not a *christian* spirit. We are told that, that which is of the earth is earthly; and they are using all the *earthly* means in their power to convert the world, and that they are permitted to exercise an extensive power, cannot be denied. The press cannot be prevailed upon to publish any thing hostile to their sentiments. The literary institutions are *all* subject to their control. They furnish the books containing their sentiments, to be used in *all* schools – they are

possessed of immense wealth, which is continually increasing, that is exercising an extensive influence. At a late meeting of the Am. Board for Foreign Missions they report “the receipts of the board during the past year, have exceeded those of the preceeding year by \$15,270 65, cts. and have amounted to \$145,844.77 which added to the balance in the treasury at the commencement of the year, gave \$152,522.41, of funds *at the disposal of the Committee* during the year.” And in addition they received from other societies \$17,920, making “the total disbursement s of the Society \$167,826.27.” A pretty decent sum to be placed in the hands of a “*prudential committee.*” in one year. This makes a grand total of \$677,564.42 furnished by nine Societies to be disposed of by a *few* committee men in one short year.

Yours, W.

October 3d, 1833.

Signs of the Times

Volume 1, No. 24

October 25, 1833



FIFTH CORRESPONDENCE

FOR THE SIGNS OF THE TIMES.

ELDER BEEBE: – In God’s holy word the line is manifestly drawn between his “chosen people” and the world, – and this is evidence that must stand, in opposition to all the reasoning powers of man, for he has said “*Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God, which I command you.*” Deut. iv, 2. Christ says, “*My Kingdom is not of this world.*” John xvii. 9. “*Be ye not unequally yoked together with unbelievers*” &c., 2d Cor. vi, 14,15,16. “*Come out from among them and be ye separate,*” verse 17. “*Know ye not that the friendship of the world is enmity with God.*” James iv. 4. “*Ye cannot serve God and Mammon,*” Math. vi, 24. “*Whosoever is born of God overcometh the world,*” John v. 4. “*Wherefore if ye be dead with Christ from the rudiments of the world,*” Col. ii. 20. “*Ye are the light of the world,*” Math. v. 14. “*Let your light so shine before men, that they may see your good works,*” vs. 16. together

with the whole tenor of the Scriptures – and Christ says “*If ye love me keep my commandments,*” John xiv, 15 and 23. Yet we find at the present day men, who have for a long period of years, in the pulpit, contended for the doctrine of the Bible, and opposed all the inventions of men, that are now advocating and urging and amalgamation of the church and world. – Says one it is the duty of the church to send the gospel to the heathen; but our church is small and the members poor, hence the necessity of forming a Foreign Mission society, that we may associate with us the wealth and influence of the worldling, without regard to his moral character, so long as he will join in helping on the Lord’s cause. Where is the manifestation of *love* to Christ, or his cause, in such a course, is it not a direct violation of his express commands? Such are not *good works* according to bible testimony, tho’ they may be, in the esteem of the world. Christ said to his apostles “*Go ye into all the world, & preach the Gospel to every creature,*” Mark xvi, 15. There is no command to ask the aid of a Missionary Society, or assistance from any worldly person; neither can any thing be found in the word to sanction it, and let it be remembered that ye shall not add unto, nor diminish from it, but obey it as it is; but if at any time there should appear to be a deficiency of laborers, “*Pray ye therefore the Lord of the Harvest that He will send forth Laborers into his Harvest,*” Mat. ix. 38. Not join with the worldly satellites of Satan to send the gospel by means of money – for “*what fellowship hath righteousness with unrighteousness.*” Some say the Bible contains a far better Temperance constitution than can be framed by man, and all who make an open profession of the religion of Christ become members of the Society under it; yet others say that it is too limited; by it many wealthy and influential persons are prohibited from becoming members, therefore we must frame one that will admit all who will pay a stipulated sum; thereby violating the express command to be “*not be unequally yoked together with unbelievers*” &c., and seeking “*friendship with the world,*” which is no evidence to *love* to Christ but dishonoring him and his cause. But here what Paul says of such “*But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed,*” Gal. i. 8. Also 2 John 10, “*If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.*” But we are cautioned to “*Beware of false Prophets,*” Math. vii, 15. “*Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ,*” Col. ii, 8. – Evidently intended to guard the church against the identical false doctrines of the present day.

Nov. 12, 1833

W.



SIXTH CORRESPONDENCE

FOR THE SIGNS OF THE TIMES.

Continued From No. 1 Page 1.

ELDER BEEBE: – In my last remarks I endeavoured to show by the scripture testimony that all professing christians who are endeavouring to promote God’s cause by uniting with the world by means of *any* Society (I care not by what name it is know, whether benevolent or religious) are violating the whole rule of faith and practice given in the word of God to govern the Saints upon earth. The Apostles earnestly cautioned them to keep themselves “Separate” and Paul particularly urges them to examine themselves, that they do not get astray “Take heed Brethren (says he) lest there be in any of you an evil heart of unbelief, in departing from the living God,” Heb. iii, 12. James says pure religion and undefiled is to “Keep himself unspotted from the world,” 1 Ch. 27 vs. “If any man love the world, the love of the Father is not in him,” 1 John ii, 15. Speaking of Anti-Christians in distinction from the Saints, says John in his epistle “they are of the world, therefore speak they of the world and the world heareth them,” 1 John iv, 5. Whatsoever is born of God overcometh the world, 5th Chap. 4 – they give up all dependence upon the world to assist them in their religious duties, and are content to look to Christ for every help. – But before this distinction was made manifest by their being called out, they are reminded of their being in the world; “In time past ye walked according to the course of this world,” Eph. ii, 2 – but now “ye are no more strangers and foreigners (to the visible church) but fellow citizens with the Saints and of the household of God,” verse 19. Therefore let your light so shine that the world may see your good works, “for hereby we do know that we know him, (Jesus Christ) if we keep his commands,” “He that saith I know him and keepeth not his commands, is a liar and

the truth is not in him,” 1 John ii, 3,4, “He that saith he abideth in him ought himself so to walk,” verse 6. Now here is the test “Hereby know we the spirit of truth, and the spirit of error,” 1 John iv, 6. But some justify their course by setting forth the great good that is to result from it, entirely losing sight, of the displeasure God has always manifested towards those who have disobeyed Him, with a view to promote His cause, and that he has said “to obey is better than sacrifice” 1 Saml. xv, 22; and that “God cannot be tempted with evil” James i, 13. All disobedience of God’s commands is sin, but it would seem they rather “continue in sin, that grace may abound,” for it is by their disobedience that His grace is to reach the uttermost parts of the earth. – Who sends the Gospel as it is called to the Heathen? The church & world united in a Foreign Mission Society. Who goes to preach the Gospel to the Heathen? “Pious” young men selected and prepared by the education society, composed of the church and world united. – What kind of Gospel is sent to the heathen? In many instances it is fictitious, stories written by a committee of a Tract Society composed of the church and world united; in others a system of Theology taught at a Seminary, got up, supported and controlled by the church and world united. In short, all the schemes of man to convert the world to Christ, are predicated upon the principle of union between the church & world, and are at war with the duty of every believer in Christ, and shows men to be “wise above what is written.”

Nov. 20, 1833

W.

Signs of the Times

Volume 2, No. 2

December 25, 1833



SEVENTH CORRESPONDENCE

FOR THE SIGNS OF THE TIMES.

Continued from No. 2, Page 20.

ELDER BEEBE: – Permit me to make a few more remarks upon the subject of union between the church and world, and then refer all who professedly belong to the one, to the word of God from the 1 Chap. of Gen. to the end of Rev., for authority to unite with the other in matters of religion; at the same time looking to God for a right understanding of the subject. – In the great controversy there is but two parties, for Christ has said, “He that is not for me is against me,” there is no middle ground – and how are we to decide who are for, or who against, except by the word of truth? Christ has given an infallible test, for he says, “If ye love me, keep my commandments,” and “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey.” Rom. vi. 16. – Therefore it must be taken for granted that whoever disobeys God’s commands, loves him not, or at least manifests no love for Him, and are engaged against Him and His cause. I know of no instance recorded in the Bible, where God has not made known His displeasure at any disobedience of his commands, notwithstanding the good motives the creature may have had in disobeying. Saul’s is a very striking instance for he conscientiously believed he was doing God service by saving the best of the flocks. We are also told that “Whosoever therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom,” Math. v, 19. Yet still the plea is, the great benefits to mankind that are to result from it; doing all in the name of the Lord – they contend that God works by means, but make no distinction between such means as are revealed in His word, and such as are not. Abraham believed in God’s means, but “he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah’s womb,” but “being fully persuaded, that what he had promised he was able to perform.” God has promised that all his chosen ones shall be brought in, and “He is not slack concerning His promises as some men count slackness,” – they cannot wait God’s time to accomplish His ends, but must make us of *their own* means, such as never have been hinted at in His word; and directly at variance with His commands. God commanded national Israel, which was a type of the Gospel church, to “make no covenant with them” (the Canaanites, which represented the world) “neither shalt thou make marriages with them,” Deut. vii, 2,3. Have no union with them, but “*be ye separate*” and distinct from them. Paul, writing to the gospel church says “we have received, not the spirit of the world, but the Spirit which is of God,” &c., 1 Cor. ii, 12,13. The order of the present

day is for the professed Disciples of Christ to receive the spirit of the *world*; the *world* gives a tone to all that is done for God's cause.

Although the command is, in civil matters, ye are to obey Magistrates and such authority as your lot may be cast under; yet Paul in his direction to the church at Corinth forbids any appeal to the *world* even to obtain justice. "Dare any of you (says he) having a matter against another, go to law before the unjust, and not before the Saints?" vi. Chap. 1st. verse.

Dec. 21, 1833

W.

Signs of the Times

Volume 2, No. 3

January 8, 1834



EIGHTH CORRESPONDENCE

FOR THE SIGNS OF THE TIMES.

BROTHER BEEBE: – How can you express a doubt that the *new measures*, of the present day are of the Lord, when Mr. Crosby and other friends, who are so well acquainted with them, furnish such abundant proofs of the fact! such as revivals and large numbers added to the church, and its general prosperity? That such results are conclusive testimony that they find favor in the sight of God, we have the corroborative testimony of *Catholic* Bishop Edward Fenwick, of Cincinnati, Principle agent of the *Pope* in that region. He says in a recent letter to Europe, "You will see too, how much *God is disposed to favor the work of Missions* among the Indians, as he has so ordered it that the Government of the U.S., manifests unusual favor towards the exertions which *pious* souls of the Austrian Empire are making for the propagation of the *faith*." After speaking of a grant of money by the U.S. he says, "In this unusual grant of money by the U.S. Government, we behold the *triumph of truth!* and our hope is increased of seeing

the holy gospel take deeper and deeper root.” And speaking of the Indians he says, “They have steadfastly resisted all the efforts of the Protestants to proselyte them, and retain almost universally such favorable impressions of *our* holy religion, that one is tempted to say, these men of nature feel, by a kind of instinct, where the *true christianity* is to be found.” The Vicar General who accompanied two Indian youths, and who had been instructed at Cincinnati, to be educated as Priests, informs us “that the College for youth founded at Cincinnati, is already in full operation, and a *Seminary for educating Priests*, is being erected there.” They may well say Lord *n thy name* have we done many wonderful works.

Feb’y, 15,

W

Signs of the Times

Volume 2, No. 7,



NINTH CORRESPONDENCE

FOR THE SIGNS OF THE TIMES.

ELDER BEEBE: – I often heard the Old School Baptist censured for their close communion, when at the same time those that bring the charge are themselves close communianists, *upon the same principle* that they accuse others. The Baptists refuse to commune with none that have professed *faith in the Lord Jesus Christ and been Baptized*, and are in good standing in a sister church. The substitutists or paido-Baptists *profess* to preach what the Lord Comanded “He that believeth and is Baptized shall be saved,” Mark xvi, 16, – and will fellowship at the table none but such as profess to believe the same doctrine – but the difference is, an Old School Baptist believes none have been Baptized, but such as have been *buried* with Christ by emersion. Whereas a Paido-Baptist thinks *sprinkling* is a lawful Baptism (and proclaims to the world “He that is Baptized or sprinkled, may possibly at some future time believe and be saved.”) – Therefore exclude all, who according to their understanding of the subject, have not

been *baptized*, and what do “Close communianists” more than this? The one says, if ye believe and have been Baptized (as we understand Baptism) take a seat with us; and so says the other. However my present purpose is not discuss the subject of Baptism, so much as to point out the inconsistency of some professed Baptists, who can unite in the ordinance of the Supper with those the newer have submitted to that of Baptism. They earnestly contend for *immersion* as the only Baptism, and yet appear satisfied to celebrate the Lord’s Supper at the same table, with such as they believe *never have been Baptized*. Where can such draw the line? All that have been *sprinkled* only, have been as much Baptized, one as another, and a Baptist can with the same propriety unite with one sect as another, no matter by what name called. But, they should bear in mind the *commands* of Christ – also that it is said that “The sheep follow him for they know his voice, and a stranger they will not follow,” John Chap. x. Now if they are *sheep*, they have no excuse for uniting with Goats, or any such as do not follow the commands of Christ, and Paul says “Withdraw yourselves from every Brother that walketh disorderly and not after the tradition which he received of us,” 2d Thes. iii, 6. “And if any man obey not our word by this epistle, note that man, and have no company with him,” vs. 14. “I would not that you should have fellowship with Devils,” 1 Cor. x. 20.

The type of the church manifested the same disposition to unite with the Moabites in their sacrifices and worship, that many of the Baptists do for strange Gods at the present day; but God in a peculiar manner made known his displeasure. See Num. Chap. xxv.

W.

March 15, 1834

Signs of the Times

Volume 2, No. 9

April 1834



TENTH CORRESPONDENCE

FOR THE SIGNS OF THE TIMES.

ELDER BEEBE: – When the plan for Sunday schools was first proposed, it was held forth to the public as being necessary for the Education of the *poor class* of children, whose circumstances were such as to render it difficult to attend school on any other days than Sunday; which plan, if adhered to, all must approve. But unfortunately, as soon as these schools were rendered popular, this proposed benefit was lost sight of, and they were converted into machines for producing *religious professors*, and it is very doubtful if any can be found at the present day where the originally professed plan of giving the poor children a *plain education* is pursued; but all that can be are brought in, *rich and poor*, to be taught Sectarianism. As a proof of this look at all the reports of proceedings. Take for instance a recent one made by the Sabbath school Association, of the first Presbyterian church of Philadelphia, which is a fair specimen of the whole, – “The present school consists of a Director, Librarian and Treasurer; 11 Male & 11 Female Teachers, who instruct an equal number of classes, & which altogether contain 150 pupils” – by what follows we may learn what these pupils are taught. “These during the past year have *recited 11,723 verses of Scripture; 11,464 Stanzas of Psalms; 10,904 questions in Brown’s abridged Catechism; 5,232 questions in the shorter Catechism; 202 questions in the larger Catechism; and 36 in the young communicants Catechism.* And in addition to this, some of the classes have pursued a course of proving and illustrating *doctrinal* questions and biographical history, for which much time and searching of the Scriptures were necessary.” One of the Teachers in his report says, “The recitations from the Psalms, Scriptures, & Catechism in the mornings are accompanied with such *explanations* as the subject may seem to demand, or *I feel myself competent to make.*” Another says, “IN order to keep up an interest in the exercises, I have contrived to vary them frequently, sometimes reading in the Old Testament, and sometimes in the New, always however, accompany the reading with such remarks as were calculated either to explain the meaning of the passage, or to fix it on the memory.” See S.S. Journal, March 16, 1834. For the character of these “explanations” reference may be had to the books used, published by the S.S. Union, which they say are “rendered so abundant as to force out of circulation” all others – prepared to answer their own end, in which no *sound* doctrine is to be found. The Westminster Catechism has been discarded, as it sets forth the total depravity of human nature, and the doctrine of original sin. The S.S. Union have 760,000 receiving this kind of instruction, and what number there is, not embraced in the Union, we have no means of knowing. From what we know of the *Religious* Instruction of the present day, are we not led to conclude that this multitude of youth are taught little else but ERROR? Yet there are to be found

amongst such as contend for the truths of the Bible, – those that say they would rather their children should attend a Sunday school, than be at home idle – with such I differ; I would much rather my children would receive *no Religious* instruction, than such as is not consistent with Divine truth. Suppose there was no Sunday school in the vicinity but one under the tuition of a Papest, Unitarian, or Universalits; would they prefer that their children should attend such than remain at home? Probably they would answer no, still I think the *name* is immaterial, if they are to be instructed in nothing but error; and the *nearer* they approach to the truth, the more danger to be apprehended.

W.

Signs of the Times
Volume 2, No. 11
April 30, 1834



ELEVENTH CORRESPONDENCE

FOR THE SIGNS OF THE TIMES.

ELDER BEEBE: I have some time since (see Signs of the Times Vol. 2, Pages 1, 19, and 37,) called your attention to the subject of the Church of Christ uniting with the world, and endeavored to shew by scriptural testimony that it is in direct violation of the commandments of God, as set forth in his word from beginning to end. In a worldly sense, this is an age of invention, discovery and improvement; and many are disposed to apply the same principles to religious matters. They in effect say that times have altered and the rule of faith and practice laid down in the bible does not meet the exigencies of the present day; as though the Lord did not foresee all that would be requisite for the promotion of his cause; consequently has not give a *whole* rule to govern his chosen people – forgetting that He is the same yesterday, to-day and forever – that with him it is one eternal now – that one day is as a thousand years – that time is ever present with him

– viewing him as a mere creature like *themselves*. Hence the inventions and improvement to promote the cause; the effect of which is to produce such sentiments as expressed by the Rev. Mr. Foote, a celebrated revivalist, who says, “I should not think I did any thing for God unless *I* converted 2,000 or 2,5000 in a year!!”

God has given his law and requires obedience to it, *as it is*, and says, “*to obey is better than sacrifice;*” but men in all ages, according to the exercise of carnal reason, have been devising a better and continually improving upon it. I would ask what must be the inevitable consequence to any of his chosen ones who are found disobeying his commands, marrying and giving in marriage with these Canaanites; but trouble, affliction and sorrow – this has ever been the fate of such as have transgressed his holy commands. Look at all the testimony on record and there will be found no case where God has not manifested his displeasure with those who have been guilty of disobeying his commands. Paul was apprehensive of the saints falling into similar errors; see 2 Cor. xi. 3,4,13,14,15.

Now I would entreat all such as believes himself to be a child of grace, who feels disposed to unite with any *worldly* institution, to examine God’s code of laws for authority to do so; and if none is to be found there, to ponder well before he wounds the cause by disobedience, notwithstanding the *apparent* good that may result from such benevolence. It appears to be the prevailing opinion at this day that the end justifies the means, and many see no objection to violating God’s express commands to benefit mankind, or in letting sin abound that grace may the more abound. They lay plans to obtain money won by horse racing or any other species of immorality, will solicit and receive money from any source for the Lord’s treasury.

By one of their late schemes we find them saying, “The enterprising and liberal publishers of the comprehensive commentary have entered into an obligation to pay into the funds of the Amer. Baptist Home Mission Society, one dollar for every set of their own edition of the work which shall be sold; an engagement liberal in the extreme on any supposition, but the liberality of which is greatly enhanced by the fact, that *those gentlemen themselves are Pedo Baptists!* Now the question is, how large a number of dollars are *Baptists* willing should be paid by these *Pedo Baptists* into the funds of the Bap. H. M. Society?” The answer (by such Baptists) is as much as they can procure; for if they can get hold of the money, from whom, or in what manner is of no consequence, as long as it is applied to so good a purpose.

W.

June 13, 1835



TWELFTH CORRESPONDENCE

FOR THE SIGNS OF THE TIMES.

“Nebuchadnezzar the King made an image of gold – To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, &c., ye shall fall down and worship the golden image that Nebuchadnezzar the King hath set up. And who so falleth not down & worshipping, shall in the same hour be cast into the midst of a burning fiery furnace.” Dan. iii.

Now Mr. Editor, is it not so in this our day? Have not the popular religionists set up their *golden* image? And do they not require all to fall down and worship this image? Dooming all who disobey the mandate, as far as they can exercise their power, to the fiery furnace of affliction, persecution, contumely and disgrace? Denouncing them as infidels, antinomians, and every other approbrious name of which language is susceptible? It is even so; this *golden* image is the object of their whole devotion; its influence is to convert the whole world to Christ; millions are be saved from eternal perdition by its means. It is the only object of adoration, however they may use the *name* of the Lord, in all their schemes for evangelizing the world. No society can be formed without due homage paid to this *golden* image; and there is a *continual* sound of the cornet, flute, &c., and the image is constantly presented to view, demanding an unreserved worship.

At all their “Anniversaries” and in all their doings, like Belshazzar and his lords, they praise these “gods of *gold*.” In short they rely more upon the efficacy of them, than any thing that the Lord will do; their efforts would be paralyzed without the aid of their *golden* gods. Hence the great anxiety to keep the image constantly in view. The Bap. H.

M. Society at their late meeting adopted the following: “*Resolved*, That the executive committee of this society be requested to employ at least *six agents* the ensuing year, providing that suitable men can be obtained, to visit the different states composing this convention to stir up a *Missionary* spirit among the Churches, and *endeavour to raise the sum of \$50,000*, as contemplated by a previous resolution of this society.” But sir, notwithstanding the importance attached to the *golden* image, the Lord still has his Shadrach, Meshach and Abednego, who. Relying upon his promises, will not obey the edicts of Nebuchadnezzar, to the dishonor of their Master – who are enabled, through grace, to say with them, “Our God whom we serve is able to deliver us from the burning fiery furnace and he will deliver us out of thine hand, O King.” “We will not serve thy gods, nor worship the golden image which thou hast set up.”

June 23, 1835

W.

Signs of the Times

Volume 3, No. 15

July 29, 1835



THIRTEENTH CORRESPONDENCE

FOR THE SIGNS OF THE TIMES.

Hamilton Seminary. – In the report of this institution they say, “God was raising up young men for the Ministry in many of the Churches, but no provision was made for their education;” or in other words, God is calling young men to preach the gospel of Christ, that are unqualified, or unfit for the task, without the aid of men to render them capable of accomplishing the work which God had designed them for. How far is this short of blasphemy? to charge God with calling to this sacred duty, men who are unfit to enter upon it, until they have spent a certain number of years under the instruction of

learned D.D's? They say, "the same amount of *preparation* is required for a student, as is required to enter a common College." How unlike the command to *pray the Lord* to raise up, qualify and send forth laborers.

After having passed *their* ordeal and then pronounced qualified to preach, what they call gospel; *they* assign them their field of labour. They say, "As many as twenty of our number are preparing for the Burmah and other eastern missions, and some twenty or thirty for the Great Western Valley." They are hereby arrogating to themselves the prerogative of God; but let it be remembered that it is said the man of sin "As God, sitteth in the temple of God, shewing himself that he is God." It is true they do all in the *name* of the Lord, but *it is not every one* that saith Lord, Lord, shall enter into the Kingdom of heaven; many will say, Lord, Lord, have we not prophesied in thy *name*? and in thy *name* have cast out devils? and in thy *name* done many wonderful works? but mark Christ's reply to such, "I never knew you, depart from me, ye that work iniquity." As the fruit of such teaching, we find sentiments like the following: At a Sunday School celebration in Rockaway, N.J. Resolved, "It is *our* solemn duty to bring all within our influence, to a knowledge of the truth as it is in Jesus." * * * "While the scholars kept their seats, refreshments of cake and cold water were distributed among them by their teachers *as emblematic of the spiritual food which they communicate to them from Sabbath to Sabbath.*" Such are to be fitted for heaven; they feed with spiritual food, the bread of life – qualify to preach the gospel and send forth to Burmah, or somewhere else; leaving little or nothing for the Lord to do.

W.

Signs of the Times
Volume 3, No. 18
September 2, 1835



FOURTEENTH CORRESPONDENCE

FOR THE SIGNS OF THE TIMES.

American Baptist – It has appeared to me for some time past that “*American Presbyterian*,” “*American Methodist*,” or almost *any other* name than “*Baptist*,” would be much more appropriate for that periodical. Heretofore it has been considered, by *Baptists* at least, that all who professed this name, held to, and contended for the doctrine of the bible; but it does seem that the paper in question, as well as many others, although very tenacious of the ordinance of baptism has given up every other thing commanded for the government of Christ’s house upon earth and substituted therefore the inventions and traditions of men; and I see no good reason why it should not abandon this with the rest.

Let any impartial reader compare the matter contained in this paper, with that in the N. Y. Observer, and he will find them in perfect union in every thing *except* the ordinance of baptism – each has its Missionary department, Temperance department, &c. Now it strikes me that such a paper is calculated to do much more harm to the cause of truth, than if it did not assume to be what it is not. Many Baptists may be induced to take and read it, for the very reason that it bears the name of a *Baptist* publication; whereas if it was divested of the *name*, they would reject the doctrine set forth in it; but coming as a wolf in sheep’s clothing, they are led by it into error. When we read the productions of any denomination that notoriously holds false doctrine, we *expect* to meet with error and consequently are not deceived by it; but when Baptists send forth sentiments under that name, those that have looked upon them as adhering to the doctrines of the bible are very liable to be deceived by them, and should read them with the same caution that they would if they were called by any other name. Hence I should prefer to see them abandon the *name*, when they depart from the doctrine; for if error is to be propagated, let the reproach rest where it belongs; let it not be promulgated by those professing the name of *Baptists*.

W.

– While we fully agree with the views of our correspondent ‘W,’ in regard to the cognomen of American Baptist, we would rejoice if we were prepared to say that this

was the only prostitution of the name of *Baptist*. It is but too obviously true, that the same remarks will apply with equal force to nearly all the papers professing to be devoted to the Baptist cause in America. – *Ed.*

Signs of the Times
Volume 3, No. 21
October 14, 1835



FIFTEENTH CORRESPONDENCE

FOR THE SIGNS OF THE TIMES.

ELDER BEEBE: – A number of pious members of the B_____ church, have recently framed a society for promoting the cause of their Master. They have associated with them a company of theatrical performers of eminent talents in tragedy and comedy. By means of subscriptions and donations they have already obtained funds sufficient to purchase a building eligibly situated salary for their professional services; and after paying all requisite expenses, the nett proceeds to be appropriated to sending the gospel to the heathen. The officers of the society are a president, vice-president, secretary, corresponding secretary, and treasurer, a finance committee, and a committee of stage managers. A certain class of religious professors are clated with the plan, and have high hopes of its success, because it removes all scruples of such as cannot conscientiously patronise a theatre devoted to *worldly* interests only. Some may object, on the ground that amalgamates the church and world; but let such bear in mind that the end sanctifies the means, and that there can be no tenable objection to applying the profits of “any immoral amusements” to promote so worthy an object; taking the money of the wicked to rescue perishing heathen from eternal ruin. Indeed it is the *principle* of all benevolent institutions of the present day, professing to have the furtherance of God’s cause in view.

W.

P.S. The above is an imaginary case, but there are many instances approximating very close to it. You may make such use of it as you think best.

Yours,

W.

Nov. 22, 1841.

Signs of the Times.

Volume 9, No. 24.

December 15, 1841.