

DR. THOMAS: HIS LIFE & WORK.

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A BIOGRAPHY

ILLUSTRATIVE OF THE PROCESS BY WHICH

THE SYSTEM OF TRUTH REVEALED IN THE BIBLE

HAS BEEN

EXTRICATED IN MODERN TIMES

FROM THE

OBSCURATION OF ROMISH AND PROTESTANT  
TRADITION.

BY ROBERT ROBERTS,

OF BIRMINGHAM ENGLAND.

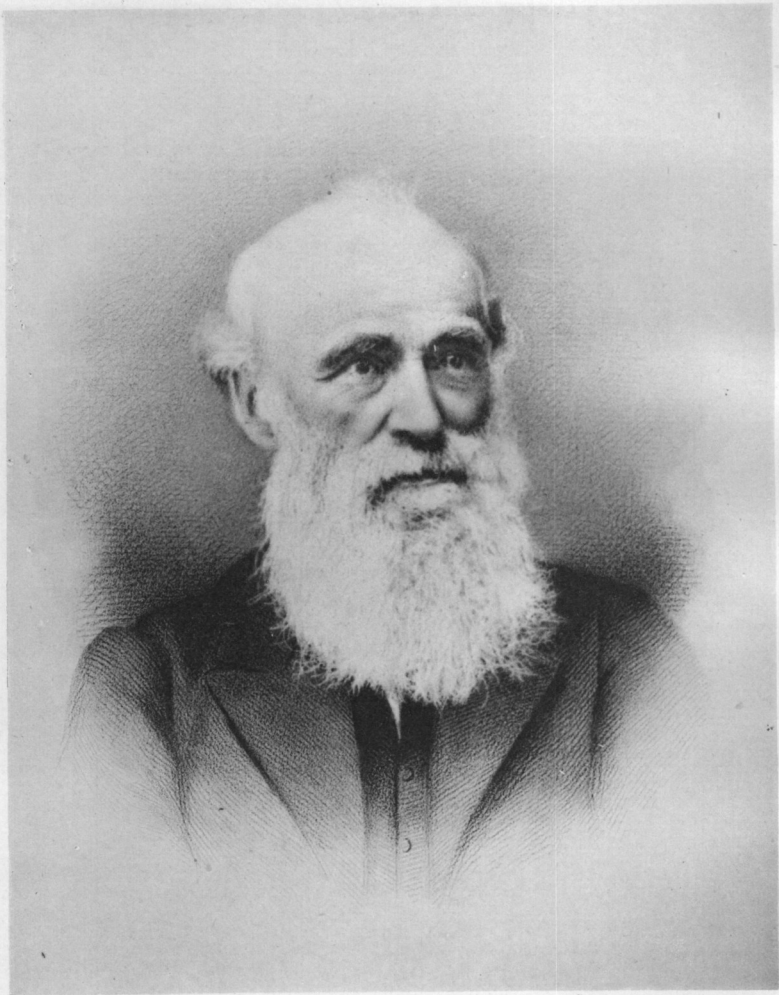
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1873.





*John Thomas. M.D.*

## P R E F A C E .

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THIS book is published as a contribution to the work in which Dr. Thomas's life was spent. It is not a mere story, nor a story at all, in the ordinary sense. It is the illustration of a development of Bible truth, which, in the absence of miracle and direct communication from God, has taken years to come to maturity; which the world at large is unaware of; which some part of the professing Christian world, knowing of it, rejects with bitterness; which others have received with joy; which can be conclusively demonstrated as the teaching of God's word, and quickly seen by any mind of ordinary power, honestly looking into the evidences.

But though not a mere story, the book has some of the interest always attaching more or less to biographical narrative. This may make it peculiarly useful. It will, of course, be valuable to those already acquainted with the truth of which Dr. Thomas has been the agent of development in this age of the world; but others may be induced to look at the truth in this form, who could not be brought to read a formal demonstration of it. They may thus be made pleasantly acquainted with that which certainly will be to their profit, if they give heed with an earnest mind.

No intelligent person can read through this narrative without being largely interested, not only in Dr. Thomas, but in the Bible controversies in which he so successfully engaged; nor can he fail to be made acquainted to a considerable extent with the scriptural grounds upon which the Dr. maintained his positions. This result is ensured by copious quotations from the articles and correspondence in which the controversy was conducted at its various stages. Ordinarily, such quotations are dry reading, but the intelligent reader will find that their interest in this case is as exceptional as was the man among his fellows, or the controversy among the public questions of the day. They are decidedly what is described as "racy." They are vigorous and beautiful in style, even to the point of being sparkling; and the supreme importance attaching to the topics so treated, completes the charm they have over the reader.

Amongst books teeming from the press in the present day, this has a ~~superiority~~ which we cannot but think would be thankfully appreciated by thousands of intelligent minds who are tossed to and fro in the religious uncertainties of the day. Called upon to choose between



the absurdities of priestcraft and the cheerlessness of a practically atheistic philosophy, they are distracted and heartless, while they hold on, perhaps, with a certain reverence to the Bible which they cannot surrender. Many such have been overjoyed to find an end of their embarrassment in the system of truth hereby presented to notice; and there must be many thousands in English society, throughout the globe, whose experience would be similar; who would find herein the ground on which the difficulties of science on the problems of human origin and destiny, are reconcilable with a full acceptance of the Bible with all its accomplished facts in history, and enlivening hopes connected with the re-appearance of Christ and the future of the Jewish nation.

It may be the purpose of God to reach this class in increasing numbers. It may be that the controversy involved in this book may become one of the public questions of the day, as it certainly well deserves (for all other questions are insignificant compared to it). But whether or not, it is the privilege of those who at present have the matter in charge to avail themselves of every means, and use every opportunity within reach, of calling attention to this most important matter. This policy is the explanation of the appearance of this book in the form adopted.

A likeness of the Dr. (on steel), as he was a year previous to his death, is inserted at the beginning of the book, to gratify the curiosity that will naturally be felt by every interested reader. The three medallions at the bottom of the picture show his likeness at three earlier stages of his active career.

A complete list of the Dr.'s published works will be found at the end of the book.

In thanksgiving to God for the man and his work, as the agency of much enlightenment that prevails, and in prayer that thousands more may be brought within reach of the joyful benefit: and, above all things, that the Lord Jesus may quickly re-appear to save his people, to disentangle the hopeless affairs of mankind, and bring peace after the great storm, and cause the promised blessing in Abraham and his seed to prevail to the utmost bounds of the world, this work is sent forth by one who is more its editor than

THE AUTHOR.

64, Be'grave Road, Birmingham

9th April, 1872.

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# DR. THOMAS: HIS LIFE AND WORK.

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## CHAPTER I.

Introductory—The Christadelphian contention—Its abstract improbability—A proposed explanation—The history of a work rather than of a man—An unpremeditated enterprise—Unwelcome incidents and unexpected conclusions—The American Reformation *alias* “Campbellism,” a preparation for the truth—Alexander Campbell necessary to John Thomas—Prominence of Campbellism in the succeeding narrative—Dr. Thomas's natural qualifications—Sources from which this narrative is drawn.

THIS book has to do with an important religious problem which is daily becoming more widely agitated. The people known as the Christadelphians contend that the popular theologies of the day are destitute of the principles revealed in the Bible, on which they profess to be based; and, further, that the things the Christadelphians believe are the elements of the Christian faith, as originally delivered by the apostles. This contention they are able to maintain with a force of argument that opponents find it difficult to meet; and the latter generally fall back on the abstract improbability of a claim which implies ignorance of Bible teaching on the part of men and systems specially consecrated to the work of Bible study. “How is it,” say they, “that this has not been found out before? How is it that Dr. Thomas should find it out and nobody else?”

The present work indirectly proposes an answer to this question, at all events, to the second part of it. It proposes to shew how the truth has been found out, without dealing with the question of why so many have not found it. It proposes to do this by a narrative, which cannot fail to be especially interesting to those who have endorsed Christadelphian conclusions; and which may not be an uninteresting one to those who are still content with an inherited but unexamined faith.

The history to be set forth is the history of a work rather

than of a man. For this reason, it deals more with the fortunes of "questions" and principles, than with personal incidents and characteristics, introducing the latter only in so far as they are essential to the elucidation and illustration of the former.

The history is altogether a remarkable one. It is not that of a man starting out with a crotchet, or a theory, or an enterprise, to which he successfully applies the energies of a life-time. It is that of a mind circumstantially driven into a path of research which he was not seeking, and impelled forward in it by a series of unwelcome incidents and experiences, which imposed on him the acquisition of knowledge not, in the first instance, sought for, and conclusions as unexpected as they were startling and disastrous to popularity. The narrative shews a clear intellect, and an inflexible conscience arriving at convictions unpalatable to coadjutors, and advocating them with a recklessness of consequences which unsuited him for sectarian schemes.

This was a slow and unpremeditated result. It came about as the effect of a providential concatenation of circumstances, without plan or anticipation on the part of the Dr. Prominent among these, was the Dr.'s contact with the American Reformation, currently known among non-reformationists as "Campbellism," an account of the leading part taken in the movement by Mr. Alexander Campbell (deceased some eight years ago). Not regarding it in the light of true reformation, the writer of this biography will speak of it under its current designation; not out of disrespect, but merely as a distinctive and appropriate appellation. Disrespect will not be the sentiment entertained by a believer of the truth towards a system of things which, though not the truth itself, led up to the development of the truth. Though not a true reformation, it was a large step toward it. This generation is undoubtedly indebted to it for the true reformation since developed by the instrumentality of Dr. Thomas. But for Alexander Campbell, the human probability is there would have been no John Thomas; and so far as we can see, but for John Thomas, those who now rejoice in the truth, would still have been sitting, like the rest of the world, in "darkness and the shadow of death."

The inseparable connection between Campbellism and the career that led Dr. Thomas to the discovery of the truth, accounts for the prominence of the former throughout the succeeding narrative. That prominence will not be regretted by those who desire to see

unbarred the various links in the chain of circumstances that led the Dr., step by step, to the grand result for which Campbellism paved the way. The interesting and instructive story of the truth's revival in our century, cannot be told without a recital of the history of Campbellism, in so far as it bore upon the career of that man by whom that revival was effected—a man at first welcomed by the leaders of Campbellism as a "chosen vessel," but soon as bitterly discarded and maligned as he was vastly misunderstood.

Dr. Thomas was fitted by natural qualification for the great work achieved by his hand. His intellect was a fine balance between perception and reflection, adapting him for full and accurate observation and correct reasoning, while a scientific education brought out those powers to the fullest advantage. On the other hand, his great independence and fidelity to conviction, fitted him to advocate the results of study without compromise. Yet, left to himself, those natural qualifications must have taken a totally different direction from what they did. It required the circumstances to which he was subjected to bring him into the path of Biblical discovery. This discovery was not a result upon which he had set his mind. He had no idea that "discovery" in this department was possible. He supposed "theology" was as much a settled branch of knowledge as any other. It was a branch of knowledge in which, as a young man, he took no special interest. "Our pursuits," he says, "were purely medico-chirurgical. We went to meeting or to 'church' as regularly as the day of worship came, and, for two years, we attended at the French Protestant Church, near the Bank of England; not, however, for the theology, but for improvement in the French tongue. Our mind was pre-occupied with the world and our profession. 'Divinity speculations,' as we would have termed them then, we turned over to those whose 'call' was more 'divine' than our own: we attended to the matters of fact of the passing day. In those years, our literary contributions were solely to the London *Lancet*; such as reports of cases, and articles on medical reform." The pressure of circumstances alone forced him into a religious path. His theological career was emphatically a providential development. He had neither designed nor inclined it. It was the result purely of special circumstances, operating upon his peculiarly constituted mind. It is this fact that gives the narrative its highest interest, and imparts to the conclusions he arrived at, a greater value than, even upon the same evidence.

they could have commanded, had they been espoused at second hand.

The following narrative is of equal authenticity with an autobiography. It is founded on information imparted orally to the writer by the Dr. himself, and largely drawn from the periodicals published by him over a period of thirty years; all of which the writer has been fortunate enough to procure, with the single exception of the *Investigator*,\* published about the year 1844. In most of these periodicals, the Dr. was compelled by the polemical exigencies of the situation, to recur at intervals to personal explanations, which place at our disposal many valuable autobiographical sketches, of which we have thought it well to give the reader large benefit in the Dr.'s own words.

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## CHAPTER II.

**Birth of Dr. Thomas—His inherited qualities—His father's early days and subsequent pursuits—First a Government clerk, then an Independent preacher, then keeper of a boarding school for sons of deceased ministers, again a preacher, and finally clerk in a gas office—The Dr.'s medical studies at Chorley and London—Takes his diploma at St. Thomas's Hospital—Acts as demonstrator of anatomy—Writes a course of lectures on obstetrics—Commences practice for himself—Contributes to the *Lancet*—The Dr.'s early notions on the subject of immortality.**

DR. THOMAS was born in Hoxton Square, London, on the 12th of April, 1805. His father, who was aristocratically descended, was a high-spirited, proud, and talented man, with an active temperament and energetic mind, of eminently moral and intellectual tendencies. His mother was a mild and amiable lady, of a religious turn. The Dr. inherited a combination of these elements—the fire and energy of his father being tempered by the softer qualities of his mother, resulting in the gifted, quiet-working, unobtrusive, but indomitable nature with which the Dr. was endowed.

His father had been brought up to the East India Civil Service, but left that employment, while yet a young man, for the ministry,

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\* If the statement in the *Herald of the Kingdom and Age to Come*, Vol. i., No. 1, p. 1, that six volumes of the *Apostolic Advocate* were published, then we have not seen the 6th vol. of that periodical. But we think this is a mistake. Internal evidence seems to show there were but five vols. of the *Advocate*. In that case, there may have been two vols. of the *Investigator*, though the evidence points to one only.

which he preferred to the routine of an official clerkship. He graduated as a preacher at Hoxton College when 20 years of age, but continued his duties in the East India Company's offices, in Leadenhall Street, till he received a "call" from an Independent congregation, that met in Founder Hall, behind the Bank of England, now occupied as a station by the London Telegraph Company. This was several years after leaving college. In the interval, he had followed the clerical avocation, here and there, as opportunity allowed. He had not been many years pastor of the Founder Hall congregation when a misunderstanding arose among the deacons, that caused unpleasantness, and led him to accepting a "call" from Huntley, a small town in the north of Scotland, to which, of course, his wife and family accompanied him. This was in 1812, the Dr. being then seven years of age. At Huntley, they only remained a year. The Dr.'s father grew tired of the country and the neighbourhood, and, in the absence of any ministerial "call," returned to London, and opened a boarding-school, at West Square, Lambeth. The boarding-school prospering, he removed to a large house at Clapham, with grounds attached, which he opened as an educational establishment for the sons of dissenting ministers. A society which had been formed for the education of the sons of deceased ministers sent a good many pupils, and the institution was an established success. At the end of five years, however, the Dr.'s father, preferring pastoral work to the drudgery of an educational institution, gave up the latter and removed to Richmond (eight miles from Hyde Park corner), where he became the pastor of a small Independent congregation. A year afterwards, he received and accepted a "call" from a congregation at Chorley, in Lancashire, to which he removed with his family. Here they remained about four years, at the end of which (with the exception of the Dr. himself), they returned to London, where the Dr.'s father obtained a situation as clerk in the City Gas Office. The Dr. was sixteen years of age at the time his father left Chorley; and remained behind to continue his medical studies with a private surgeon (son-in-law of the curate of the parish), under whom he had been placed two years before. At this time, the Dr. was a member of his father's church, which he had been asked by one of the deacons to join, and for which the deacon reported him to be quite fit, notwithstanding the Dr.'s "profound ignorance of the whole subject of theology," to use his own language. Six months after his father's departure, the Dr. resigned his membership, and

continued thence unconnected with ecclesiastical matters till the incidents that led him into the channel referred to in the last chapter. About the same time he returned to London, and was put under a general practitioner near Paddington, to continue his medical studies. At the end of two years he joined the students at St. Thomas's hospital, where he attended lectures for three years, while, at the same time, prosecuting his private studies. During a portion of the period, he acted as demonstrator of anatomy in a school connected with one of the hospitals in the borough of London. On finishing his medical course, and obtaining his diploma, he spent a year as companion to a London physician, for whom he wrote a course of lectures on obstetrics. At the end of the year, he commenced practice as a physician, on his own behalf, at Hackney, where he continued for three years, realizing tolerable success in his profession.

During this time the Dr. wrote, or began to write, a history of the parish, for the completion of which, he had to apply to the ecclesiastical authorities for access to the parish records. This was denied, and the authorities, on getting to know what was in progress, gave themselves no rest until they had purchased and suppressed the unfinished MS. During the same period, he also made frequent contributions to the *Lancet*, one of which is interesting as indicative of the state of the Dr.'s mind, at this time, on the subject of natural immortality. We cannot do better than reproduce his own account of it, from the *Apostolic Advocate* (vol. iii., p. 223) and *Herald of the Future Age* (vol. iii., p. 123), using both to make a complete narrative.

Before I understood the constitution of man, as revealed in the Scriptures, I had views very different from what are set forth in this article. About seven years ago, an essay on "The Materiality of the Mind, the Immortality of the Soul, and the Vital Principle," appeared in the *London Lancet*, from the pen of a Mr. Dermott, Professor of Anatomy in that city. He supposed that the brain was one and the same thing as the mind; that it is common to all animals, only more perfectly developed in man than in the lower animals, and that the only *essential* difference between them and man is, that man has attached to his existence "a principle termed 'the soul,' which is unconscious during this life, but starts into consciousness at death, and thus becomes the continuation of the same individual's existence." This communication set us to thinking about the soul and immortality. We were aware that Paul had written something about these in 1 Cor. We turned to the place, read it, and reflected upon it, until we thought we saw the truth of the matter, viz., that there was a vital or germinating principle in the body which continued, attached to every particle after death; that all human animal matter, like

kinds of seeds, were subject to certain fixed physical laws; and that when it had lain incorruptible, at the time appointed it then germinated, and, like a plant from the earth, rose a new living being from the dust of death. The existence in man of a part of God's essence, an intellectual and moral soul, capable of thinking, seeing, hearing, tasting, feeling, &c., without brain, eyes, ears, nerves, &c., to be breathed out with the breath of death, seemed to us a 'very foolish notion.' It must then depart from the mouth or nostrils; why not, then, catch it in some appropriate apparatus, detain it in a bottle, and subject it to chemical analysis? Such were the ideas suggested by reflection upon the bearing of the case. We rejected this view of immortality as irrational and absurd, but held on to the discovery we supposed we had made. The next thing was to take up our pen, as men draw their swords to battle, and make a push at Dr. Dermott's dormant soul. My article was published in the *Lancet* in the year 1830, or thereabouts. I then thought that the mind and vital principle were one and the same thing; that these in man differed from those in the brutes; so that, the first I called the immortal human principle, and the latter, the perishable brute principle; that this human principle could not exist separately from Deity, unclothed by or independent of matter; that it was not the soul, but a constituent of what would hereafter form an incorrupt and immortal soul; that this vital spirit was to be the quickening spirit of a new and glorious body after death; that the soul was the incorruptible and spiritual body discoursed of by Paul—an immortal creature, endowed with the properties of matter inimitably beautiful, and the perfection of the Creator's works. I supposed that the cause of the difference between the mind of animals and that of man was the two dissimilar sources from which they were derived, and not the difference of organization alone, as Mr. Dermott imagined. In proof of this, I referred to Moses' account of the formation of the lower animals and man, and laid much stress upon the very text we have been illustrating throughout. I said that the mind of man must be immortal, because God breathed it into him at his creation. That it was as the Pagans supposed, "*divinæ particula auræ*,"—a particle of His divine essence. I vainly conceived that Adam was a part of the Deity embodied in a pure and undefiled receptacle; that after the Fall, man was the same principle in an impure casket; and that the spiritual body would be the like particle re-embodied in purity at the resurrection. Such were 'the speculations and untaught questions,' verily, of 'my comparatively boyish days;' but since I have become a young man—though but 'a very young man' indeed—'I have put away childish things.' I erred, not knowing the Scriptures. I have since studied them closely, and they, aided by the light of nature, have taught me the true constitution of man, of the external world, and of the ultimate destiny of both.

In reviewing this first essay, we now see that though more scriptural than the doctor's theory, we had not struck the right chord. We find, too, that we had come to a Pharisaic conclusion. Certain of the Pharisees believed in the inseparability of the soul and body, as illustrated by the inseparability of the seed and its inherent vitality. A seed may die and never vegetate, but its vital or germinating principle cannot exist independently, and be every whit a seed in another state—the spirit, soul, or



ghost of a seed! Thus they taught the sleep of the soul in the grave till the resurrection, when *by virtue of its own immortal vigour*, it germinated a new living body out of the old materials, which was as much the body buried as the seed sown was the new body growing in the field.

Our carnal or unenlightened reason on 1 Cor. xv., led us to the elaboration of a theory identical with that to which these fleshly-minded Pharisees attained by a similar process. Our error and theirs consisted in theorizing the resurrection of the body too analogically—too strictly upon a vegeto-physiological type. Seeds are perishable; and the only reason we could see why all men should not perish as seeds and animals, was that God had decreed a resurrection. We and these Pharisees, then, believed in the inseparability *and immortality of the body and principle of life*, whose consciousness was suspended during the period of death, but whose intellectual and vital attributes were again associately developed by their spontaneous elaboration, according to a law superinduced by the inherent germinating energy of the 'dust and ashes.' This energy we call *soul*.

We did not believe, for we never knew nor understood that the resurrection of the body was consequent not upon an inherent physical quality, but on the bringing of the energy of the Spirit of God to bear on the mortal remains of the dead saints, through the agency of Jesus Christ at his personal appearing; and that the energy, instead of being in the dead body, was extraneous to it, and deposited in Jesus Christ; that because this immortal vigour was laid up in him, he is styled 'the resurrection and the life,' and that, seeing he is the resurrection and the life of the saints, in this sense he is called '*Christ our life*.' We knew nothing about these things, which were all 'hidden wisdom,' or mysteries, to us in those days."

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### CHAPTER III.

The Dr.'s father is seized with the American emigration fever—The Dr. proposes to go first and spy the land—Sails for New York as surgeon of the *Marquis of Wellesley*—Storm at sea—Uncertain reckonings of the ship—Ship strikes the bottom thirteen times at Sable Island—All hope of being saved taken away—The Dr. in a state of religious mist—Resolves if ever he gets to land again, to search for the truth till he should find it—Ship gets off the shoal, and, in a leaky state, finishes the voyage in safety—The Dr. arrives in New York—His father arrives three days after him.

EARLY in the year 1832, the Dr.'s father, who had meanwhile left the Independents and joined the Baptists, and was, concurrently with his secular employment, preaching to a small congregation at Brentford, was seized with the American emigration fever which at this time began to rage. He was desirous of winding up his affairs, and proceeding to the new country at once. The Dr., having no special prospects, and intensely disliking a priest-ridden

state of society, such as that which prevailed at that time in England to a greater extent than now, did not disrelish the idea of emigrating, but, knowing his father's impetuous disposition, he was afraid he would act rashly in the matter, and therefore proposed that, as a prudent preliminary, he (the Dr.) should go to America before the rest of the family, and spy the land and report. In this suggestion his father concurred, and arrangements were made for the Dr.'s departure to what was destined to be the sphere of his great work. He procured an appointment as surgeon on a passenger ship, named the *Marquis of Wellesley*, which was about to sail from St. Catherine's Docks, London, to New York. The ship was about 500 tons burthen, built of strong teak (African oak) and copper bottomed. When the day of departure arrived, the Dr. found himself the medical attendant of eighty-nine souls, seventy being passengers, and the remainder consisting of the crew. There were only three cabin passengers, a man of the name of Williams, and a woman and a boy whom he represented as his wife and son. The voyage and its incidents constituted an important link in the chain of events that determined the Dr.'s career. For this reason, we enter somewhat into detail.

The ship sailed on the 1st of May, 1832, but had no sooner cleared the river than foul weather set in, which lasted throughout a long and tedious voyage. For a fortnight they were driven about by unfavourable winds, and subjected to the sharp action of a lurchy chopping sea. At the end of that time, the main-mast was snapped off close by the insertion of the main-yard, and the fore-top mast and mizen top were carried away. A heavy sea stove in the bulwarks, and swept the deck of everything movable and some things not intended to be movable. A heavy-clouded angry sky portended a continuation of the storm; the furious gale howled hideously in the rigging, lashing the sea into mighty high-ridged, froth-crested billows, which rolled in ponderous undulations, and broke in wanton fury over the frail hiding place of 90 souls. The ship was tossed about like a chip in a boiling cauldron. She plunged, and rolled, and creaked in a horrible manner, now lifted on a mountainous wave, and then engulfed in the trough of the sea, as if she would never rise again. The situation was alarming. The people in the ship were frightened, and turned religious, and pressed upon the captain to hold "divine service" on the Sundays. The storm continuing, the captain consented, and organized a "service" after the forms of English Church orthodoxy.

Williams, the cabin passenger, who turned out to be a rogue, was appointed to read the prayers, and the captain undertook the responses, which were also eagerly joined in by the frightened congregation. It fell to the Dr.'s part to read a chapter from the Bible, and then a sermon from Chalmers' published Sermons. The arrangement evidently worked well, and served to calm the excited feelings of the people.

For days the storm showed no symptoms of abatement, and there was danger of the ship becoming logged, to prevent which, she was relieved of a large number of chalk blocks. The cloudy condition of the atmosphere had, for some days, prevented observations from being taken, and there being no chronometer on board (only a log line) the ship's progress was quite uncertain. The captain was confident as to the position of the vessel, but the Dr. had strong doubts from the circumstance that the reckonings of all the ships they passed were different from theirs. One Sunday, at dinner, the ship's position was the subject of conversation, and the captain remarked that if the reckoning of the other ships was correct, they could not be far from Sable Island, but he added that he believed that their own reckoning was the correct one, which made them upwards of 250 miles away from that island. The Dr. suggested that it would be as well to assume that the other ships were right, and they wrong, and to take soundings; but the Dr.'s suggestion was disregarded. That same evening, the Dr. was reading in his state room, which was so placed that he could see the whole length of the vessel and the aspect of affairs on the water, and he was struck with the appearance of the sea, which looked as though they were in shallow water. Seeing the second mate standing by the window, he called his attention to it, and told him he was satisfied if the ship continued on her present course, she would run ashore. The second mate ridiculed the remark, telling the Dr. he knew nothing at all about it, being only a landsman. The Dr. retired to his state room, but again came out in a few minutes, being ill satisfied with the general aspect of things, and again warned the second mate, who returned about the same reply. The Dr. again went into his quarters, and was in the act of taking off his coat, for the purpose of turning into his berth, when the ship scraped on the bottom and struck heavily, almost jerking him off his feet. The cry was instantly raised, "Breakers ahead!" Consternation seized on every soul. The vessel rose with the next wave, and again struck the bottom with crashing force. Each succeeding wave lifted her in this way, and let her down again

with a heavy bump, which threatened to break her to pieces every moment. She struck twelve times in succession, striking horror through her living freight with every concussion. The passengers screamed and the sailors ran about excitedly, in their endeavours to carry out the orders of the captain, who strove to get the vessel about with her head to the sea. One man, over 6 feet, was lying near the Dr., exclaiming with the puling terror of a child: "We shall go to the bottom! we shall go to the bottom!" The Dr. remarked to him that they were already at the bottom, and could not get lower than they were. At the same time, he felt the prospect was pretty certain that they should be broken up and submerged in the waves. His own mind was powerfully acted on by the situation, and, in fact, received a bent which determined the track of his future career. Naturally hopeful, he could not persuade himself that he had come to the end of his existence, but the chances of escape were so slim that he felt uncomfortably pressed by the question as to what would become of him in the event of his being drowned. He had never given any earnest thought to the subject of religion. He was far from being irreverent or irreligious, but he had never made religion a question of practical interest. The consequence was that at such a trying moment as the one described, he felt a cloud of uncertainty. He concluded that the best thing to do in the circumstances would be, as the waves were closing over him, to go down with the prayer upon his lips, "Lord have mercy upon me for Christ's sake." At the same time he determined within himself that if ever he got on *terra firma* again, he should never rest till he found out the truth of the matter, that he might no more be found in such an uncertain state of mind.

After the twelfth rebound, the captain's efforts to get the vessel's head round to sea, being aided by a change of wind, were successful, and ecstatic cries rose from every part of the ship, "She rides! She rides!" The words, however, were scarcely out of their mouths when the ship again struck the ground with a crash that made every plank tremble. This was her last and worst collision with the ground, and for the moment, destroyed all hope that they would be saved. She immediately rose on the waves, but it was every moment expected she would settle down and founder. The pumps were ordered into action, lights were called for, and the ship was examined, when it was found that the stern-post was started, and that the water was rushing in at various points. Something was done to repair the damage, but the leakage could not be

entirely stopped, and the pumps had to be kept at work constantly during the remainder of the voyage. At the end of ten days, during which the weather continued more or less boisterous, the ship arrived safely in New York harbour, having occupied eight weeks in the passage.

Having cleared the ship, the Dr. went to a boarding-house in the city, and his astonishment may be imagined when, on the third day, his father presented himself at the door. He had lost patience after the Dr.'s departure, and throwing up his situation, had resolved to commit himself and fortunes at once to the emigration scheme, without waiting for the report of his son. He started three weeks after the Dr., and arrived only three days behind him.

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## CHAPTER IV.

**The Dr. commences his search for truth—clerical introduction of no service—the Dr. starts for Cincinnati—Meets there a Major Gano, a Campbellite convert, who presses Campbellism on his attention—The Dr. will not read Campbellism for fear of being biassed—Major Gano introduces him to Walter Scott, the founder of Campbellism—In conversation with that gentleman, is overcome in argument, and is immersed by him the same night by moonlight in the Miami Canal.**

ARRIVED on *terra firma*, the Doctor did not forget the resolution he had formed to seek for the truth. He had received a letter of introduction and recommendation from the Rev. Henry Foster Burder, D.D., to a divine of the Presbyterian order in New York, and he thought he could not do better than begin his explorations by listening to the latter. He accordingly went and heard him the following Sunday, but at once came to the conclusion from what he heard that it was no use hearing him any more. He next made use of letters of introduction which his father had brought from home, to the Rev. Archibald Maclay, late president of the Baptist Bible Society, of New York, and the Rev. Mr. Foster, another Baptist preacher. Mr. Foster asked him where he was going? The Doctor replied that he was going to Cincinnati, where he had a letter of introduction to a gentleman. Mr. Foster remarked that the western people were very hospitable but very much infected with "reformation." The Doctor was struck with the remark, which was the first allusion to the system of Campbellism with which he was destined

to have so much to do. Mr. Foster tried to induce him to remain in New York. Adhering to his purpose of going to Cincinnati, Mr. Foster gave him a letter of introduction to a Rev. Mr. Lynd, a Baptist preacher there, and also to Dr. Stoughton, professor of surgery in the Ohio Medical College. His father resolved to accompany him, and they set out together in the month of September. There were no railroads at that time, and the route was rather tedious. Nothing of note occurred on the way.

Arrived at their destination, they went to the house of a man named Brown, director of one of the Cincinnati Banks, to whom they had a letter of introduction from his brother, Col. Brown of London. This indirectly resulted in the Dr.'s introduction to Campbellism. The day after their arrival, the fact became known to a gentleman living opposite, named Major Daniel Gano, Clerk of the Supreme Court of the United States, whose interest was excited by the announcement that a Baptist minister and family had arrived from England. This Mr. Gano was a gentleman, who, as the result of presiding at a debate between the Rev. Alexander Campbell and Mr. Owen, embraced the views of the former with a sincerity, illustrated by the fact that he incurred a forfeit of 500 dollars lying upon a horse which he had entered for the races at Lexington, Kentucky. Mr. Gano gave the Dr. and his father an invitation to dinner which they accepted, and the Doctor had not been an hour in this gentleman's company when he called the Doctor's attention to the New Testament, and commenced talking with him about what he styled "the ancient gospel and order of things." The Doctor thought this a very strange as well as unfashionable proceeding, but supposed it was the custom of the country to talk about such things—a supposition in which he afterwards found he was greatly mistaken. The Doctor out of respect to his entertainer, paid due attention to his representations. Major Gano quoted the 38th verse of the 2nd chapter of the Acts in the course of conversation, and used the word "immerse" instead of "baptise." This aroused the suspicions of the Doctor, who at once said that he had never heard of such a passage in the Bible before. Major Gano replied that truly the word "immerse" was not in the verse as rendered in the English version, but that the Doctor must know that "immersion" and "baptism" meant the same thing. The Doctor responded with the remark that he never did think anything of infant sprinkling, but that as to immersion, he considered it a matter of very little moment. Major Gano on parting, gave him a pamphlet on the remission of sins, published by Mr. Alexander

Campbell, which he told him would inform him all about the subject. The Doctor out of respect, accepted the pamphlet, but determined in his own mind not to read it, lest he should become biassed in his independent search after the truth, and get astray. In a few days the Doctor called again, and the Major gave him another pamphlet (subject —“The Holy Ghost”) written by the late Walter Scott, the original founder of Campbellism. The Doctor accepted it in the same spirit as the other, and for the same reason, on his return home, he laid it with the other on the window sill.

On the following Sunday, this Mr. Walter Scott was to preach the funeral sermon of a person who died of cholera; and the Major invited the Doctor to go and hear him. The Doctor replied that he was searching after truth, and intended to hear all the preachers in Cincinnati, and he would hear Mr. Scott in due time, but not just then. The Major replied that that was all very well, but he might as well begin with Mr. Scott, which out of respect, the Doctor consented to do. This was the incident that introduced the Doctor to Campbellism.

When Sunday arrived, the crowd was so great (the place being a private house) that they could not get in. The Major, therefore, concluded that he would invite Mr. Scott to go home with them, so that the Doctor might get the full benefit of the occasion. So, after the discourse, they all returned in a carriage together. A pleasant evening was spent at the Major's house. Mr. Scott introduced religious topics, addressing himself more particularly to the Doctor. He spoke of Daniel's four empires, which the Doctor only knew as much about as he had read in *Rollin's Ancient History*, and of which Mr. Scott, it struck the Doctor, knew no more. After a considerable amount of conversation, Mr. Scott remarked to the Doctor that they seemed to agree very well in the generals; “Now,” says he, “suppose we talk somewhat of the particulars. What hinders that you should be a Christian?” The Dr. replied that he did not know but that he was as good a Christian as anybody. “Well,” said the Major, “have you been baptised?” The Dr. answered that the only baptism of which he had been the subject was the baptism administered when he was a baby. Mr. Scott was then at some pains to show that that baptism did not avail anything; that, in fact, it was no baptism at all, but only a conventional and valueless ceremony, which had no foundation in Scripture. At the conclusion of his argument, he asked him if he believed in Jesus Christ. The Dr. answered that he could not tell the time when he did not believe in him, as he had been born and

brought up in that belief. Mr. Scott asked what hindered, then, that he should be baptised? Oh, said the Dr., that was a different thing. He thought it was all very well for preachers to be immersed who had to baptise others, but he did not see any necessity for anybody else being immersed, "an answer which," said the Dr. afterwards, "manifested my ignorance." But he told Mr. Scott that he was seeking for the truth, and if he could show him a case from the Scriptures in which a man was baptised as soon as he believed, he should give up his opposition. The Dr., in his ignorance, thought himself well entrenched in that position. Mr. Scott at once accepted the issue, and directed his attention to the case of the eunuch.\* "There," he remarked, "you see that, as soon as he believed, they went down into the water, and the eunuch was immersed. Now," said he, "I would suggest that you do likewise."

The Dr., a little taken aback at the suddenness and strength of the issue, said that, to be candid, he must admit that Mr. S. had established his point; but, as to being baptised, he had not come that evening to be immersed, nor was he prepared, as to change of raiment, and so on. "Oh," said Mr. Scott, "that will be no obstacle in the way. Here is our friend, Major Gano" (who was present during the conversation, along with other persons,) "who will furnish us with everything requisite in that respect." The Major chimed in very promptly with the assurance that he should be happy to facilitate the operation to the fullest extent of his power.

There was no escape. The Dr. was obliged to give in his adhesion, and the necessary arrangements being made, a move was made towards the Miami Canal, which passed the front of the house, on the opposite side of the road, and there the Dr. was immersed, by Mr. Walter Scott, "for the remission of sins," in the presence of a number of witnesses, at ten o'clock at night, by the light of the moon.

\* Acts viii. 27-39.



## CHAPTER V.

The Dr.'s introduction to Campbellism in spite of his resolution not to connect himself with any sect—A providential occurrence—The Dr. stays seven months in Cincinnati—Is advised by Walter Scott to become a preacher, but refuses—Leaves Cincinnati for the Eastern States—On the way, calls at Wellsburg, Va., where he meets Mr. Alexander Campbell—Is invited by Mr. Campbell to his establishment at Bethany—Accompanies him thither—Goes with him to a preaching meeting, and is called on by Mr. Campbell to speak—Mr. Campbell wants to try the Dr.'s mettle—The Dr. speaks on Dan. ii.—Again called on, speaks on the Apostacy—The Dr. loves Mr. Campbell, but, disinclined for such work, decides to leave Bethany and proceed to his destination—Calls at Somerset Courthouse, and proceeds to Baltimore, where he is made to speak.

THE incident recorded in the closing sentences of the last chapter, was the Dr.'s introduction to Campbellism, the inauguration of the career which, by slow and certain steps, terminated in the repudiation of every form of popular faith, and the adoption of "The Truth," as found in the writings of Moses, the prophets, and the apostles. He was, however, himself unaware of the nature and consequences of the step he had taken. He thought he was merely obeying a divine precept without identifying himself with any ecclesiastical organisation. He had studiously sought to avoid such a thing, and had no idea of having departed from his resolution, and united himself with a sect; yet so it was. On going to the meeting with Major Gano, the first time after his immersion, he was greeted on all hands as "brother Thomas." He was surprised to find himself thus introduced to Campbellism, in spite of his resolution to steer clear of all parties. It proved a providential occurrence, as the sequel shews. The following remarks on the subject occur in "Reformation in Richmond," *Apostolic Advocate*, vol. iii. p. 87.

"Previous to our baptism into Christ, we were almost altogether misinformed about Mr. Campbell and 'this reformation.' All we knew about him was from the pen of Mrs. Trollope. We had heard in New York of a sect denominated 'Campbellites,' but of the doctrine of Mr. Campbell and his followers, as they were termed, we knew nothing and cared not to know. On leaving our native country, we had denounced all connection with sectarianism, and had determined never to be entrammelled by its bonds, nor to wear a party badge. This resolution was strengthened by an escape from a watery grave. Threatened with shipwreck off the Nova Scotian shore, and experiencing upon that trying occasion the worthlessness of our religious principles as a basis for a sure and certain hope of salvation, we determined, if we were ever permitted to tread the soil

again, not to rest until we found the true way to immortality. But our way of seeking the truth proved not to be the way of God. We commenced a tour of sermon-hearing. We first visited the Presbyterian and then the Baptist temples, and here we stopped, or rather, were stopped *by the word of God*. A private conversation of about three hours, as to what was truth, with brother Walter Scott, resulted in our baptism into Christ by moonlight that same night. By this act, we considered ourselves in fellowship with all and every name who had believed and obeyed the same things. We were invited to connect ourselves with the Church in Cincinnati, with which we found brother W. Scott in fellowship. We observed we should have no objection, provided it pledged us to no sect or party and upon being assured that it would not, we joined, and thus found ourselves in fellowship also with Mr. Campbell."

After his immersion, Major Gano invited the Dr. to make his house his home, and the Dr., availing himself of the invitation, resided with him during his stay in these parts. Previous to this, his father had accepted the call to a Baptist congregation in Cincinnati, and was at the time engaged as their preacher. On hearing next day of the Dr.'s baptism, he was full of wrath, but afterwards his wrath abated, and he himself embraced Campbellite principles.

The Dr. resided in Cincinnati seven months. His original idea was to settle there. On this point, he says, in the article quoted above: "Cincinnati was our destination when we left England. We purposed to settle there and practise our profession, but found the prospect of success more flattering in the distance than on the spot it proved to be. The city was crowded with physicians, and we determined to leave it for one of the Atlantic cities. Previous to our departure, however, brother W. Scott had often exhorted us to commence the practice of speaking in the cause of truth. He thought if we would only break the ice we should easily get along. But we steadily persisted in refusing. We used to tell him that we thought it out of character for one who had but just become a Christian to set up for a teacher of that religion in the face of older and abler men, who ought rather to teach us. But he seemed to think that no objection, as there were many old Christians who knew but little. He proposed our going to Carthage, where he would introduce us, and pave the way, as it were, for our commencement. But, no; our scruples could not be overcome."

In April 1833, or thereabouts, the Dr. left the West and returned to the Eastern States. On leaving, Major Gano gave him a letter of introduction to Dr. Richardson, of Wellsburg, Virginia, and one to Alexander Campbell, of Bethany, both of whom he had to pass on his way. On landing at Wellsburg, he was welcomed by Dr. Richardson, who informed him that Alexander Campbell was in the town, and would shortly be at his house. Dr. Richardson had been an Episcopalian, but was converted to "the Reformation" as it was called, and immersed for the remission of sins. Latterly it was said he became a Spiritualist.

About an hour after the Dr.'s arrival, Mr. Campbell was seen coming up the street, and Dr. Richardson called the Dr. to the door and pointed him out as he approached. The Dr. was very much surprised at the appearance of the man. The ideas he had formed of a parson or preacher were of course derived from his acquaintance with the "profession" in this country, where broad-cloth, silk, and fine linen are badges of the craft. What was his surprise, therefore, on seeing a shabbily dressed, farm-labourer-looking man, in an old drab coat and slouching white hat. But though Mr. Campbell presented a rough exterior, the Dr. afterwards found him to be a very pleasant and agreeable companion. On the arrival of Mr. Campbell at the house, Dr. Richardson introduced the Dr. to him, and the Dr. also presented the letter of introduction he had received from Major Gano. This was the commencement of the Dr.'s acquaintance with Mr. Campbell, which proved another important circumstance in the development of his subsequent career.

In the course of their interview, Mr. Campbell invited the Dr. to go home with him and spend a little time at his establishment. The Dr. consented, and a second horse having been provided, the two set out together for Bethany. Mr. Campbell at that time was the owner of 2,000 acres of rich Virginia soil, on which there grazed 1,000 head of sheep. The hills on his estate were full of coal, for which it was only necessary to dig horizontally for a few yards to get to a bed. His establishment comprised a post office, a printing office, a store, a mill, and a stone meeting house, besides his residence. But notwithstanding the opulence of his circumstances, Mr. Campbell lived in a very plain and unostentatious style.

On a certain Sunday, shortly after the Dr.'s arrival at Bethany, he went with Mr. Campbell to Wellsburg, where the latter had a preaching appointment. On the way to the meeting in the afternoon, Mr. Campbell (who had spoken in the morning) said to the Dr. that

he should call upon him to speak that afternoon. The Dr. told him that he must not by any means do so, as he had never spoken in public on religious matters in his life, and should have nothing to say if he did get up. Mr. Campbell replied that that did not matter ; he should certainly call upon him, for he liked to try a man's mettle. This was said with so decided an air that the Dr. saw there was no escape, and remarked to Mr. Campbell that if he did intend to call upon him, he (Mr. Campbell) must occupy the time as long as he could, so as to give him a little chance of preparation.

Having arrived at the meeting house, the Dr. took up his Bible while sitting in his seat, and began to turn it over in search of something as a foundation for remark. He went from one end to the other without being able to fix upon anything, when at last it occurred to him that he knew Rollin's interpretation of Daniel's four empires, and that the 2nd chapter which treats of them, being a long one, the reading of it would give him time to accustom himself (before commencing to speak) to standing head and shoulders above the people. The Dr. was called upon in due course, and proceeded with the reading of the chapter. Having got through it, he fixed his eyes upon the doorpost, and delivered himself of all he knew upon the subject without venturing to look his audience in the face. Having occupied about half an hour, in which time he completely emptied himself, he concluded by a sudden stop and sat down. He said he was astonished to hear afterwards that the people were taken by his discourse.

On the following Sunday, as he was walking with Mr. Campbell to Mr. Campbell's own meeting house in the morning, Mr. Campbell remarked to him that he should call upon him to speak again in the afternoon. As there was the prospect of a considerable time to think over the matter, the Dr. did not object. He was, however, again taken by surprise : for Mr. Campbell occupied from half-past ten till two, and then concluded the meeting with the remark that they would have a recess for *a quarter of an hour*, after which Dr. Thomas would speak to them. The Doctor had calculated upon a considerable interval between the morning and afternoon meeting, and was taken aback at finding he had only a quarter of an hour to prepare. He had considerable difficulty in fixing his mind upon anything to say, but at last decided to speak on the Apostacy, of which he had read something. He occupied the afternoon with this subject, speaking as afterwards transpired, to the satisfaction of those who heard.

The meeting over, the Dr. determined within himself that this

sort of business must stop. He felt that he was being entangled in a work for which he was utterly unqualified, and entirely opposed to his tastes, and he determined to get out of the way as fast as possible. He decided to proceed to Baltimore, by way of Washington, in Pennsylvania. Communicating his intention Mr. Campbell, the latter arranged to send him on as far as Washington, Penn., and gave him a letter of introduction to Mr. Postlethwaite, Somerset House, Pennsylvania, and another to Mr. Carman, of Baltimore. In due time he bade farewell to Bethany, after spending an agreeable month in Mr. Campbell's company. The Dr. makes the following remarks on this occasion, in the *Apostolic Advocate*, vol. i. p. 88.

"We were much gratified with his acquaintance. We became much attached to him; and though before our interview and subsequent to our baptism, we had read much of his writings, and highly approved of them, yet we never advocated him. Our visit to Bethany, however, excited in our hearts a friendship for him, which we exceedingly regret should have terminated so unpropitiously; but so it was. For Mr. Campbell, we would have laid down our life if called upon; so much greater was his *personal* than his *literary* influence over us.

During our stay at Bethany we accompanied Mr. Campbell to three or four of his appointments. Wellsburg was one. On returning to the meeting house in the afternoon, he observed to us: "Brother Thomas, I shall call upon you for a word of exhortation." As may be supposed, we were electrified at this announcement. We expostulated. We urged the suddenness of the call; our unpreparedness; our not having spoken on the Christian religion before, and so forth. But all to no purpose; he would take no denial, but insisted, observing that he liked to try what sort of mettle people were made of, or words to that effect. We have often smiled within ourselves on reflecting upon this incident. Mr. Campbell has had abundant opportunity of trying our mettle since! Finding there was no escape, and disdaining the imputation of cowardice in a good cause, we went forward and did as well as we could. He again took us by surprise at another of his meetings, which, added to the foregoing, hastened our departure from Bethany; for, thought we, we never can stand such impromptuism as this.

From Bethany, we travelled eastward, by way of Somerset Court House, in Pennsylvania. To some brethren at this place, we had letters of introduction from Mr. Campbell. We remained with them sixteen days. \* \* \* \* Nothing would satisfy the brethren but that we should speak on every occasion. A disposition to oblige induced compliance, though sorely against our inclination; for we did not travel as an evangelist, but simply to find a place of settlement in our peculiar way of life; besides the labour of public speaking was very great, owing to a want of previous preparation, and the violence it did to our disposition, which is naturally reserved, and gratified by an abstraction from the noisy and busy haunts of men. But the things we have least sought after are the very

things we are most engaged in. Our constant desire was to obtain an honourable living by our calling in as quiet a way as possible. But this desire, in the way we had marked out, has been completely thwarted; and we find ourselves tilling the soil in the retirement of a country life at home, but, when absent, buffeting the waves of a stormy sea. We never sought the engagements of an editor, nor of a public speaker; and from the time that Mr. Campbell put our mettle to the proof until now, we have never addressed the people from inclination, but always from a sense of duty, and at the earnest solicitation of others. Many have been the times that we would rather have travelled thirty miles from than five miles to an appointment. We mention these things to shew that our public labours have been disinterested and superimposed; if they have not resulted in the applause of those who have called us out, it is because, though called out contrary to inclination, we have always determined to do our best in speaking according to the oracles of God, or not to speak at all. A public life is not a life of our seeking, but if we must engage in its concerns, we will strive to direct our course by no other rule or standard of expediency than that of the Word of God. We plead for no man but "The Man Christ Jesus;" for no sect but that "everywhere spoken against" of old, and we are resolved to hold no man's person in admiration for the sake of advantage, even should it result in our falling back upon the much-loved solitude of private life. Our wants are few and simple. Mankind have nothing in the way of honour, glory, or renown to bestow that we think worth contending for. We ask the world for nothing. We neither fear its frowns nor court its smiles. If a nobleman of old would receive nothing at its hand lest it should be said that it had made Abraham rich; neither would his descendants."

At Somerset Court-house, the Campbellites requested him to settle among them as their preacher, a proposition which the Dr. could not for a moment entertain. His object was not to become a preacher but to get into medical practice. He told them so, and that he must at once push on to Baltimore, where he was informed the most intelligent congregation of the Reformationists was situated, and where, therefore, he presumed they would be able to do all the speaking for themselves, and leave him to quietly attend to his medical duties.

He arrived at Baltimore on Sunday evening, and to his dismay, (his approach having been signified by his Pennsylvanian friends) he was at once solicited to address the congregation. He wished to decline the engagement, but they would take no denial: and he spoke. Having heard him, nothing would satisfy them short of taking the public hall (Scottis' Hall) and calling the public together to hear the new preacher. The hall was engaged for a week, and every night in the week the Dr. addressed the public on "The ancient faith," which he considered the faith promulgated by Mr. Campbell to be.

## CHAPTER VI.

The Dr. determined to break away from the preaching career being forced upon him, leaves Baltimore and goes to Philadelphia—Arrived at Philadelphia, is called upon to speak—Cannot get away from it—Accepts a medical practice among the Philadelphian Campellites on the understanding that he is to speak on Sundays—The result unfavourable to temporalities, but conducive to scriptural enlightenment—His adoption to become the subject of this—The Dr. marries.

THE Dr., after a week's stay in Baltimore, determined to break away from the preaching career which was being forced upon him. He told his Baltimore friends he must be off to see Philadelphia before going to Richmond, which was his ultimate destination. "Well," said brother Carman, "I will give you a letter of introduction to brother Hazlett, who is deacon in the congregation in Philadelphia, over which brother Ballantyne presides." The Dr. thought it would be better to have friends to go to, than to arrive in Philadelphia a complete stranger, and therefore accepted the letter, though not without some misgivings as to the consequences.

On arriving at Philadelphia, he found deacon Hazlett, who expressed great satisfaction at his having come, saying that they wanted some one to speak to them, and to relieve the tediousness of their meetings, as brother Ballantyne who presided, was "very old and very dry." What could the Dr. do? He was the guest of brother Hazlett, and he felt he could do nothing less, as a sort of return for their hospitality, than yield to their request and speak to them. This he did for three weeks. At the end of that time, they proposed that he should remain among them altogether, promising that they would do their best to get him practice, if he would be content to speak to them on Sundays. Getting accustomed to speaking, the prospect of a settlement in his own profession disposed him to fall in with the suggestion, which, after due consideration, he did.

The arrangement did not work favourably for the Dr.'s professional objects, though conducing highly to the work which providence had assigned to him. As the Dr. remarks in the article in the *Advocate*, already quoted from: "Had we devoted ourselves to medicine, as we did to the things of the kingdom, we might probably have succeeded; but the fact is, that having to address the public continually, our time and energies were absorbed in preparing to acquit ourselves, from time to time, as a workman that needed not to be ashamed, rightly dividing the word of truth. Ever since leaving the West, our spiritual pursuits have been clashing with

our temporal, until we have been obliged of necessity to place our profession in abeyance." His friends in Philadelphia fulfilled their part of the contract, so far as finding medical practice was concerned; but preaching practice, which was exceedingly distasteful to him, necessitated an amount of scriptural study which interfered with his professional occupation, but which was destined to pave the way for great results.

The Dr.'s mind was eminently fitted, by constitution and condition, to be the subject of a simple and pure illumination by the Word. This comes out in what the Dr. makes "Tomaso" say in a *Dialogue between three Friends on Men and Things (Apostolic Advocate, vol. iii. p. 28)*. He (the Dr.) was never, says "Tomaso," "cursed with the poison of a theological education. His early years were spent in a private boarding school in England, and from his seventeenth to his twenty-fifth year, among physic bottles, lecture rooms, and dead bodies. He knows nothing (and counts it his happiness) about the writings of popular divines nor did he ever trouble himself much about divinity of any kind till about three years and a half ago (this was written in 1836), when he obeyed the gospel of our divine Master. Since that time, he has addicted himself to the incessant study of the Scriptures. Not having had his mind perverted by human tradition, it just takes whatever impression the Word may make upon it, *like a blank sheet the impression of the printer's types.*"

The Dr.'s stay in Philadelphia did not last longer than eleven months. During this time, two important events transpired: 1, he married a wife; 2, he commenced his editorial career. A third event was the arrival of his father from England, to which his father had returned after the Dr. left Cincinnati. His father now settled with a Baptist congregation in Philadelphia, for whom he preached. Father and son were preaching simultaneously in the same town, but not the same doctrines.

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## CHAPTER VII.

The Dr. becomes an Editor without intending it—A Morrison pill vendor proposes to get up a magazine—The Dr. by request proposes a name and writes a prospectus—The pastor is angry, and the Dr. abandons the matter—The pastor intends to carry on the magazine, but takes ill, and on his recovery, asks the Dr. to proceed with it—The Dr. does so, and issues the prospectus—Mr. Campbell publishes the prospectus—The first number of the *Apostolic Advocate*—The matter mostly the Dr.'s own—Specimens—The Dr.'s wonderful comprehension of the Apocalypse so early as 1834—A characteristic editorial notice.

THE career of the Dr. as an editor is that in which the circumstances leading to progress were mostly prominently developed. There need, therefore, be no apology for dealing with it in considerable detail. His entrance upon this career was itself an apparently accidental matter.

It came about in the following way: a member of the Philadelphian congregation, named Brindley, who had been a ship-builder in England, but was then an agent for Morrison's pills, went to Mr. Ballantyne, the pastor (for although the Dr. preached, he was not "pastor,") and suggested that a paper should be started to advocate the principles of the Reformation, intending, as afterwards transpired, to have an advertisement of his pills on the back of each number. After seeing Ballantyne, Brindley called on the Dr. in reference to the same project, but did not acquaint him with the fact that he had been to Ballantyne. He talked the matter over as if it had not been suggested to anyone else, and asked him to devise a name, and write out a prospectus. The Dr., knowing nothing of the quackery part of the project, which Brindley was careful to conceal from him, approved of the suggestion, and drew out a prospectus of the proposed publication, calling it the *Apostolic Advocate*.

Afterwards he was witness of the pastor's indignation at Brindley for having requested the Dr.'s co-operation in the scheme, on which the Dr. offered to relinquish all part in it. This did not pacify the old gentleman, whose anger caused Brindley to take no further steps to forward the publication. Brindley's abandonment of the scheme led to a restoration of peace between Brindley and Ballantyne, and Ballantyne resolved to start the periodical himself; but illness overtaking him, the scheme fell into abeyance.

On his recovery, Mr. Ballantyne sent for the Dr. and told him he had come to the conclusion that he (Mr. Ballantyne) was too old to enter upon such an enterprise as the conducting of a monthly

magazine, and that he (the Dr.) had better take it in hand and go ahead. This surprised the Dr., but scarcely left him a choice. He concluded to proceed with the undertaking, without reference to Brindley, whose objects he had come to understand. Thus he found himself in a position he had never desired and never contemplated. He issued the prospectus, of which the following is a copy:—

#### PROPOSALS,

By John Thomas, M.D., of Philadelphia, for publishing by subscription, a  
Monthly Periodical: To be entitled

#### THE APOSTOLIC ADVOCATE.

“We (the apostles) are of God: he who knows God, hearkens to us; he who is not of God, hearkens not to us. By this we know the Spirit of Truth and the Spirit of Error.”—(1 John iv. 6)—*Macknight's Translation.*

“Be mindful of the words before spoken by the holy prophets, and of the commandments of us, the apostles of the Lord and Saviour.”—*Macknight.*

#### PROSPECTUS.

This work shall be devoted to the ancient Gospel and the original constitution of things as proclaimed and appointed by the apostles. Never was there a time since the days of William Penn, when this and adjacent cities required such an “advocate” as at this present. The voice of the apostles is stifled by the clamour of sectarian declamation. It is true, indeed, they are talked about and their statues adorn cathedral parapets and steeple walls; it is also true that the commercial marts of Virginia, Maryland, Pennsylvania, and New York, abound in religious establishments, each and every one of them amply furnished with all the gorgeousness and splendid trappings of temple worship; they can boast, too, of an erudite, courtly, eloquent, and right reverend priesthood—the depositaries of wisdom and sacred knowledge—whose fertile ingenuity illustrates, sustains, and fulminates the dogmas of creeds for the deglutition of an unsuspecting and too confiding laity. But all these things, however adored, may be easily unmasked and resolved into their ultimate constituents; the devices, traditions, and commandments of men, and will be proved to be no part of the religion of Christ or of the traditions and teachings of the holy apostles. The *Advocate*, therefore, will unroll his brief against the corruptions of Christianity: and while he pays all respect to persons that is due, he will use every honourable and scriptural means to disabuse the minds of his fellow citizens of the philosophical dogmas and christianized Orientalisms palmed upon them for the glorious gospel of the blessed God. In subserviency to this end, the following, among other subjects, will be attended to.

1.—The non-identity of all popular religions with the religion of Christ.

2.—The defence of the holy Scriptures against all creeds, “Confessions of Faith,” commentators and system makers.

3.—The *objects* proposed by the proselytising spirit of the age, as developed in the so-styled “*benevolent institutions of the day*,” incompatible with and contrary to the predictions of the ancient prophets.

4.—The modern *dogmas* of physical and spiritual operations *not* the *doctrines* of the Holy Spirit taught by the apostles.

5.—The fates and fortunes of the kingdoms of the world foreshown by prophecy.

6.—Religious, moral and literary varieties, with essays on various interesting and important subjects in relation to the kingdom of Christ. The *Advocate* will glean from the fields of Christian literature whatever is calculated to illustrate the magnificent and sublime politics of the Messiah's reign. He will endeavour to do justice to all who may oppose and differ from him; his object being to convince, not to condemn. *Audi alteram partem*—hear the other side—shall always vibrate on his ear; for having neither sympathies nor antipathies to gratify—having no gift, or “sacred office” of pecuniary emoluments to blind the eyes, to pervert his judgment, or to distort his mental vision—being interested in upholding no religious dogmas, in sustaining no sect, in pleading for no sectarian creed: the *Advocate* will strive to exemplify the apothegm, *fiat justitia ruat cælum* (let justice be done though the heavens fall). Let the opponents of the ancient gospel go and do likewise.

This prospectus, which indicates the remarkable tone of the Dr.'s mind so early as 1834, was published by Mr. Campbell with favourable remarks. The first number of the *Advocate* appeared in May; 1000 copies being printed and entirely disposed of. It was composed almost entirely of the Dr.'s original contributions. We publish the first as illustrative of the quality, as to which the discerning reader will agree with the verdict of the *People's Friend*, an American paper, published at the time in Philadelphia. “Style chaste, reasoning close; takes high ground; treats all human authority very unceremoniously; appeals directly to the Scriptures, and contends for their supremacy over all councils and edicts, ancient and modern; shews he has bestowed much attention upon the subjects of which he treats.” These sentences were descriptive of a pamphlet, at that time published by the Dr., entitled *New Catholic Controversy: a mirror for dogmatic religions, in a Letter, &c.*; but are equally applicable to the *Apostolic Advocate*, of which the first article is entitled

#### THE THEOLOGY OF THE NINETEENTH CENTURY.

If one proposition be more self-evident than another, it is this: that

*the religion of the disciples of Christ cannot be found among any of the popular religions of the 19th century, which divide among them the realms of the demesnes of Christendom.* The religion of Christ is a religion of *faith and obedience*, the one being as essential and important as the other; they are, in truth, *one and indivisible*. The popular religions, on the other hand, are religions national and speculative in their nature, based on opinions and upheld by systems of abstract definitions, composing creeds, confessions, and articles of faith. With each religion, the fundamental and essential doctrines of the gospel are the leading and characteristic dogmas of their individual creeds. Whatever is not contained in the creed is *non-essential*, especially if the omission be the diagnostic of some more humble and less popular faith. Popular faith is feeling magnified into confidence, and inasmuch as it produces violent and convulsive action of that important organ of the animal constitution, it is very emphatically termed "*faith in the heart.*" It is a kind of sanguineous principle, yielding from the several organs through which it passes, copious effusions of tears, mucus, and saliva. Hence that foaming of the mouth, suffusion of the eyes and cheeks, and running at the nose so conspicuous in the subjects of revival, camp meetings, and protracted conventional excitements. Popular faith is lunatic in its phases, being now new, then old, now gibbous, and then rotund, and following the ocean of life in all its ebbs and flows. The opinions of the people's instructors determine the complexion of their faith, and hence that *riddle-like* proposition that "Faith is not the belief of testimony."\* It is true the popular faith is not the belief of testimony, and no wonder that, like the priests, the people should maintain it; for well do they know, both the teachers and the taught, that their religious faith is not founded on the testimony of the apostles and prophets, but on the traditions, devices, and commandments of men. What need we marvel, then, at the diversified and contradictory faiths that chequer the ecclesiastical chart of the christianized world? We need not be surprised, I say, that Divine Doctors of the popular faith should insist on a faith christened orthodox with holy water, which does not require testimony to produce, seeing that they are not accustomed to prove their positions either by reason or Holy Writ. Indeed, where is the necessity of proof? Have not their flocks conceded to them their demands in full as to their ambassadorial and holy character, their divine calling and sending, and their claims of succession to the apostles? If these high pretensions be granted, shall we, the laity, presume to ask the Reverend Clergy for their proofs? Absurd in the extreme would it be to concede to them apostolicity without proof, and then to demand a reason for what they affirm! Let them prove the first, and we, for one, in subordinate affairs, will obey implicitly, and for ever after hold our peace. But, as to their divine rights, *credat Judæus apella non Ego?*—The following will be a fair illustration, both as to believers, the manner of faith, and the effects of popular faith. On the 1st day of March, 1834, an infant first breathed the breath of heaven, and raised its eyelids to the solar beams; unused to this mode of existence, it cried and sobbed and squalled so lustily as greatly to disturb the equanimity of a maiden aunt. Her soured temper could not endure the provocation, and though it was a sacramental week, she tartly reprobated the uncouth

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\*The author of this proposition was named Riddle.

noise, and sinned through anger most unchristianly. The original sin and total depravity of the babe were beyond doubt, and as its looks did not promise life beyond four-and-twenty hours, humanity and *religion* dictated the propriety of saving its soul from hell. A reverend divine was accordingly sent for, who being stimulated by the importance of the occasion, and a zeal in his Master's service, came with as much despatch as comported with the dignity of the clerical gait. "Go ye," says the Great Teacher, "unto all the world, and proclaim the glad tidings to the whole creation: he that believeth and is baptised shall be saved, but he that believeth not, shall be condemned." Acting under this commission, then, this reverend successor of the apostles and ambassador of Jesus Christ, arrives at the house of mourning for the purpose of imparting salvation to the puny babe. Accordingly, he dips his holy hands into water consecrated by prayer, and with the subject of faith in his left arm, raises, with uplifted eyes and becoming grace, his bending arm with palm supine. The period of grace hovers over the face of the infant—awful moment! The infant scarcely breathes. The sacred drops at length begin to trickle from the holy digits of his reverence; they reach the face, and, with an emphatic *sprinkle*, the magic words, "Selina! I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost—Amen!" fall on the sealed ears of the expiring child, who, with a struggle, now gives up the ghost.

This instance, and a very common one it is, is a fair illustration of the subject, mode of impartation and effects of the most fashionable popular faith. Its subject is, for the most part, a babe of eight days old, endowed with all the faculties of mind and body in a dormant, undeveloped state; it sees, but it discerns not; it hears, but it understands not; it has a brain, but on the tablet of its mind, no images of thought are there. How then is faith imparted? Let the reverend clergy—so skilled in metaphysics, in all the magic of the Chaldeans, in all the learning of the Egyptians, and in all the mythology of the Pagan world—explain, for I cannot. But the effects of this popular faith, what are they? Scepticism, delusion, death! Common sense contemplating the proud, ambitious priest, discerns in his religious practices and demeanour, the usurpation of supernatural powers, and the impiety of a man who lies in the name of God. Disgusted at such exhibitions of mockery, and acquainted with no other Christianity than that under the form of the religions of the day, the minds of men, with the light only of reason and common sense to guide them, run into the fatal extreme, and denounce all religions as false. Hence, in France, in Italy, in Portugal, and Spain, when occasion offers, they not only avow their scepticism, but deny even the being of a God. Nor are things, in reality, much better in Protestant countries; for though Atheism is not so recklessly proclaimed there, hypocrisy, indifference, latent and avowed scepticism, in all their subtle, specious, open and disguised forms, extensively prevail. Even in these United States, where religion is supposed to flourish, it is not difficult to see the downfall, not very remote either, of all its sectarian establishments. At this very moment, infidelity, like a worm that dieth not, gnaws their vitals, and a numerous and parasitical priesthood is permitted to exist out of courtesy to the ladies, in whose case is verified the prediction of the apostle, for which see 2 Tim. iii. 1-7. We rejoice, however, to know, on the testimony of the apostles and prophets,

that all these human establishments will be overturned, and the glorious dominion of the Great King, returned victorious and conqueror over his foes, and leading captive at his chariot wheels, kings whose many diadems will deck his brow, will rise paramount and be established on the wreck of empires, immovable as the everlasting hills. Kings and sacred bards have tuned their harps prophetic of this Golden Age. Then will the Prince of Peace reign in his Holy Hill of Zion, and rule the nations with a law of love. No kingly or priestly tyrants then to disturb the world's repose; no anti-Christian or sectarian rivals then to divide the empire with the King of Saints; no Popes, no Councils, no General Assemblies, Synods, and Presbyteries, with their bulls, and canons, and orthodox confessions to disturb the world. No! These disturbers of the public peace, these social bandits, then will be bound in captive chains in the dark abyss for a thousand years. Such, then, will be the death of all delusion until the *last apostacy* foretold in time; when Satan shall go forth to deceive the nations which, at that period will inhabit the four quarters of the earth.—(Rev. xx. 7, 8.)

The second article is on the Church of England, which he describes as "one of the daughters of a large family, descended from a parentage flagrant in crime, drunken with the blood of Christian heroes, and gorged with the spoils, and the woe, and the slaughter of men." He finds her origin in "the Man of Sin, and his adulterous consort, the Mother of Harlots and of all the abominations of the earth;" epithets which he says are applied by the Holy Spirit of purity and truth to all that "mystery" of political, civil, and ecclesiastical iniquity that exists in every part of the world; a state of society, the rise, progress, and consummation of which, he says, were foretold by Jesus through his beloved disciple, at a time when it had only begun to work.

The third article, "On the kingdoms of Europe," deals with the bearing of the Book of Revelations on European events. The following extract is too good to be lost:

A grand defect in the thousand newspapers of these United States is the meagre record of events, daily transpiring in the empires and kingdoms which exist beyond the limits of the New World. In reading the journals of the day, one would think the past had never existed, that the future would never dawn, and that the present was of little import beyond the limits of domestic trifles. To philosophise on their contents, it would seem as though the intelligence of the country was bounded by the horizon of the Bank, the limits of the Constitution, or the jurisdiction of the head of the States. To this, however, we cannot agree. The human mind is excursive, and cannot, whether in America or Europe, be restrained within the narrow confines of domestic rivalries and party strifes. It must expand. The Atlantic ocean and lesser seas, the rivers, lakes, and mountain chains, may mark the bounds of kingdoms, states, and empires; they may determine the "hitherto but no farther" of neighbour nations; they may do this

and more, as regards the bodies of men, but to the empire of the mind, they offer no proscription. The mind, with the rapidity of the lightning's flash, sweeps over the demesnes of nature, and visits in its course the Alps, the Andes, the mountains of Himalaya, and the Arctic Sea; it retreats to the birth of time, and penetrates into the abyss beyond. What folly, then, how trifling too, to dream of feeding the public mind with the puerilities of party, state witticisms, mountebank delineations, anecdotes, old wives' fables, &c., &c. Sentiment, sentiment! Facts, and veracious testimony, are the mental food for man, whether they pertain to morals, politics, or religion. But, it may be objected, people have ceased to think, thought being too laborious, and therefore they must be entertained with trifles, or newspapers would become dead stock—many vendors, but no readers. Food to this man is poison to that; therefore, seeing that thinkers are few, sentiment is scarce, and the supplies must be always according to the demand, both in quality and quantity. This, we believe, is the philosophy of the thing, and but too characteristic of the age. Extension without depth is the order of the day, in relation both to the effusions from the press, and the rhapsodies from the "*sacred desk*." Instruction seems to enter but little into the compositions of religious declaimers or religious editors. Notwithstanding all the faults of the political leaders, it is our opinion the world, for intelligence and upright dealing between man and man, is far in advance of "*the Church*," as the popular system of the day is egregiously miscalled. The world, in some sort, discerns the changes attended with commotions and bloodshed coming upon society; but the Church, like a rickety old dame, is doting about a spiritual beatification of a thousand years, in which she, in all her unconscious deformity, is to reign over the souls of men! Her millennium two hundred three score and sixty days, be it known to the Right Reverend crazy Doctors who uphold her crutch, is fast expiring; her reign is almost consummated; for there is One just at the door, coming upon her as a thief, ready to let the kings of the earth upon her, who, in their hate, will eat her flesh and burn her with fire. This is his sentence which he has appointed political executioners to enforce.

By way of introduction to a record of the events now transacting in the benighted realms of Europe, we shall present our readers with an analysis of that chapter of the Revelations from which we have selected the passage affixed to this article.

This article suggests the thought that there is something wonderful in the Dr.'s comprehension of the Apocalypse so early as 1834, the more so as his interpretations were independent of the theories in previous writers. He did not re-hash what he found in books. He read and thought for himself, and gave readers the result of original ideas. This feature cannot be better illustrated than by quoting the following sentences from an article on the Apocalypse, appearing in the ninth number of the *Advocate*:

"As to the Apocalypse, I firmly believe if Christians would study its contents, it would, if they be honest persons in the profession of truth, cure

them of the ridiculous and spurious charity they are in the practice of exercising towards 'other denominations of Christians,' which are in reality the anti-Christian 'abominations of the earth.' I affirm further that a due attention to the prophecy of this book would convince many who living in a treacherous security and entertaining a delusive hope that they are Christians, expect to enjoy the heavenly beatitudes—that no time is to be lost in escaping from the dominions of Babylon the Great, and taking refuge in the Eternal City of our God. As all have not the leisure, and fewer the inclination, to unravel the mysteries (for they are mysterious to those that are ignorant) of this book, I shall, as opportunity may serve, present my readers with illustrations of its contents. "They who censure and dissuade from the study of the apocalypse," says Newton, "do it for the most part because they have not studied it themselves, and imagine the difficulties are greater than they are in reality. It is still the *sure word of prophecy to which we do well to take heed*; and men of learning and leisure cannot better employ their time or abilities than in studying and explaining this book."

Sir Isaac Newton observes that, "amongst the interpreters of the last age there was scarcely one of note who had not made some discovery worth knowing," and I flatter myself that I shall not have laid before my readers the result of my humble efforts, without having substantiated my claim to the discovery or solution of certain problems in the Apocalypse, which have hitherto baffled the ingenuity and learning of some of the most celebrated illuminati of the religious world.

In saying this, I do not mean to arrogate to myself any superior talent or discernment, for a man may have all the wisdom that human science and philosophy can afford; his mind may be of a Newtonian order, and equal to enterprises of the sublimest character; he may be the personification of intelligence, and yet fail to unravel the symbolical representations of the providence of the Supreme in the affairs of men. In the absence of that wisdom which God revealed to the apostles by His spirit, all our views in relation to religion are mere speculations, and the failure of the "great and the good men" since the days of Luther, is not owing to a lack of natural talent and discernment, but to that love of speculation and subserviency to system in which they have so freely indulged. Be it observed, however, that there is not a single speculation in the religion or doctrine of Christ, in my investigation, and therefore, I have renounced speculation and substituted, according to the suggestion of Lord Bacon, the simple narration of historical facts. If there be such a thing as prophecy and truth in historical detail, and if history be indeed nothing more than a summary of prophecy fulfilled, which every believer admits, then certainly the natural method of prophetic illustration is simply to place in juxta-position the predictions and facts of history, and see what a breach the Christian makes in the defences of the infidel by such a plan as this. Our most celebrated historians have been infidels and Papists; as though God had chosen them to record the fulfilment of His word, and so to condemn their unbelief and apostacy out of their own mouths. My dates and facts I have taken from Gibbon and Mosheim, the one an infidel and the other a Lutheran. They are faithful historians, and acknowledged as authority both by Christians and anti-Christians. Gibbon is impartial, though styled the apologist of Paganism.



Article No. 4, sets forth a narrative of an evangelistic visit made by the Dr. to Rockdale, in Pa. The rest of the number is made up of miscellaneous features, from which we extract the following editorial notice as characteristic of the man :

“TO OUR PATRONS.

Nothing is more gratifying to the feelings, or more calculated to arouse the dormant energies of genius, than the patronage of the intelligent and the good. Every man has genius of some kind; too often, however, perverted to purposes beneath the dignity of a rational man. We lay claim to no high order of mental faculty, but are happy in knowing our own powers, which have no pretensions to anything inaccessible to mediocrity of talent. This we believe to be the most useful to society generally, and best adapted to meet its exigencies. The small share we possess we are determined to devote to the service of Him who gave it. May our resolve be duly seconded. *No means, no end*, is the law of the kingdom of nature, grace, and glory. In the nature of things then, no money, no types, no type setting, no paper, no printing, no *Apostolic Advocate*. This is an immutable law of nature. Our patrons, therefore, will take it in good part when we *hint* the importance of a due attention to “*condition 2*” of the Prospectus. Receipts will be acknowledged in our next.”

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## CHAPTER VIII.

**The Dr. leaves Philadelphia, visits Baltimore, and takes up his residence at Richmond—Is offered employment as an evangelist—Declines, and gives his reasons—Conducts the *Advocate* and follows medical practice—His troubles with Campbellism begin—Publishes an article advocating re-immersion where Campbellites had not been intelligently baptised—The Dr. writes on the subject to the Campbellite Church at Baltimore—Mr. Campbell opposes him in the *Harbinger*—The Dr.’s reply.**

BEFORE the publication of the second number of the *Advocate*, the Dr. decided to leave Philadelphia, and carry out his original project of going to Richmond. On learning of his decision, the members of the Campbellite meeting in Philadelphia, among whom a coolness had for some time prevailed, nearly all withdrew their subscriptions to the *Advocate*, which strengthened the Dr.’s determination to go. On his way to Richmond, he stopped for several weeks at Baltimore, where the second number was issued. Six weeks after leaving Philadelphia, he arrived in Richmond, where he had been for a long time expected, Mr. Campbell having, twelve months before, sent word that he was on his way. The meeting in Richmond had no preacher, and the Dr. was called upon to occupy the pulpit, from which there was no escape. The congregation offered him a salary, but he refused to accept it. He remarks thus on the subject

in the *Apostolic Advocate*, vol. v. p. 93: "The securing of our services as an evangelist was agitated among the brethren. But concerning this, our mind was and is made up. If any community of brethren 'desire to be at charges *with us*,' we should not so much object to receive the donation, but to become a hireling, and to have our pay, and so forth, discussed at co-operation meetings, at the bar of the church and the world, being unscriptural and degrading, we cannot away with it." His ideas had been expressed in the following remarks, in the *Apostolic Advocate*, vol. i. p. 186: "A man who devotes his time and energies to proclaiming the good news, has an apostolic and scriptural right to be supported. Common reason testifies the same thing. *To preach to live is one thing; to live to preach is another*; and this constitutes all the difference between paying a clergyman and a preacher of the gospel. It is as much the *duty* of every Christian man to preach the gospel as brother A. or any other proclaimer. But all have not the ability. Then those who feel so little interest in, and know so little about the cause they profess to love and serve that they cannot open their mouths to plead for or recommend it, and who from natural incompetency are incapable of doing as they would, are bound by the principles of honour, justice, and Christian virtue to minister of their substance to those who can. The congregation of the Lord is the '*pillar and the support of the truth*.' The weekly fellowship was instituted to supply this body with funds. The poor saints, the aged widows, the apostles, evangelists, &c., depended upon these funds for their relief, sustentation, and *travelling expenses*. If the gospel, therefore, remains unknown to the regions round about us in Eastern Virginia, it is to be attributed to apathy; nay, rather, to the criminal delinquency of the congregations of disciples of this section of country relative to these matters. *We do not say that this is their character*, but if they do not do their duty in sounding out the gospel, the least that can be said is, *they will deserve it*."

The Dr. told the Richmond Campbellites that he would rather live on bread and cheese, and maintain his independence of thought and action, than submit himself to the power of committees and trustees. He commenced the practice of medicine in Richmond for his own support, at the same time carrying on the *Apostolic Advocate*. During the first year, his receipts afforded a comfortable livelihood; but in the second year, they fell off greatly, in consequence of the frequency of his absence in various parts of the country, to which he was invited to speak.

The troubles that ended in the Dr.'s disconnection from Campbellism began soon after his arrival in Richmond. The foundation of these troubles may be said to have been laid in the publication of an article (by himself) in the sixth number of the *Advocate*, entitled *Anabaptism*. In this article (an extract from which we shall give directly) the Dr. contended that no immersion was valid that was not based on an intelligent faith on the part of the subject of it at the time of the immersion. Among the Campbellites, who at that time numbered many thousands, were large numbers who had been Baptists, and who were received into the Campbellite communion without any further immersion. Many of the preachers also had been Baptist ministers. The Dr.'s article, which was only a consistent application of Campbellite principles, proved very offensive to this class, and even to Mr. Campbell himself, who saw in this stringent doctrine a great barrier to denominational development. The following are the leading portions of the article in question :

#### THE CRY OF "ANABAPTISM."

"ANABAPTISM is a compound Greek word. It is constituted of *ana*, which, in composition signifies iteration or *again*, and *baptisma*, baptism. Used as a verb, it means to *baptize again*, or to rebaptize (*anabaptizo*.) Anabaptism, in the strict etymological and scriptural import of the term, is unjustifiable and highly to be deprecated. There is a case, however, in which reimmersion can not only be justified, but is really and obviously a duty. In the foregoing definition, I have purposely left undefined the much-disputed term *baptism*. With *Schrevelius' Greek Lexicon* before me, I discover it means an immersion, a *dyeing*. Hence the idea conveyed to my mind is a *dyeing by immersion*. This is what logicians would call a profound idea. By further research, I find that the dyers among the Greeks, both ancient and modern, use the words baptized and baptism when speaking of stuffs that had been dyed. To dye by immersion is to baptize anything dipped in a coloured medium. The term is confessedly a dyer's word. If you were to dip, plunge, or immerse a piece of white linen in clean water, and then present it to the Greek dyer, he would tell you it was *lonized*, bathed, dipped, or washed, but not baptized or dyed; but if you were to take the same piece of linen, and dip it in a bright scarlet-coloured fluid, he would then tell you it was not only dipped but dyed. Hence the English word *immersion* only conveys half the idea intended by the word *baptism*. There is no single word in the language that exactly conveys the idea of *baptisma*. Immersion is but one half of baptism. A man may be immersed, and yet not baptized; a man, however, cannot be baptized without being immersed. The fluid into which he is plunged must be tinged of a bright scarlet colour. Let me not be misunderstood. It is not supposed that this tinge is obvious to the natural eye, but the eye of faith can see the crimson dye flowing from the pierced side of Jesus into all the baptismal waters. If a man confess

Jesus to be the Son of God, and apprehend his bloodshed for the remission of sins, and he be immersed in the waters of the Potomac, Rappahannock, Mattaponi, Pamunky, or James rivers, the eye of faith can see those waters dyed around him with the blood of Jesus. The eye of faith, however, must be open in the person baptized or dyed, as well as in the dyer or baptizer. A dyer accustomed to look upon coloured fluids may imagine water in his vat to be so; his imagination, however, will not dye the cloth; so may an administrator of baptism imagine that the subject recognises the blood of Jesus, but his imagination will not supply the defect thereof. No! the subject must believe and confess for himself, or his dipping will be mere immersion and not baptism.

"The best definition I have met with of the word *baptisma* is an Arabic one. The idea occurs in the Koran, where it is represented by the compound word *seb-gatallah*, divine dyeing, or the dyeing of God. Hence *divine* baptism may be distinguished from *human* baptism, by *the matter of faith with which the water is dyed. The divine dye is the blood of Jesus; the human dye is frames and feelings, sounds and sights, dreams and visions of hobgoblins, ghosts and spirits damned. The former is believed on the divine testimony of prophets and apostles; the latter is manufactured by rhanting, text-weaving and the fanatical exhibitions of the clergy. Take an infidel and immerse him over head and ears in water: that man has not been dyed with the dyeing of God; take an unbeliever and dip him into the name of the Father, and of the Son, and of the Holy Spirit: such an one is not dyed with the divine dyeing; take a babe and immerse it in the name, &c.: such an one is immersed but not baptized; take an adult, who having given in his "Christian experience" to an Episcopal, Romish, Methodist, Presbyterian, or Baptist community, and immerse him into the name of the Father, &c.: such an individual has been immersed into his own experience, in obedience to the Thirty-nine Articles; the Missal, the Book of Discipline, the Westminster Confession, or the Baptist Creed, but not into Christ; but take an infidel and convince him of sin, of righteousness, and of judgment by the arguments, &c., which the prophetic and apostolic testimony supplies, and, believing with his heart or understanding divinely convinced by the word, let him confess with his mouth before men that Jesus is Lord to the glory of God the Father; let him glorify God in his body (1 Cor. vi. 20) by being immersed into the name of the Father, and of the Son, and of the Holy Spirit: and that man, and such an one alone, is dyed with the dyeing of God; his baptism is a divine baptism: he has been baptized with the true ancient apostolic and "*one baptism.*" Such a man can draw near to God "with a true heart and full assurance of faith, having had his heart *sprinkled* from an evil conscience, and his body *washed* with pure water," he can indeed say, "I am built upon the testimony of the prophets and apostles, Jesus Christ himself being the foundation corner stone:" and such a man alone is entitled to the name of Christian.*

"Such a baptism may well be esteemed an ordinance for the purification of sin. "*There are three that bear witness on earth, the Spirit, and the water, and the blood, and these three agree in one*" witness. There, in the baptismal institution, are the *water* and the *blood*; and he that comes to this ordinance is led hither by the witness of the *Spirit* contained in the sacred

writings concerning Jesus. "He" (the Spirit) said Jesus, "shall testify of me, and shall take of mine and shew it unto you," my apostles. What the Spirit dictated to these holy men concerning Jesus, they have recorded for the conviction of the world of sin, of righteousness, and of judgment. Such is the baptism proclaimed by the apostles for the remission of sins—a baptism which embodies in it *faith in the blood of Jesus* and *immersion*.

"Hence, then, two things are essential to constitute baptism, namely, *blood* and *water*. Four things are likewise necessary before a person can enjoy the benefits which flow from blood and water. First, *belief*; second, *repentance*; third, *confession*; and fourth, *immersion*. Neither belief alone, nor repentance alone, nor immersion alone, will suffice to put men in possession of spiritual blessings. The testimony of the Holy Spirit in the Word must be believed, sins must be repented of, the name of Jesus must be openly confessed, and God glorified in the immersion of the body in water. The Father Himself confessed Jesus before men; "*this*," said a voice from the excellent glory, "*is my beloved Son, in whom I am well pleased.*" We must do so too. Jesus was revealed as the Son of God *by water*; "*that he may be made manifest to Israel as I come baptizing in water*," said John. And so must we, if we would be manifested as the sons of God. With the heart of understanding and affections, man believes unto righteousness; and with the mouth, confession is made to salvation.

"Faith in the blood of sprinkling, unfeigned sorrow for sin, confessing that Jesus of Nazareth is the Christ, the Son of the living God, are essential and indispensably necessary to constitute immersion in water baptism. "Converts" who "believe" without testimony (if such a thing be possible), repent without reforming, confess without confessing Jesus, and although immersed, are not baptized.

"Divine baptism is truly a dyeing process, and the subject of it acquires a *moral hue*. His robe of righteousness is washed and made white in the blood of the Lamb.—(Rev. vii. 14.) He puts on this dyed garment when he puts on Christ by the "one baptism." As a sinner, he is a foul spot in the creation of God. His iniquity, transgression, and sin are upon his own head. He is a citizen of Babylon, under the dominion of Baalzebub, a rebel against God his Creator. He is dyed in sin. Taught by the Holy Spirit, speaking through prophets and apostles, he at length repents of his misdeeds, and resolves to reform his life, and to glorify God in his body. The Holy Spirit, through Paul, Peter, and Ananias, commands him to "*confess with his mouth the Lord Jesus*," to "*repent*," and to "*be baptized and wash away his sins, invoking the name of the Lord.*" He obeys the words of the Holy Spirit, he repents, he confesses Jesus, and is immersed into the name of the Father, &c. Who that knows anything of the true genius and spirit of the gospel of Christ, as it stands exhibited on the faithful page of revelation, will say that the application of the blood of Jesus, in the holy ordinance of divine baptism is not adequate to the remission of sins? He that says it is not, gives the lie to the Holy Spirit, who declared by 1 Peter iii. 21, that "*we are saved by baptism.*" A truly baptized believer, then, "*is purged from his old sins*;" he is dyed white in the purifying blood of Jesus; "*he has purified his soul by obeying the truth*;" he is renewed by the Holy Spirit *in an appointed way*. Instead of hunting and fishing after vanities, he seeks after that wisdom which is first pure and then peaceable.

"But is it to be wondered at that the Baptists and other sects should deny that a sinner receives pardon in baptism? Would it not rather be marvellous that they should confess that we are baptized for the remission of sins? I think so. Look at their black and white members: how many in a thousand have been immersed upon a confession of the *faith*? I do not mean on a confession of *their* faith, but of *the* faith. I would say, *perhaps*, five. Now, it is agreed, I believe, on all hands, that water alone does not impart remission, but water and blood. What is there in Baptist baptism to make it an ordinance for the purification of sin? Nothing! For no Christian will contend that a sinner's experience can make water purifying. I, therefore, do not believe that sins are remitted *by popular baptism*, which is itself a sin that needs to be repented of. Nothing but the "*one baptism*" can impart remission, and that "*one baptism*" is very rarely practised by the sects. There are a few exceptions, and *exceptio probat regulam*, the exception establishes the rule.

The discussion to which this article gave rise, was greatly stimulated a few months afterwards by the publication of a letter from the Dr. to the church at Baltimore, from which the following is an extract:—

#### JUSTICE TO THE TRUTH.

"Brother Ware, of Howler's Essex, Virginia, one of the Rappahannock brethren tells me he has paid you a visit. Both he and brother P. are delighted with what they witnessed. I learn from these brethren that *our sister Church in Baltimore, receives none from the 'Old Baptists' who do not confess Jesus publicly at the time of admission into her fellowship*. I cannot express the satisfaction this intelligence affords me; for in this practice the Church of Christ in Baltimore recognises *the principle* I have contended for in my writings as well as addresses, which many brethren can testify. I rejoice not because what I contend for is admitted; but because the church in its practice is doing justice to the truth, which it is high time to do in the face of a frowning world. The principle is this—*that the terms of admission into the Baptist Church are not adequate to a reception into a Church of Christ*. But my satisfaction is not without alloy, for it appears to me, and with all deference I state the conviction, that the church has not carried out the principle according to knowledge. Illustrative of the matter I would respectfully submit the following queries to the candid and unflinching examination of the brethren:

1.—Wherefore do you demand a confession of a Baptist? If it is because none has been made by him before, then of what value was the immersion of such a candidate, unconnected with the confession that Jesus is the Christ, whose *blood* cleanseth from all sin?

2.—Is a Christian built upon immersion, or upon the confession made by Peter (Matt. xvi. 16)? If on the confession, then, as the foundation is always laid *before* the building is raised, the confession ought to *come first* and the immersion *after*; but by acknowledging the immersion valid without the confession (which the church does in practice, by requiring confession of Baptist candidates long after their immersion), the immersion is made the *foundation* and not the rock or confession that Jesus is the Christ.

3.—Is immersion unconnected with belief in the written testimony of the Holy Spirit concerning Jesus, *baptism* in the estimation of the church? If it is (which I do not for a moment believe), then it is the water and not the blood of Christ that purifies and washes away sin.

4.—Would the church immerse a man first, and then proceed to convince him that Jesus is the Christ? If she would, why does she now receive persons into her fellowship who have been immersed first and are required to confess *afterward*?

5.—If it be necessary for these to *confess*, why are they not required to be immersed again, in order that they may be baptized *for the first time*? Confession is not baptism, neither is immersion without confession.

6.—Can the ordinances of the kingdom of heaven be administered validly by aliens, and therefore beyond the territories of the Great King; and independently of the church of Christ, which is the pillar and support of the truth?

If, brethren, we admit the premisses, by all that is sacred in the truth, do not let us flinch from the conclusion, that, in nine hundred and ninety-nine cases out of one thousand members of popular Baptist Churches, *both confession and re-immersion* are necessary for their admission into the Church of Christ. Illustrative of this necessity, take the following exhibition of the way in which Baptists "*get religion*," and then say if the religion they get be not superstition, their faith credulity, and the whole a strong delusion sent them by God, that they should believe a lie, because they believe not the truth, but take pleasure in iniquity.—(2 Thess. ii. 12.) It is taken from the *Religious Herald*, whose editor has copied it approvingly from the *American Baptist*. Michael Quin, the writer, says he came to Cape May, as a missionary, under the patronage of some anti-christian body, called "*The New Jersey Baptist State Convention*."\* He found things in great confusion, and proceeded to institute measures for the *renovation* of the Church, which he says he performed, not by the word of God, as we would expect; but by the assistance of a *council* from sister churches. This is the means of renovation generally adopted by his holiness the Pope, Mr. Michael Quin's master. By the end of the year he says, he baptized thirty-one persons. Now mark the preparation for this Baptist baptism. The question with this missionary's flock was 'what can be done?' 'The church solemnly agreed to meet on the first week in February.' 'Those of us,' says Mr. Michael 'whose business it was to preach would try to do so, and those who could pray and exhort would do so; and those who could do neither *would weep before* the Lord for the slain of the daughters of our God's people!' Five whose business it was to preach began their operations. A general movement of the spirit was *discernible* from the beginning, but it appeared on the Monday evening *as if the Lord had let down the Holy Ghost in His powerful influence* so as to affect the whole congregation!' Here is the preparation for the immersion of thirty-one persons. An alleged state of things, which if the Scriptures be true, is the grossest falsehood, the merest

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\* This is something expressed in words taught by human wisdom, not in words taught by the Spirit; the *thing*, therefore, is not *spiritual*, and cannot, consequently, be explained in spiritual words; our readers may, therefore, save themselves the trouble of searching the New Testament Scriptures for a description of it, for nothing like Religious State Conventions are to be found there,

old wife's fable of all the fictitious tales ever published in a religious newspaper. How was the movement of the spirit discernible? Was it seen or heard? What does this Michael Quin mean by the Lord letting down the Holy Ghost? Did a single man, woman, or child in this assembly work a miracle, speak with tongues, or had they luminous appearances on their heads? If not, where was the power of the influence in converting to the Baptist religion thirty-one out of one hundred who asked 'for an interest in the prayers of God's children?' Is this what the Baptists call the powerful influence of the Holy Ghost? What a discrepancy in the power exerted at Cape May and on the Day of Pentecost! Of the remaining sixty-nine, some are asking what they must do to be saved; and others profess to have obtained a *trembling hope*

Now, brethren, suppose these thirty-one immersed, but deluded votaries of superstition, were to present themselves for admission into the Church over which you preside, could you conscientiously receive them upon a simple confession? If you could, then I see no cause why you should not fraternize with every devout pœdorhantist in the land, upon a simple confession that Jesus is the Christ. But, brethren, I am too well acquainted with your intelligence to believe you would receive such persons with these facts before you, without requiring them both to confess and to be re-immersed. The true Church of Christ is thus spoken of by the apostle: 'Christ also loved the congregation and gave himself for it, that he might sanctify it, having cleansed it with a bath of water *with* the word (not separate nor distinct from, but with the word) that he might present it to himself glorious, a congregation not having spot or wrinkle, or any such thing, but that it might be holy and without blemish.'—(Eph. x. 26.) Can it be said of Michael Quin's thirty-one converts—can it be said of Baptist churches generally, that they have been cleansed by a bath of water conjoined to the word of truth? Are they sanctified? No; for in their prayers they confess they are full of wounds and bruises, and putrefying sores; that they are sinners in the hope, the 'trembling hope' of pardon, and that if they get to heaven at all, they must get there as sinners. Paul teaches us we must get there as glorious, immaculate, unwrinkled, holy, and unblemished saints. But Michael Quin and the populars know better than Paul. If they yield obedience to one precept of the divine law, it is the obedience of bondsmen and not of sons. If a church of Christ receive such into its fellowship, can it be said to be without spot or wrinkle? The apostle exhorts us to 'examine ourselves, whether we be in the faith.' Let us do it, therefore, even if it should bring us to the conviction that we ought all to be re-immersed, that we may be *for once* baptised. If we are wrong at the foundation, all the rest is a mere rope of sand. My conviction is that all among us who have not been immersed upon the confession that Jesus is the Christ, and who did not *understandingly* appreciate the value of his blood, had better be re-immersed upon that confession; and that all, from this time forth, who may wish to join us from the Baptist denomination (a few excepted, who can shew just and scriptural cause for exception) be required to make an intelligent confession, and to be re-immersed.

These things I submit to you, brethren, in your presbyterial and congregational capacity, as matters of superlative importance to the well



being of us all, and of those who may prayerfully declare for the truth. The church—the highly-favoured church—in Baltimore, is the pillar and support of the truth in that city. It behoves you, therefore, to scrutinise dispassionately this matter, which, if carried into practice, will be the purification of the churches. None will object who have embraced the principles of the Reformation from a love of the truth. Had I not good testimony, or rather the testimony of a good conscience, purified by faith in the blood of sprinkling, this day's sun should not go down before I put on Christ intelligently. Let us act nobly in these matters, for the very perfection of the Christian nobility is, when we discover our errors, to abandon them, even at the peril of liberty, of prosperity, and of life."

The leaders of the Baltimore church replied to this letter; and to their reply the Dr. made a rejoinder. Their reply and the Dr.'s rejoinder appear in the *Apostolic Advocate* for September, 1835, p. 97. The Baltimore letter on one point refers to Mr. Campbell's periodical (*Millennial Harbinger*, vol. v. extra, page 411,) for explanation. In the Dr.'s response to this, appears the first public symptom of disagreement between him and Campbell; and it also contains a clear indication of the Dr.'s knowledge of the kingdom at this early date. He says, "The reference to the 'extra' is not satisfactory. It is a hazardous affair to set one's judgment in opposition to such a giant as our beloved brother Campbell; but in this instance, I cannot help it." He says, 'The whole earth is the present territory of the kingdom of heaven;' but this is contrary to fact. China, India, the Mohammedan countries, Europe, Africa, and America, are all the territorial and actual possessions of the rulers of the darkness of the world. Jesus does not possess a foot of land that owns his undisputed sway. He will possess all these countries, but he will have to conquer them first."

The breach incipiently visible in these words was destined to widen, notwithstanding a manifest effort on both sides to avoid it, or the appearance of it. Some Campbellite professors in Fredericksburgh, who had been Baptists, and received among the Campbellites without re-immersion, called Mr. Campbell's attention to the Dr.'s letter to the Baltimore church, quoted in the foregoing, and asked him what he thought of the Dr.'s statement that the majority of Baptists should be re-immersed? Mr. Campbell replied: "It was with no ordinary feelings of regret and mortification too, that I saw, a few weeks since, an intimation in the *Apostolic Advocate*, to the church in Baltimore, that they ought to re-immense all who came over to them from the Baptists. That the Baptists are greatly degenerate and fast immersing themselves into the

popular errors of the age, I am sorry to confess, is my sincere conviction in the presence of God; but among these hundreds of thousands, there are some tens that have not bowed the knee to the image of Baal, and are as worthy citizens of the kingdom of the Messiah as any of our brethren. Some few persons in this country have, under the impulse of their new discoveries, been re-immersed, but they generally were immersed at night or in secret. But in the ardour of our young brethren in Va., and in their zeal for truth, they have not only re-immersed in open day, but published to the world the prevalence of these symptoms, and registered the converts. I need not tell you that I have not only a very great esteem for brother Thomas and brother Albert Anderson, but a most ardent affection for them; but had they made these bold and, at best, doubtful measures matters of privacy, I could not have been induced either to have inserted your letter, or to have published this reply to it. But much as I love and esteem these two brethren, I esteem and love the twelve apostles and the cause of my Lord and Master more; and, therefore, I must say, that the preaching up of re-immersion to the citizens of the kingdom of Jesus Christ, for the remission of their sins, is wholly ultra to our views of reformation, and, in our judgment, wholly unauthorised by the New Testament."

This letter appeared in the *Millennial Harbinger* for September, 1835, and was re-published and answered by Dr. Thomas, in the *Advocate* of the following month. The Dr. heads his reply with the following quotation from Campbell's own works, which is itself a sufficient answer to the objections sheathed in Campbell's letter: "We have always said, and we say it again, that persons who were without faith in Jesus as the Messiah, on believing, should be immersed into his death. THEY DIFFER NOTHING FROM IMMERSSED INFANTS; and if a person has been immersed solely into his own experience or conceit, instead of into Christ, as we believe sometimes happens, then, indeed, as respects Christian immersion, *that person is as one unimmersed.*"—*Millennial Harbinger*, vol. vi., number 9, page 420.

In the reply which follows, the Dr. repels the charge of "re-baptising the baptised" as unfounded. He says: "I admit that I have baptised the immersed, and continue to do so still, but cannot the readers of the New Testament discern the difference between an immersed and a baptised person? If they cannot, then with them I have no fellowship as Christians; for with *doctrinaires* of such a mould, who maintain that water washes away sin, I

cannot fraternise. The Scripture teaches 'baptism' and *not water*, 'for the remission of sins.' This is what I contend for, and what I preach to the immersed and unimmersed. But what surprises me more than anything else, is that brother Campbell, upon such a vague testimony as 'Susan's,' should have penned the second article, and which contains his reply to this writer. Mr. Susan says he believes so-and-so, because he was told it! Is he in the custom of believing everything he is told? To believe what is told us without examination, is credulity. Susan has credulously received a report, and our beloved brother C. has credulously adopted it. I ask Mr. Susan, did he ever read in the pages of the *Advocate*, with his own eyes, or hear from my own lips, with his own ears, that I 'preached up re-immersion to the citizens of the kingdom of Jesus Christ for the remission of sins?' I ask brother C., did *he* ever? I unhesitatingly affirm that there lives not the man, the woman, or the child, that ever heard or read such a sentiment from my lips or pen. If there be such a person living, let him come forward, and not only affirm, but *attest* the charge.

"Again, we wish it to be known that, in all things, it is our intention to act openly, and in the face of day. If it is right to re-immersion privately and by night, it is equally so to do it publicly and by day; that is, if it may be done at all, it ought to be done openly; and if a necessity exist for re-immersion, it ought to be made known for the information and consideration of others. I agree that the 'notion of re-baptism is wholly out of the 'Record' in all cases except one, Acts xix. With the exception of this case, so is re-immersion. There is but '*one baptism*,' and that ought not to be repeated. It is for the 'one baptism' I contend, in opposition to the many immersions of the sects: the Greeks, Russians, Baptists, Mormons, &c., &c., &c."

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## CHAPTER IX.

The Dr. writes to Mr. Campbell arguing the question with him at length—Letter I.—Letter II.—Letter III.—Letter IV.

SUCCESSING to this reply, the Dr. addressed a series of communications to Mr. Campbell, which it will be useful to reproduce, as they illustrate the bearings of the controversy at this early stage, and exemplify to some extent the characteristics and style of Dr

Thomas as a young writer, and also constitute a valuable exposition of the important subjects of which they treat. The letters were published in the *Apostolic Advocate*, in which we obtain access to them.

## LETTER I.

“*Richmond, September 19, 1835.*

“DEAR BROTHER CAMPBELL,—In the foregoing article, I have confined myself to a running criticism upon ‘*Susan*’ and upon ‘*reply*.’ I have done it in the finest humour and best feeling. I am obliged to commend myself lest the feeling of my remarks should be misinterpreted. I am not unconscious of an *apparent* ‘bitterness and severity’ of style which my opponents are very glad to lay hold of as real, to my disadvantage. It is but *apparent*, however, for I can honestly, in the presence of an All-seeing eye, **affirm** that I have no bitter feelings, no not an atom of animosity in my heart against a single member of the human race. I make this remark lest an expression should have escaped me that may seem like resentment. I am aware that what might seem very mild and conciliatory to me might appear ‘harsh’ to one of a different temperament. I disclaim, therefore, everything of this sort; and hope you will just receive it in the spirit of the intention. This is one item of reformation: to confess our faults and forsake them.

“In the document alluded to, I denied the charge in general, but I have not descended to particulars. I shall now, therefore, detail to you and my readers the views I hold, and leave you to judge of their accordance with the Scriptures.

“Just before our Royal Master ascended to the right hand of God, he gave a commission to the eleven apostles, the witnesses of his resurrection. The four writers of the testimonies concerning Jesus give different versions of this commission, but all of them agree in this, that *the labour of making known the way in which mankind might obtain remission of sins was entrusted to them*. Two of these writers record the *means* by which remission or pardon may be enjoyed; a fourth, the *effects* of their adoption. Matthew says he told them to ‘*go and convert or disciple the nations,*’ and tells us how; by ‘*baptizing them into the name of the Father,*’ &c. This writer says nothing about *faith*, for this simple reason—because it is implied in the word *baptising*. But Mark does, to show that without faith, condemnation awaits us. He says, ‘*He who shall believe and be baptised shall be saved, or pardoned; but he that shall not believe shall be condemned,*’ showing that immersion without faith is nugatory. Luke differs from both, phraseologizing the commission (if I may so express myself) by recording the effect of belief which is repentance, and of baptism which is the remission of sins, to wit: ‘*Thus it is written and thus it behoved the Messiah to suffer, and to rise from the dead the third day; and that reformation and the remission of sins should be proclaimed in his name among all nations, commencing at Jerusalem.*’

“To understand the meaning of repentance in this place, and its dependence upon faith, I am in the custom of listening to Peter on Pentecost and at the house of Cornelius, and to Paul at Athens, Ephesus, or Corinth. I prefer attending the lectures of these two apostles, because the one was the

apostle to the uncircumcision, the other to the circumcision, who together constituted the entire population of the Roman world. I do not forget to call in history to my aid, that I may learn the actual state of these classes of men at the time when the gospel, or reformation, was first announced. This is necessary in order to learn what they were to repent of, or reform from; and by knowing the gospel, it was easy to tell what they were immediately to do.

“Well, then, to the Jew first, and then to the Gentile will we go. When John the Baptist began to proclaim ‘the baptism of repentance for the remission of sins,’ all classes of Jews had forsaken the law of the Lord, and had corrupted the institutions of Moses. This unhappy state of things had been superinduced by the introduction into the Jewish economy of a class of men unauthorised by God, and unknown to the nation before the Babylonish captivity. These ‘clergymen’ were styled ‘scribes, Pharisees, and lawyers,’ whom our Saviour so severely denounced as a race of vipers, hypocrites, devourers of widows’ houses, whited sepulchres, &c. They had made of none effect the word of God by their traditions, so that it was in vain that they and the people worshipped God, as all their worship was the mere observance of the commandments of men. The minds of the people thus perverted by the Jewish clergy were blinded, and their hearts hardened, so that, having no relish for the truth, seeing they did not perceive, and hearing they did not understand. Their morals were likewise depraved, and violence and extortion filled the land. When multitudes of these characters flocked to John, and asked him what they were to do, did he command them to beat their breast and cry, as an eviction of ‘sorrow for sin?’ ‘Bring forth the proper fruits of reformation,’ said he. ‘Let him that has two coats impart to him that has none, and let him that has victuals do the same. Exact no more than what is appointed you. Injure no man, either by violence or false accusation, and be content with your allowance.’ The proper fruits of reformation, then, were *good actions flowing from a belief of those things announced by John.*

“But to the long catalogue of crimes that might be exhibited against the nation, the Jews superadded the climax of their wickedness, by rejecting him whom God had sent to them, and putting him to death. The repentance for sins, which the apostles proclaimed, had respect to the murder of Jesus, which John’s proclamation, in the nature of things, could have had no regard to. The Jews by the apostles, as the instruments of the Holy Spirit, were to be convinced of sin, because they believed not on Jesus, but put him to death. They were so convinced, on the day of Pentecost, by Peter; and what were they to do? They were to repent. But some may say they did repent, and, in consequence of repentance, exclaimed, Men and brethren, what shall we do? But not so. This inquiry was the result of conviction, and not of repentance, for when they heard these things (see the foregoing part of Acts ii.) they were pierced to the heart, and said to Peter and the rest of the apostles, What shall we do? They were commanded to repent or reform. How were they to do this? By being baptised, as Matthew records, in the name of him whom they had murdered. This command, they who received it with readiness obeyed that very day. It is, therefore, obvious that the way in which these Jews returned to God, from straying after *human tradition*, was by immediately

putting themselves under the authority of Jesus Christ, whom God had appointed a Prince and Saviour, to give reformation to Israel and the remission of sins; and this was by being baptised into his name. *This was the first proper fruit of reformation.*

“Let us now accompany Paul to Athens. Standing in the middle of the Areopagus, and surrounded by Epicurean and Stoic philosophers, and in the presence of the archdeacons of a city ‘exceedingly addicted to the worship of demons,’ what is the burden of his proclamation? Reformation towards God and faith in Jesus. Hear him, then, in an assembly of Pagans wholly devoted to *human traditions*, reason with them on the absurdity of idolatry, on their dependence upon one God for life and breath and all things, calling upon them to reform towards God, unknown, indeed, to them before, but now declaring His willingness to look over the past, and announcing Jesus as the righteous Judge of the world. What astonishing demands these, on the faith of Pagans that were to forsake their gods, their philosophy, and their wisdom, in which they prided themselves, and to return to the unknown God, now heralded to them by a wandering Jew. They *heard*, and what was the result? As there was but one proclamation, those who were convinced by what they heard, did what other Pagans did, namely, were *baptised*. Thus it was affirmed of the Corinthians, that, “hearing, they believed and were baptised.” Some of the Athenians jested, but others consorted with Paul. Reformation, then, in relation to a Pagan, was to renounce idolatry, and immediately to be baptised. This was its first proper fruit, and evinced reformation towards God and faith in Jesus Christ.

“As Cornelius was a circumcised Gentile, a discourse on the treasonableness of idolatry would have been out of place. Hence his reformation did not imply renunciation of the gods, any more than that of the Jew. It evinced itself, however, in the same way, viz., by being baptised. This event gave rise to the passage in Acts xi. where it says that they glorified God, saying then has God *given* to the Gentiles reformation to life, and in chap. v. there is one like it in relation to the Jew, viz., ‘Him has God exalted at His right hand a prince and a Saviour, to give reformation to Israel, and remission of sins.’ In these passages then, reformation is said to be *given* to both Jew and Gentile. How is this? some may say. I explain it thus. Faith, reformation, baptism, religion, &c., are terms expressive of things rendered necessary because of man’s having fallen from God’s favour by breaking His laws. Man is the offender, God the party offended; and as God is man’s supreme in every respect, it is for God, and not man, to dictate how the breach shall be healed up. Whatever appointments God makes, then, according to which He will receive man into His favour, are His *gifts* to man. In this sense, everything pertaining to the several dispensations of true religion, since time began, is the gift of God. Whether it be Jesus, the facts of his life, death, burial, resurrection, the testimony concerning these, reformation, baptism, remission of sins, things necessary for life and godliness, &c., all in this sense are the gift of God. Reformation is God’s appointment. There is but one way of repentance towards God acceptably, and that is *by doing what He has commanded*. The first act of reformation is to be baptised into Christ. A Jew might have beat his breast like the publican, and have called upon

God all day to have mercy upon him; he might have done anything else that suggested itself to his mind as good and evidential of repentance; but all this, after the Day of Pentecost, would have availed him nothing as the fruits of reformation. A Gentile might have renounced idolatry, and afterwards have led a very moral life; he might have patronized the Christians, and have defended them from the rage of their persecutors; but all this would have availed him nothing as repentance towards God; and why? Because God had not required it at their hands. God has set up the *standard* of reformation; He has given and appointed the way, and to this we must conform if we would obtain His approval. Reformation implies baptism, and baptism the remission of sins; so that he who shall believe and be baptised, shall be saved or pardoned. A baptised person in the apostles' days, was a reformed person in the Scripture sense of reformation. When God, therefore, is said to have given reformation to the Gentiles also, it means that He had permitted them to enjoy the same privileges as the Jews upon the same terms, viz., by being baptised into Christ.

"But in ancient days, some who had reformed towards God, fell into grievous offences. How then, say some, were they forgiven? By being re-baptised? The question as well as the practice under such circumstances would fully denote the ignorance of the Scriptures by all concerned. There are two institutions for the remission of sins appointed in relation to aliens and citizens—the world and the Christians. For aliens, the one is baptism into Jesus Christ; for citizens, *confession*. The apostle John says 'If we confess our sins, He (God) is faithful and just to forgive our sins, and to cleanse us from all unrighteousness.'—(1 Ep. i. 9.) And again, 'If any one has sinned, we (Christians) have an advocate with the Father, Jesus Christ, the Just One; and he is a propitiation for our sins.'—(ii. 1.)

"The conclusion from the whole is this, that in the days of the apostles, God caused a proclamation to be made to all the inhabitants of the Roman Empire, calling upon them to abandon the traditions of men, and to return to Him from whom they had departed, and that every one who obeyed the call, submitted to Jesus Christ, the future Monarch of the world, by being buried with him in baptism; that every one who was so buried was pardoned, adopted into God's family, and made an heir of endless life, and none else. That such persons had reformed with a godly reformation, and that for them, the institution of confession was appointed if they should commit sin.

"Thus much, then, for the present, concerning the reformation of ancient days. In my next, I shall consider it in relation to the times in which we live. The insertion of this, and the preceding article, in the *Harbinger*, will much oblige your sincere and affectionate brother in the hope of a glorious and never-ending life."

JOHN THOMAS.

#### LETTER II.

"Richmond, October 10, 1835.

"DEAR BROTHER CAMPBELL.—In my former epistle, I glanced at the state of the Jews and Gentiles, at the several periods when 'repentance and the remission of sins,' or salvation by Jesus Christ, was proclaimed to each of them by the apostles, the chosen witnesses of his resurrection. I shewed that 'the circumcision' evinced their repentance towards God, by transferring

their obedience from the law of Moses, and the *law of human tradition*, to the 'law of faith;' that 'the uncircumcision' proved theirs, by renouncing the vanities of Paganism for the realities of the truth; and that both these classes of men were *manifested* as 'living stones,' 'a holy and royal priesthood,' an 'elect race,' 'a holy nation,' 'a purchased people,' in short, were *made known* to the world under a *new character*, even that of a *Christian*; and that this manifestation was effected by an indiscriminate *immersion* of every *believer* into Jesus Christ. This was the sole and only possible way in which Jews and Gentiles could become Christians at the period under consideration. An immersed believer of the testimony which God had given of His Son, was the only truly reformed character in those days of apostolic purity and simplicity; he alone was truly repentant; his sins, or actual transgressions, were alone remitted; he alone was sanctified or made holy; he alone was reconciled to God; he alone was adopted into the family of God; he alone had received the salvation of his soul. Such characters the apostles addressed as 'qualified for a portion of the inheritance of the saints in light;' as 'delivered from the power of darkness and translated into the kingdom of God's beloved Son;' as 'having redemption, even the remission of sins;' as '*formerly* alienated in mind, and enemies by wicked works, but *now*, indeed, reconciled by the body of Christ's flesh through death;' as characters 'to whom it has pleased God to *make known* what the riches of the glory of this secret among the Gentiles, which is Christ in you (by faith), the hope of glory,' as 'circumcised with the circumcision made without hands, in the putting off the body of the sins of flesh, by the circumcision of Christ, having been buried with him in immersion, by which also you have been raised with him through the belief of the strong works of God, who raised him from the dead; for you who were dead on account of trespasses, and by the uncircumcision of your flesh, he has made alive together with him, having forgiven you all trespasses;' as 'having put off *the old man with his practices*, and having put on the new, who is *renewed by knowledge*, after the image of Him who created him;' as 'heirs of God and joint heirs with Christ,' in whom the glory hereafter to be revealed transcends all human conception. Such, then, was the state of a Christian, and such, too, was the only way in which a Jew or Gentile could enter therein. No one *out of Christ* had any right to these privileges; and in the apostles' days, there was *but one way of getting into Christ*, and that was by being immersed in water into his name.

"I would here beg leave to observe, that when once reformed, it was the practice of these Christians to conduct themselves holily, unblamably, and unreprovably, in the sight of God. There were exceptions. It is not of these I speak. I refer to those who walked worthy of their high calling. To some of these worthies, of whom the world was not worthy, were distributed the gifts of the Holy Spirit. Those of them who received these gifts were called 'spiritual men.' These endowments were bestowed for the qualification of certain of the Christians for the service and edification of the body of Christ—the Christian community—and ceased when that body attained to 'the unity of the faith and of the knowledge of the Son of God;' which it did when the knowledge and matter of faith, distributed



among the spiritual men, were united and rendered permanent in the writings of the Holy Scriptures. Since the days of the apostle John, we have no credible testimony of the bestowing of a single gift of the Holy Spirit. The *gifts of the Spirit*, however, are to be distinguished from the *fruits of the Spirit*. The *gifts* were, 'the word of wisdom,' 'the word of knowledge,' 'faith' to remove mountains, 'gifts of healing,' 'operations of powers,' 'prophecy,' 'discerning of spirits,' 'kinds of foreign languages,' &c., &c.; the *fruits*, 'love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, temperance.' The former are the result of inspiration; the latter flow from the truth believed and obeyed. These fruits are the signs by which true Christians may be discovered and discriminated from hypocrites. By hypocrites, I mean those who *profess* to know God, but in *works* deny Him.

"The practices of these reformed characters were required to be such as would 'adorn the doctrine of God their Saviour in all things.' Jesus is the true image of God—the perfect model of the new man. He was perfection personified, and his true and only portrait is to be found in the *sayings and doings* recorded of him in the holy oracles. 'He suffered for us, leaving us a *pattern*, that we should follow his footsteps.' Was Jesus holy? So must his followers be. Was he unconformed to the principles and practices of the world? His followers must *be* so too. Did he bear arms for the destruction of men? did he mingle as a political agitator in the paltry questions of human policy? although he ate with sinners, did he make the swearer, the fornicator, the debauchee, the companions of his solitude? did he degrade the image of God by such conduct as this, by corrupt communications, by unholy deeds? Neither must the Christian, if he would be an acceptable 'imitator of the Good One.'

"Such, brother Campbell, appears to me to be the outline of 'reformation' and of the Christian character in the days of ancient times. It is, I believe, the outline sketched by the inspired artists. The light and shade might easily be thrown in by a few more touches; but this must suffice at present. The facts and doctrine of 'reformation,' 'remission of sins,' and 'eternal life' are all comprehended and condensed in the phrase 'glad tidings' or the term '*gospel*.' Every other doctrine, message, tidings, word, or proclamation in the world that does not correspond, in all its parts, to the gospel delineated upon the page of the New Testament, the outline of which I have transferred to these letters, is '*another gospel*,' concerning which Paul writes as follows: 'I wonder that you (Galatian Christians) are so soon removed from him (Paul) who called you into the favour of Christ to another gospel, which is not another; but there are some who trouble you and wish to pervert the gospel of Christ. *But if even we* (the apostles) *or a messenger from heaven declare a gospel to you which we* (the apostles) *have not declared to you, let him be accursed.* As we said before, so now I say again, if any one declare a gospel to you different from what you have received, *let him be accursed.*'

"Now, I would ask every candid, every honest and well-informed man, are the proclamations made from week to week by the several clergy of the 'four great denominations of Christians,' as they are called, one and the same with the proclamation made by the apostles on the day of Pentecost

and afterwards throughout the Roman Empire? This is certain, that the apostles all proclaimed one and the same thing, and this is equally sure, that the Episcopalian, Presbyterian, Methodist, and Baptist apostles all declare different things. If then they do not agree among themselves, how can they be said to agree with the apostles of Christ who knew nothing of any such sects as these? Seeing, then, that these denominational gospels do not agree with that recorded in the New Testament, and seeing that things different cannot be the same, it follows that they are 'other gospels,' or pervertings of the gospel of Christ; and, therefore, both the clergy who preach them and the gospels themselves, are 'accursed' in the sight of God.

"Take the following example of an *accursed gospel*. It is from the pen of a writer named Warren Woodson, under the patronage of that bundle of weekly fables, the *Religious Herald*. I would just inform you that the writer had imbibed a smattering of your opinions, and thus became a 'Campbellite.' For anything I know to the contrary, he is a well-disposed youth; but I suspect somewhat spoiled in the Virginian factory of priests, near this city. Our 'Rev.' friend as we have said, became a 'Campbellite,' but his mental soil being rather thin, and the loss of popularity a trial too severe to be endured, he soon wanted both the energy and the inclination to discover the truth, and consequently, as requiring the least effort, offered a penitential oblation to his former patrons through the columns of the *Herald*, and thus relapsed into the traditions of Baptistism. Well, then, to his gospel. I shall put down its parts in the form of items. 1.—'The Holy Spirit accompanies the truth in the conversion of the sinner.' This dogma is confirmed by an appeal to his 'own experience.' 2.—Conversion is a change of heart, and a consequent change of life. 3.—The sanctification and cleansing of the body of Christ with the washing of water by the word, does not refer to baptism; but means 'the cleansing influences of the Holy Spirit, comparable to water, who uses the truth as the instrument.' 4.—That as a sword is in the hands of a man, so the word of God is in the hands of the spirit. 5.—John iii. 5; Titus iii. 5; 1 Cor. vi. 11, refer to the regenerating, sanctifying and cleansing influence of the Holy Spirit on the heart. 6.—'A man is justified, pardoned, adopted, and saved prior to baptism, and when he believes in the Saviour and sincerely loves the Lord, though he may not be baptised, yet, he is now in a state of salvation and an heir to the kingdom of heaven.' 7.—'Baptism is emblematical of the burial and resurrection of Christ, and is thus emblematical of our salvation secured by him.' 'Repent and be baptised for the remission of sins,' and 'arise and be baptised and wash away thy sins,' signify that in baptism we openly avow Christ—that we submit to an ordinance which is emblematical of our salvation through him—that our faith is led to Christ as our Saviour and we have a livelier view of that glorious salvation through the Redeemer's mediation.'

"These seven items constitute an important part of the gospel of the Baptist sect, as taught in their schools. The sixth is notoriously the burden of their proclamation to the world. Although Paul says, that we must enter Christ by being baptised into him, yet these speculators maintain and teach that a man is saved although he shall not have put him on! Do you discover the chicanery of this dishonest tradition? It enables the Baptist to fraternise with the other sects, and to provide a way to heaven for their new-

hatched acquaintances as well as for themselves. Thus they have immolated the truth of God upon the altars of popularity, hypocrisy, and pseudo-charity. Can you imagine anything, than the interests of party, to prevent the coalition of the Baptists with the other denominations? If they can pray with them, preach with them, sing with them—nay, but unite with them in every religious exercise upon earth, and expect to meet them in heaven, what by all the rules of reason and common sense, prevents them breaking bread together? And if they agree to do this, is not their coalescence with anti-Christ complete?

“Now, brother Campbell, what redeeming qualities do you see in these four great and leading sects of ‘Protestantism,’ when viewed by the New Testament? Protestantism, in whole or in part, is not the religion of Jesus Christ. It is nothing else but modified Popery. It is one of the horns of the beast which John saw ascending out of the earth, lamb-like in its appearance, but of dragon-speech.—(Rev. xiii. 11.) It is a system of deception, and constitutes in the aggregate a part of that ‘strong delusion’ which Paul predicted God would send upon men, ‘that they might believe a lie; in order that all might be condemned who have not believed the truth, but have taken pleasure in iniquity.’—(2 Thess. ii. 12.) Take the whole world, and what do you behold? Precisely the same state of things as obtained in the days of John the baptiser: *the whole population of the globe* (a very small fraction excepted) in abject subjection to human tradition. Varieties will be found between the first and nineteenth centuries; still they are traditions—human traditions. Turn we to China, to Hindostan, to Turkey, to Italy, to England, or to America, and in each of these countries we shall find the traditions of a Confucius, a Brahma, a Mohammed, a Pope, a King Harry, a Calvin, an Arminius, a Wesley, a Knox, a Fuller, a Gill, &c., &c., &c.; all severally making of ‘*none effect* the word of God by their traditions.’ If the Jews had their Scribes, Pharisees, Sadducees, and lawyers, with their commandments, and the Gentiles their Platonic, Epicurean, and Stoic philosophers, with their speculations and their priests with their mysteries, we also have ours with their abominations, ‘every name and denomination of them embodied in the order of the Clergy.’

“The Jewish is the type of the anti-Christian clergy. The former were the enemies of all true righteousness—the righteousness of God, while they compassed sea and land to establish their own. They perverted the right way of the Lord as set forth in the prophets and the law, and while those ‘bodies of divinity,’ the Talmud and Mishna, pretended to unveil the Mosaic mysteries, they only served to make darkness visible. It was the Jewish clergy, the Scribes, Pharisees, and lawyers, the blind guides of Israel, who used long prayers for a disguise,’ that taught the people to err, and urged them to the betrayal and murder of the Just One. The ignorance of the people was attributable to them, ‘for they carried off the key of knowledge, not entering themselves, and those who were entering, they hindered.’ ‘Yes,’ says Peter ‘there were also false prophets among the people (Israel) even as there will be false teachers among you (Christians), who will privately introduce destructive sects, denying even the Lord who bought them, bringing on themselves swift destruction. And many will follow their lewd practices, *on account of whom* the way of truth *will be evil*’

spoken of. And through covetousness, they will *make merchandize of you by fictitious tales* (spurious and accursed gospels.) 'These indeed,' says Paul, 'are they who go into houses and lead captive silly women laden with sins.' And 'Such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder; for Satan himself transforms himself into a messenger of light. Therefore, it is no great wonder if his ministers also transform themselves as ministers of righteousness.' 'These are wells without water, clouds driven by a tempest, for whom the blackness of darkness is reserved for ever. They promise their disciples liberty, while they themselves are slaves of corruption.'

"Such are the descriptions given by the apostles of those who have arisen since their day, as 'successors of the apostles,' 'called and sent of God' to proclaim that sins are pardoned and sinners adopted into his family without being baptised into Jesus Christ!!! These are the '*accursed*' false teachers of '*another gospel*,' who are the blind guides of the Gentiles, making merchandise of them by fictitious tales, and 'on account of whom the way of truth is *now* evil spoken of.' Brother Campbell, do you candidly believe that anything good and acceptable to God can come out of the denominational Babylon over which such a fraternity presides, unless it be purified with a bath of water in connection with the Word? No; God hates *the garment spotted by the flesh*.

"I expected to close our correspondence with this letter, at least for the present, but I perceive I must still tax your patience for another month. This epistle, then, may suffice to show that the body politic of our world is still labouring under the same moral or spiritual disease as in the days of Tiberius Cæsar; and this disease is, obedience to human tradition. We have seen that the remedy prescribed at that day was a proclamation of 'reformation for the remission of sins.' In my next I shall consider the propriety of prescribing the same system of spiritual therapeutics. The insertion of this in your paper will further oblige your fellow-traveller to the realms of light.

JOHN THOMAS."

### LETTER III.

"*Richmond, Va., November 20, 1835.*

"DEAR BROTHER CAMPBELL.—Once upon a time, a husbandman planted upon the mountainous barrens of his plantation two trees, both olives, the one good, the other indifferent, which, therefore, he permitted to become *wild*. The former he dressed and tended with the greatest care. The root and stem were healthy, as evinced by the fatness of the fruit, and for a time, put forth branches of the most luxuriant and promising growth. The period came, however, when the olive cast its fruit, and some of the branches lost their perennial freshness, and at last withered away. The root retained its vitality, and consequently its power of sustaining its accustomed branches yielding fruit. The husbandman, therefore, lopped off the dead branches and with exquisite skill, ingrafted some of the branches of the *wild* olive into their place. Thus restored to a sound and healthy state, he continued to cultivate it with the greatest attention. As to the withered branches, he did not destroy them, as they were not entirely past recovery, only he pruned off and burned such parts as he found wholly sapless. This

ingrafted olive tree, with the necessary culture, continued to yield its fruit for many years ; but the time at length arrived when it ceased to recompense the labour bestowed upon it by the planter. Some of the ingrafted branches lost their vigour, they began to droop, to fade, and at last they died. At this period, the natural branches, which had been cut off, began to freshen. The cultivator, therefore, deemed it advisable, for the preservation of the root, to remove the branches that had decayed, and to re-ingraft the natural branches. This he did with so much dexterity, that the good olive was effectually relieved of all symptoms of decay, and for ever after yielded fruit abundantly from its perennial boughs. This is the parable, the following is the interpretation thereof.

“The husbandman is Jehovah, to whom the earth and its inhabitants belong. The two trees are two *nations* or classes of men—the one, *the Jewish* ; the other, the *Gentile*. The Jewish nation is the *good olive* ; the Gentiles the indifferent, or *wild olive*. Jehovah for many centuries bestowed the greatest care upon the house of Israel. He had, yes, and still has, the greatest affection for them on account of the fathers, Abraham, Isaac and Jacob, whose God He is. He cultivated them by kindness ; He pruned them by judgments, not that they might be destroyed, but that they might bring forth much fruit to His praise and glory. The fine olive was yielded when Messiah was born, and after his resurrection and ascension, the good olive yielded abundant fruit in the thousands of Israel who obeyed the gospel of Messiah. Soon after this, Israel became barren and ceased to produce believers in Jesus as the Christ. On account of their unbelief, therefore, the Jews were broken off from the national compact, by the Romans, as Jehovah's pruning knife, and cast out from his plantation, *the land of Judea*, for a time. But, branches from the wild olive, or believers from among the Gentiles, were grafted in or naturalized as Jews and descendants of Abraham, and therefore, a constituent part of the Israelitish nation ; because being inducted into Christ, by faith they became his brethren, and therefore Jews ; for Abraham has two kinds of descendants, first, those who are his descendants *according to the flesh*, or natural birth ; second, those who are his descendants *according to promise*, or by baptism into Christ. ‘And if you are Christ's, certainly you are of Abraham's *seed* (Jews), and *heirs* according to the promise’ made to Abraham ; that the Almighty Jehovah would be a God to him and to his seed after him ; and that He would give to him and to *the seed*, the land wherein he was a stranger, ALL THE LAND OF CANAAN, for an *everlasting* possession.—(Gal. iii. 29 ; Gen. xvii. 8.) This promise was sealed by the mark in the flesh called circumcision 430 years before the law of Moses was given. Jesus was circumcised according to the Patriarchal law, so that every Gentile who believes and is baptised into his name partakes thereof, having been circumcised with the circumcision of Christ (Col. ii. 11, 12), and so ingrafted into the stock of Abraham, or true house of Israel ; and therefore, with Christ, as heir to the land of Canaan (in Asia) for an everlasting possession. This is what is meant in the parable by grafting branches from the wild olive into the good olive tree. The Gentiles stand by FAITH, *evinced by obedience*, not by immersion into an experience, as a constituent of the good olive tree, or true Israelitish nation. If faith fail among the Gentiles, which is signified by the grafted branches losing their

vigour, drooping, fading, and, at last, dying, they also will be cut off by terrible judgments, and they who are Jews outwardly—the natural branches of the good olive—will be re-ingrafted, or restored to Canaan, and possess it, in company with Abraham, Isaac, and Jacob, with all the true Israel, consisting of all Patriarchs, Jews, and Christians, who shall be honoured ‘to share in the resurrection and the other age.’—(Luke xx. 35, 36.) All these will sit down with Jesus, their descended King, at his table in the kingdom of God, or the millennial reign.—(Matt. viii. 11, 12; xxvi. 29.) This is what is meant by the good olive yielding fruit abundantly from its perennial boughs.

“This parable, you will perceive, embodies the illustration of the apostle as recorded in the 11th chapter of Romans. I have introduced it here to show that as the natural branches of the good olive were broken off because of *unbelief*, so will the Gentiles, for they only ‘stand by faith;’ and, says the apostle, ‘*all Israel shall be saved,*’ for blindness in part only has happened to them ‘till the fulness of the Gentiles come in.’ When, therefore, this fulness shall have come in, the wild olive branches, or Gentiles, will have become sapless, withered, *faithless*; and, therefore, destitute of the principles by which they stand unvisited by the terrible judgments of Jehovah. But as some of the Jews, in the days of the apostles, obeyed the gospel, and *lived* in obedience to Jesus as Messiah, when their brethren of the flesh were cut off, so there will be some of us Gentiles who believe at the time, when ‘the vine of the earth shall be reaped,’ or the wild olive branches of our class shall be lopped off. But we Gentiles now must be on the same foundation as the believing Jews were in the days of Paul; otherwise ‘the severity of God’ will fall on us as upon the rest of the world; for it is only by FAITH, the belief of testimony, and not by CREDULITY, an assent without testimony, we stand in the favour of God. Now, I wish to impress your mind with this conviction, that there is a real difference between faith and credulity; and that this distinction obtains between the ‘faith’ of the immense majority of professors of this age, and that of the apostles and disciples in their day; and, consequently, that what goes current for faith now is not the principle recognised by the Scriptures, and by which alone the Gentiles can stand in God’s favour. Look at Spain; does not every orthodox Spaniard say that he believes in Jesus Christ? Do he and his faithful countrymen stand in God’s favour? Look at the state of Spanish society, and let that speak as to the estimation in which God holds the faith of that people. Look to France; look to enlightened England, Ireland, and Scotland: in these last-named countries, you will find millions who will tell you they believed in Jesus as the Christ! But how does God estimate their faith? Let the famine, the pestilence, poverty, the progressive destruction of the Church, the disorganization of society, and national burdens—let them reply. Look to the communities of Oriental ‘Christians,’ who say they believe, nay are even *immersed* in the name of the Father, &c., how is their faith estimated? Let the grinding despotism of the Autocrat, the Egyptian, and the Turk reply. Look to the States, which compose this Union, where ‘faith’ is abundant as mosquitoes, and how is it esteemed by heaven? Let the pestilence, the tornado, the popular tumults, the civil, religious, and political discords—let these answer the question. The fact is, their ‘faith’

is nothing more than *credulity*, on account of which the judgments of God are pouring out upon all nations of the earth. Now, I would ask, where is the difference between the 'faith' of the Baptist Gentiles, and of the Spanish and French, English, Irish, Scotch or Oriental 'believers?' Look at the practices of these 'believers,' and you will find thousands—yes, I was going to say myriads of them—who have worn better in their morality than multitudes of those immersed into the Baptist church. Nay, there are those who maintain that Jesus was no more than the son of Joseph, and believe in a universal salvation, whose moral conduct—unless the immorality of insulting the parentage of our Lord be maintained—is unexceptionable. If we are to take the *morale* of a man's life as the sole, or even the chief criterion of his standing by faith in God's favour, we must conclude that all who say they believe in Jesus and lead a moral life, are of the right faith and in a sure way to immortality. But who that understands the Scriptures will venture to affirm this? Surely there are some immersed people, called Baptists, who truly believe in the Lord Jesus Christ! Verily; and *they may be known as true believers by being found in the practice of holiness, i.e., keeping the commandments and ordinances of the Lord as delivered by the apostles.* It has been truly observed by Thomas Hartwell Horne: 'Vain men value themselves on their speculative knowledge, right opinions, and true belief; but no belief will be of advantage which is separated from the practice of holiness.' Now, no practice is holy unless it is approved of God; and nothing is approved by Him which He has not ordained. He may permit a thing to be done, but this is no proof of His approbation. The Baptists as a community, insult Jesus, by setting aside the worship he has ordained, and substituting their own, which is nowhere to be found in the Scriptures, either in the form of precept or example. How far God will exonerate individuals from the transgressions of their denominations to which they give their countenance, I know not; but as a denomination is made up of individuals, I suspect they will find themselves grievously responsible. The ordinance of baptism they have corrupted, so that there exists not among them a means by which the polluted may be cleansed from their iniquity. It is a very good rule to judge of a man's faith by his moral actions, but then the deception is that the morality of an action is, for the most part, determined by a human and not a divine standard. The only true standard of morality is the New Testament, under the Christian Dispensation, and the Old, under the Mosaic. The ordinary standard now is the common consent of mankind, a consent, for the most part, to consecrate as holy or moral that which God condemns. A professor who lives in conformity to the world, or who, in his personal or congregational capacity, does not live in conformity to apostolic teaching, although he may injure his neighbour in nothing, nor offend the customs of society, is, to all intents and purposes, an immoral or an unholy man, in the sense of Scripture, according to which he will be judged, and either acquitted or condemned.

"Seeing that things are in this state, and with the premisses now before us, in answer to the question, What ought to be done? I would lay before you the following suggestions in relation to the 'Reproclamation of Reformation and the Remission of Sins.' Lay the truth, facts, testimonies, and practices of the New Testament before the minds of all, both immersed and

unimmersed, with a view to convince them of sin, of unrighteousness, and of judgment to come. If we succeed in this, and the unimmersed enquire *What are we to do?* to them we must reply, in the words of the apostle, 'Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins.'—(Acts ii. 38.) But if the immersed be convinced that they have not been living according to the truth, and they also enquire, *What are we to do?* I would reply to them all 'Examine yourselves, and see if you be in the faith;' and let that examination be conducted in the spirit of candour, and by the light of the testimony of the apostles and prophets. If upon a review of the past, some of them find that instead of being in the faith, they are in their experience, opinions, feelings, or conceits, and, therefore, in their sins, I would call upon such to be re-immersed for the purpose of being baptized for the first time. And if others of the unimmersed, upon due examination, become convinced that they are in Christ, but that, since their baptism, they have not lived according to *the* truth, then I would say to them, you must publicly confess your delinquency, and join with the congregation of the disciples in prayer to God, to forgive your derelictions, for He has promised to cleanse us from all unrighteousness, through Jesus, in this way, if we have previously become Christians. But if they will not examine? Then such are not fit for a society which professes to be preparing itself for the reception of the returning Bridegroom. They ought not to be received. These three classes, the immersed, the re-immersed, the supplants (for distinction sake), should then be collected together into 'one body,' or added to one already formed, and placed under the supervision of proper persons, competent to teach them the duties of their subsequent lives, and to drill them into good soldiers of the cross.

"Now, in relation to our societies already formed, I appeal to you and to my readers, to say if you really believe they are 'founded upon the testimony of the apostles and prophets, Jesus Christ being the chief corner stone?' How can they candidly answer this in the affirmative, with their knowledge of the destitution of the Baptist churches, from which so many have come out of the apostolic and prophetic testimony? Does not their practice, *now*, in condemning their late Baptist brethren, condemn themselves? Or have the Baptists only sunk into utter darkness, since they lost the light of their brethren, the 'Reformers?' They who are upon the right foundation, have great reason to rejoice, and to sing for joy; but those who are based upon their opinions, or who stumbled into the Baptist community during some mad frolic of a revival, have nothing to look for but ejection from the everlasting kingdom, having on the ragged garments of their own righteousness, instead of the pure, white, and resplendent vestment provided for all who are invited to the Marriage Supper of the Lamb.

"In my next, I shall consider certain objections that have reached me. Till then, I subscribe myself your brother, in hope of redemption from the bondage of a perishing state,

JOHN THOMAS"



## LETTER IV.

“Richmond, Va., Dec. 20th, 1835.

“DEAR BROTHER CAMPBELL.—The subject of re-immersion appears to me of much importance. This conviction does not arise from any abstract reasoning, but from a calm and deliberate view of society as it exists. The religious social compact of the world is the field of vision, brought up ‘*in bold relief*’ before my mind, by the light, not of popular opinion, but by the light, the strong light, of apostolic and prophetic testimony. I see, by the naked eye, a concourse of men and women, composed of the most fashionable, the most indifferent, listless, thoughtless, harem-scarem characters, now ecstatic with fanaticism, now absorbed in the levities of life, deeply immersed in the world, and profoundly skilled in the knowledge and practice of every vain thing, but grossly ignorant of the word of God. I see them full of the lust of the eye and the pride of life; in fellowship with the world, having a form—a flimsy form—of godliness without the power, and compassing heaven and earth in their opposition to the gospel of Jesus Christ, as set forth by the apostles. I see, I say, this diverse and motley crowd, and ask, Whence, and what are these? A reply informs me that they are professors of religion, who ‘got converted’ at a camp meeting or revival, and upon giving in an experience of the feelings they had felt, the sights they had seen, and the voices they had heard—by all of which they were assured their sins were forgiven—were immersed by a clergyman into the Baptist denomination.’ And I advance towards them, and inquire, ‘Do you believe that Jesus is the Christ, the expiatory sacrifice for the sins of the world?’ ‘*Of course, I do,*’ is the thoughtless and universal response. Is belief in the singular, remarkable, astounding facts and testimonies of the gospel so contrary to ordinary experience a matter ‘*of course?*’ As an intelligent Christian, you will answer ‘*No!*’ Yet such is the ‘matter of course faith’ of the multitude. Brother C., I would say emphatically, that *since* the camp meeting and revival system has been adopted by the Baptists, this is the character of their converts; and that these bear a proportion of ten to one of those who have remained faithful to the Word of God. And why is the disproportion so great? Because few converts only are made by appealing to the understandings of men, while thousands may be added to any craft by working upon the passions, as the blind guides of ‘*orthodoxy*’ do upon the people of this day. Now to those who object to the agitation of this subject, I say that this view of facts it is which moves me to it. For my own part, I desire to belong to a pure body of Christians, and therefore, I cannot rest without raising my voice, however weak it may be, against the corruption within, and the *source* of it from without. I am not to be led away by the utopian speculation of converting the world in an enlarged sense, with our feeble means; we have not yet arrived at that period; the proclamations of the ‘everlasting gospel’ will do that at the appointed time. But we live in a day of thrilling and momentous interest to every right-hearted believer: *a day of preparation for the reception of the returning bridegroom.* The business of our lives, therefore, ought to be, to clothe ourselves, and persuade others to do so, individually and

congregationally, with the resplendent robe of righteous actions, compared to linen pure and white, in Rev. xix. It is a small minority only of mankind whose taste is suited to this employment. The self-denial is too great. We must, then, purge out the old leaven from among us, by a strict and righteous discipline, and be careful how we admit persons into our communities from the Baptist denomination. A revival-made Baptist is not a Christian Baptist, in other words, a Christian; and therefore, if such characters exist among us, and they be really desirous of being on the right foundation, they ought *first* to become convinced of the truth, and *then* re-immersed. Their own eternal weal ought to stimulate them to do so; and instead of murmuring at us for agitating the question, they ought to thank us heartily for rousing them to self-examination. I say that the horde of revival-made carnal professors, who crowd the ranks of the Baptist denomination, is the source from whence much of that corruption to be found among us, emanates. A love of novelty and change, a cheap religion, and an expectation of living, uncontrolled, according to the impulse of their instincts, are too often the inducements which operate the translations of these professors into our infant communities. They are not benefited, and we are disgraced. Others, again, will attend a 'big meeting,' and there, under the exciting influence of singing, and the mellifluous voice of some oratorical adept, give in his adhesion to the reformers, with a mind as barren, a head as empty, and a heart as apathetic, as the worst enemy of the truth could desire. A few days or months, at most, sufficiently prove the truth of this. In the absence of preaching, his religion departs. He has no taste for the worship of God and the reading of the mere word of truth; he forsakes the assembling of himself with the disciples, and, being admonished, is astonished at the liberty with a 'free man;' thus he rebels, and thus develops the genuine and native hue of his ungodly character. Woeful experience verifies this state of things. The error, I fear, lies with those who are entrusted with the instruction of the congregations. They labour more for the enlargement of the church, than for its edification. The weakness of an army consists in large undisciplined numbers; and so does the inefficiency of the church. A church with little Scripture intelligence is more injurious to a neighbourhood than its utter destitution; for ignorance generates disorder and corruption, to the serious prejudice of the best causes. This anxiety for numbers has been the bane of the church in all ages. It compromises principle, paralyzes discipline, and breaks down the landmarks of the truth. We ought, then, to be as firm against the influx of corruption, as rigid in its exclusion. And, as we all admit the existence of vast numbers of immersed fanatics in the Baptist denomination, we ought to be rigidly averse to their admission without an intelligent induction into Christ, by a re-immersion in water, upon a belief of the truth. I do not contend that this would exclude all corruption, but it would go far to exclude a great deal, and that, too, on the most scriptural grounds.

"Again, it is objected that my broad assertion, that 999 out of 1000 of the Baptists ought to be re-immersed, is unfounded in fact, and owing to a want of acquaintance with them. To this I would reply, that no individual man's acquaintance with them can disprove the position.

What is the value of one, two, or twenty men's knowledge of a sect of 500,000 people? To become acquainted with a denomination, we must study it in the mass. We must observe their public acts and monuments, familiarise ourselves with the writings of their recognised scribes, and compare their proceedings with the New Testament. As to the specific numbers above-mentioned, I use them indefinitely, to convey the idea of the disproportion *now existing* between revival-made Baptists and the Christians of the denomination. In Scripture, nothing is more common than this mode of speech, namely, to put an indefinite for a great number; for example, the concourse in the Revelation which no man could number. My remark concerning the numerical disproportion applies to the Baptists *now*, that is, since the prevalence of the revival, camp-meeting, and anxious-bench system among them, which has deluged them with a most incongruous horde of religionists. That there are many intelligent, worthy, and excellent people belonging to the sect, who disapprove, nay, are disgusted at the bedlamitish proceedings now sanctioned by authority, there can be no doubt; but these, at this day, constitute the minority, a minority so small that its voice is but a whisper, inaudible to the 'Rev. Divines' who are the fiddles of the religious-mad frolics of the times. I say, then, that whatever the Baptists were twenty-five years ago, matters not as regards the present controversy. We have to do with our generation; and he who avers that the Baptists made by the popular measures of the day are Christians, in my opinion knows nothing at all about the way in which they were made by the apostles of Jesus Christ, and had better look to his own state, for if his foundation be no more apostolic than theirs, he will never attain to the resurrection of the justified.

"Again, difficulties have arisen in the minds of some, as to the *administrator*. They misunderstand me as contending for a re-immersion where the administrator turns out to be a deceiver, false brother, or otherwise. Now, my position concerning this is as follows: namely, that no administration of a Christian institute can be acceptable to God which is enacted by a clergyman or lay person of any other congregation than that in which is to be found the Christian Ordinance of Purification for sin; that is, the Jews might just as lawfully have appointed a Moabitish Priest of Moloch to administer the Great Annual Sacrifice of the Atonement, as the Christians recognise the immersion of a Sectarist by a clergyman of the Presbyterian, Episcopalian, Romanist, or any of the 'names and denominations' of the anti-christian world. The sanctifying effect of baptism does not flow from the administrator, but from the blood of Jesus Christ, to which the subject has access by *faith* AND *immersion in water*, which together constitute baptism. But, on the other hand, where a denomination *once* Christian has abandoned *practically* the testimony of the apostles and prophets, and has substituted the text-weavings of a clerical head-loom; the remission of sins by a voice, feeling, or sight; the harem-scarem madness of the camp, the bench, or the altar; and is ruled by clerical or denominational instead of apostolic constitutions, there—that is, wherever such practices prevail, their faith is credulity; their institutions an abomination; and their administrators, as Paul calls them, the 'accursed'

preachers of 'another,' and therefore, diabolical 'gospel.' Immersion by such administrators, and *in such a church*, I contend, is as invalid as the Jewish sacrifices after the propitiation of Messiah.

"Again, there are those who (in effect) say that immersion in water, abstractly considered, is baptism, and that as there is but one baptism, and not two, immersion ought not, therefore, to be repeated. Now, these persons profess to believe in baptism with their immersion for the remission of sins; hence, they must suppose that water washes away sins, which is, of all absurdities, the most absurd! '*The garment spotted by the flesh*' is purified or washed white in the blood of the Lamb, not in the water abstractly regarded. Such objectors need to be taught the first principles of the doctrine of Christ, for, assuredly, they who plead thus against re-immersion, never knew the truth. Immersion is not baptism, neither is re-immersion re-baptism, if they can possibly understand the difference, which one would suppose self-evident to the merest tyro. It is the candidate's firm assurance that *the blood* of Jesus Christ cleanses from all sin, and that he rose again from the dead, that makes his immersion in water baptism: if he does not believe this—and he can only believe it on divine testimony contained in the Scriptures—he is, doubtless, immersed, for that is a *matter of fact*, but he is not baptised, for that is a *matter of faith*. Do not let me be misunderstood here: no one can be baptised, if he have all the faith in the universe, unless he is immersed in water; and one may be immersed and re-immersed fifty times, but if he be destitute of faith, as the thousands of the immersed fanatics of the Baptist denomination are, he is uncleansed, un sanctified, unreconciled, unadopted, unsaved, and because he is unbaptised. Re-immersion, therefore, ought to be repeated in the case of such, provided always that they have that assurance of which they were destitute at their first immersion; a re-immersion on said assurance is baptism to them only for the first time, and not a re-baptism, as some erroneously imagine.

"Again, there are some who admit that re-immersion is justifiable, and that, too, on Scriptural grounds; but they object to its publicity, because, say they, '*of the cry of anabaptism, in all ages most odious and injurious to the truth, which would, on the slightest grounds, be raised against us.*' Now, this objection comes from one of the most valiant and uncompromising defenders of the faith in the region round about. But let me ask my worthy friend if this be not a *lapsus penna*? He is not one of those who thinks that the prosperity of the church of Christ depends upon the multitude of its members. States intrinsically small are generally strongest—the little island of Great Britain, to wit—so is the little state or kingdom of Jesus, when well regulated, disciplined, and instructed, under the provisional economy of this age of the world, in his estimation. He knows that all the slander, all the hues and cries, all the rage of the arch-fiend and his legions, in combined attack upon this kingdom, little as it is, cannot shake it; but, on the contrary, like the trees of the forest, when shaken by the tempest, only makes it take root deeper and firmer in the earth. He knows this. Why then need he mind the 'cry of anabaptism?' Suppose the cry is raised against us by the 'orthodox,' what need we mind? They did the same against our fathers of ancient times, and need we, if we contend for the truth, expect better treatment than they? The Christians of old were called 'Atheists' because

they had no visible God, and 'Ass-worshippers' because a cry was raised against them that they worshipped that docile animal! But should they have set up images or forborne to ride the ass because of these 'orthodox' cries? Yes, they did set up images to meet the prejudices of the heathen: hence all that iconoclastism of the Romish Church. Let the 'orthodox' raise the hue; can any cry be 'more odious or injurious to truth' than that of 'Campbellism?' The applause of 'orthodoxy' is treacherous. *Timeo Danaos dona ferentes*—I fear the Greeks bearing presents. Truth has nothing to fear but from the unscriptural practices of its friends. Save me from my friends, says she, and I'll take care of my foes. The Christian Institution knows no secrets in its administration. It courts investigation; it claims the observance of the world. 'What has been whispered, proclaim on the house top.' If then re-immersion is justifiable, and can be defended on scriptural grounds, it is right and expedient, therefore, to do it in the glare of day, and to make it known, far and wide, that there exists a body of people who have first purified themselves 'by a bath of water with the Word,' who are determined, as a band of brethren, to live in absolute subordination to the precepts and examples of the New Testament alone; to vocalise on the house tops the testimony of the apostles and prophets against that grand apostacy which sits brooding, like an incubus, upon the intellect of the world; who are preparing themselves to meet the returning bridegroom; who have raised the midnight cry, 'Behold he comes,' 'Come out of Babylon,' for the avenger is at hand; and who are resolved to admit none among them unless they can shew *scriptural* pretensions to the Christian name; and, if not, unless they submit to immersion or re-immersion, upon an intelligent assurance of the truth.

"Again, another class of objectors reason thus:—'*We are prepared to say that our opinion is, and it is but an opinion, that infants, idiots, and some Jews and Pagans, may, without either faith or baptism, be brought into the kingdom of glory, merely in consequence of the sacrifice of Christ; and, we doubt not, that many Pædo-baptists of all sects will be admitted into it. Indeed, all they who obey Jesus Christ, through faith in his blood, according to their knowledge, we are of opinion, will be introduced into that kingdom. But when we talk of the forgiveness of sins which comes to Christians through immersion, we have no regard to any other kingdom than that of grace. We repeat it again, there are three kingdoms: the kingdom of law, the kingdom of favour, and the kingdom of glory. Each has a different constitution, different subjects, privileges, and terms of admission. And who is so blind in the Christian kingdom, as not to see that more is necessary to eternal salvation, or to admission into the everlasting kingdom, than either faith, regeneration or immersion? A man can enter into the second kingdom by being born of water and the Spirit; but he cannot enter the third and ultimate kingdom through faith, immersion, or regeneration. Hence, says the judge, Come you blessed of my Father, and inherit the kingdom of glory. Because you believed? No. Because you were immersed? No. Because you were born again by the Holy Spirit? No; but because I know your goodness, your piety, and humanity. I was hungry, and you fed me, &c.*' This, I say, is the sentiment of a large class. Where they learned it from, I leave them to tell; for

myself, I have never seen the like in the whole revelation of God. I shall designate them by the initials C. B. Well, C. B. entertains this sentiment. It enables her to extend the right hand of fellowship to every sincere sectarist, and rids her profession of much unfashionable odium. Why? Because she has opened a door into heaven for those who do not choose to go her way; and thus she can get along without giving offence, and so 'doing harm.' I do not say this is C. B.'s motive, but this is the working of the thing. Now, as infants, idiots, Jews, Pagans, and many Paidos of all sects, can get into heaven without baptism, re-immersion appears to C. B. unimportant, especially as the grand thing is 'to obey Jesus Christ through faith in his blood, according to a man's knowledge;' hence she objects to the agitation of this question as calculated 'to do harm,' *i.e.*, in plain English, to diminish the numbers of the converts to their denomination, or 'Zion,' as the sects call their parties. Now, to C. B. I would observe, that, if I could believe her doctrine, I would give up the Scriptures as an unintelligible jargon, a misrepresentation of the character of God. It charges God with injustice; it nullifies the Sin Purifying Ordinance of the Christian Religion; and stultifies Jesus and his Apostles. To confer immortality on infants and idiots, unconscious of existence, and to deny it to the mass of intelligent adults of the world! But these inconsistencies, to give them no harsher term, come of the popular notion that immortality can be attained by other means than those appointed by God in His several dispensations. This doctrine evidently results from the *hereditary immortality* of the sects. If the Scriptures be true, not a single man, woman, or child, will attain to immortality, in the kingdom of glory, who does not submit to His ordinances during his life on the earth through all generations. To whom will the Judge say, 'Come, ye blessed of my Father, inherit the kingdom of glory?' I reply, To his disciples, and to those who have kept his Father's laws under former dispensations. And who are his disciples? Not those who obey according to their knowledge, because if they happen to have no knowledge, there will be no obedience; but they 'who persevere in His doctrine,' and 'produce much fruit.'—(John viii. 31, 15, 8.) Now, to persevere in the doctrine of Christ, we must become his disciples; and, to do this there is no other way than to be baptized into him. The feeding the hungry, and clothing the naked, &c., will not be received as a substitute for obedience; they will be commended in the disciples, not in the disobedient. It is true we shall not be pronounced blessed on account of faith, immersion, or regeneration, *nor shall we be, without them;* for no one, since the apostle's days, can enter the kingdom of glory, unless through the kingdom of favour. There is no by-way to glory. The road is a royal one, *i.e.*, we must follow the King. Could the High Priest enter the Most Holy without passing through the Holy Place? Neither can we enter heaven without passing through the Church of Christ. We must believe, be immersed, persevere in well-doing, die, and be raised from the dead before we can enter the kingdom of glory. This is the true and only way: 'the straight gate and narrow way' travelled by very few. To win the prize we must start fair, and run according to the rules of the race. To be immersed first and to believe after, is the wrong start. Such a person may run according to the *after-rules*, but not having begun right, he will be like a thief and a robber who enters

not by the gate into the sheep-fold, but climbs over the fence. O. B.'s objection, then, has no weight, and may now be dismissed.

"Much akin to C. B. is another, whom I shall call A. R. This worthy brother in an observation appended to a 'discourse,' says, '*We are far from believing that no unbaptized persons go to heaven. All persons who obtain all the spiritual light they can, who act in accordance with all the light which they obtain, use all their ability to obey God, will, we think, go to heaven, whether they have or have not advanced so far in the divine light as to understand the New Testament doctrine concerning baptism!!*' From this, one would suppose it a wonderful progress in divine light to understand the doctrine of baptism, which Paul calls one of the '*first principles.*' This may be called baptismal nullification, and comes of systematizing the gospel and sin, and of segregating them into six points! Another, whom I shall name B. W. S., says, '*If I never enjoyed Christian experience, and remission of sins, and the gift of the Holy Spirit before baptism, I have never enjoyed them at all;*' and says further, that he would be '*shut up in desperation!*' I would ask B. W. S. whether he can find such a character in the New Testament, after the day of Pentecost, as an unbaptised Christian? Were any in those days pardoned persons who were not Christian men or women? And can a man have the experience of a Christian before he becomes a Christian? Then had he lived in apostolic times, he would have been joyless of Christian experience and remission; nay, even '*shut up in desperation.*' This comes of the doctrine of '*obeying Jesus Christ through faith in his blood according to our knowledge.*' What an anomalous obedience! What a fallacy in terms!

"1.—If unbaptised persons go to heaven, what is the use of baptism?

"2.—If a person cannot enter the kingdom of favour without remission of sins, how can he expect to enter the kingdom of glory without?

"3.—Can a person whose sins are not remitted on earth enter heaven? If so, where does the Scripture teach this? One example will suffice.

"4.—Can a man love God the Father and our Lord Jesus Christ, and not obey their Commandments? Now, as baptism is a very first command, can an unbaptised person be an obedient one; and if not, can he be said to love God, his *professions* to the contrary notwithstanding? And can a lover of God in theory, but not in practice, enter the kingdom of glory?

"5.—If baptism be God's appointment for imparting remission, as you and all intelligent Christians believe, and there be no other way of pardon for unbaptised persons, as we all admit; and if what Jesus says be true, that '**IF YOU DIE IN YOUR SINS, WHERE GOD IS YOU CANNOT COME,**' how comes it that some of our prominent brethren dare to teach that the unbaptized, and, therefore, unpardoned, may and do enter the kingdom of glory? I wait for a reply.

In conclusion, is there any reason or just cause of offence to anyone in the agitation of this important question? Let those who are on the right foundation be thankful, and remain so; those who are not should also be thankful that someone is disinterested and kind enough to endeavour to arouse them from their carnal security to a sense of the false position in which they stand. I should esteem him my best friend who manifested his regard for me by shewing me the truth. If a man is an honest reformer, he

will labour first to reform himself, and then his neighbours. Does reformation, or coming out of Babylon, or preparing to meet the bridegroom, consist in nothing more than changing one's place of worship, and in breaking a loaf weekly? And yet this is about the amount of reformation we see practised in many places.

"And now, brother C., I have brought to a close my views upon this matter. You and my readers can judge whether the Word of God is for or against me. I write not for applause but for truth. An eternity of weal or woe is staked upon our uprightness or demerits here. In view of this, I have not calculated on the approbation or displeasure that may accrue to me for the position I have maintained. I cannot but express my confidence that you will meet what has been said fairly in the *Harbinger*. You certainly owe me reparation for the unintentional misrepresentation of my practices, which you have published to the four winds of heaven. Let it not, then, remain on record, uncontradicted, that there lived in the metropolis of Virginia one who contended that the citizens of the kingdom of heaven should be re-baptized, and you will much oblige your brother, in the good hope to be revealed at the coming of our common Lord,

JOHN THOMAS."

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## CHAPTER X.

Increasing opposition to the Dr.—A few faithful—Albert Anderson's letter to Mr. Campbell—The Dr. urges the Campellites to be consistent with their principles—Mr. Campbell writes a long article against re-immersion—The Dr. comments thereon—Another source of contention.

THE opposition to the principles advocated in these letters became bitter and general, headed up as it was by Alexander Campbell. A few were faithful. To this class belonged Albert Anderson, from whom we find a letter addressed to Alexander Campbell couched in the following terms:—"Some of our brethren appear to look upon the present time of the reformation as big with evil. May the Lord deliver His people from all from which they need to be delivered, and establish them in all in which they need to be established, for His great name's sake, Amen!

"Thanks to God our Father, that He has made our beloved brother Campbell a great means of removing much rubbish from the foundation of the prophets and the apostles; a great means of bringing our eyes to see, our hands to lay hold on, and our hearts to enjoy the true foundation. Will brother C. become the means of averting our eyes, our hands, our hearts, from the beautiful, and firm, and perfect foundation? Thanks to God, that He has made brother C. a great means of teaching us, in a better way, to use the armour of God! Will brother C. become a means of



unteaching us to use this fit, and bright, and glorious armour of God? God has made you, very dear brother, a great means of enlightening our minds on many subjects. One of them is baptism. Our attention has been called to the Book, and fixed upon it. We cannot, must not give up the Book. Let us attend to it as children of God. This lays before us the will of our Father in Heaven. To honour the Son is to honour the Father. To honour Him is to obey His word. He said to his Apostles: 'Go throughout all the world, proclaim the glad tidings to the whole creation. He who shall believe and be immersed, shall be saved; but he who shall not believe shall be condemned.' Is not baptism for the remission of sins a part of the glad tidings? Let the Holy Spirit, by Peter, on the day of Pentecost, answer this question. Then, he who believes, believes the glad tidings, a part of which is baptism for the remission of sins. God forbid that we should take anything from His word, or add to it, or change its order! He said to his apostles, 'Whose sins soever you remit, they are remitted to them; whose soever you retain, they are retained.' Now, whose sins were remitted on the day of Pentecost? and whose retained? For whom did the Lord institute baptism? For those whose sins are already remitted, or for those whose sins are not remitted? Certainly, for those whose sins are not remitted. Then, the Baptists have taught and do teach an immersion which is not the Lord's. They teach an immersion for those whose sins are already remitted, according to their own language. As they do not teach the Lord's institution of baptism, they teach a human institution, and, therefore, a *vain one*. 'In vain they worship me, while they teach institutions merely human.' It pleased God to give immersion connected with its design, as on the day of Pentecost. The word of God nowhere says that immersion, *unconnected* with its design, is acceptable to God. It appears to me, beloved brother, awfully hazardous to separate what God has joined. The Baptists have done this; therefore, to me it is sin to remain satisfied with their immersion. There appear some few exceptions among them. Some of the 'Pædobaptists' have the design of baptism, but they have not immersion. We hesitate not to baptise them. I am as much opposed as brother C. to putting off Christ in order to put him on. But will not brother C. join with me in urging him who never has put on Christ, to put him on?"

The Dr. urges the Campbellites to be consistent with their principles, in a short and pithy article, which we subjoin.

## RISING WITH CHRIST IN BAPTISM.

*How are we raised with Christ in baptism—is it by the abstract act of emergence from the water after submersion?*

“No; we are raised with Christ in baptism ‘through the belief of the strong working of God, who raised him from the dead.’—(Col. ii. 12.) That Jesus is the Christ can only be believed as true by a belief of the testimony of the Holy Spirit contained in the sacred Scriptures. The belief of the resurrection of the Christ depends upon the same testimony. It is necessary that that testimony be of the strongest character, for the fact is contrary to all human experience since the days of the apostles. It may be *assented* to as a matter of convenience, but it cannot be *believed* without such divine testimony, and that too confirmed by *miracles*. To test a person’s belief of this astounding fact, it is only necessary to demand his proofs. If he cannot adduce divine testimony, that is, the testimony of the apostles and prophets, he cannot, he does not, believe it. *Prophetic* testimony is necessary to show that the King whom Jehovah would anoint was to suffer death as a propitiation for iniquity, and afterwards to rise from the dead; *apostolic*, that Jesus was that Anointed King, and that he rose from the dead according to the Scriptures. There are certain *axiomata*, or first principles, adopted by ‘Reformers,’ which are immutably and eternally true. First, that *faith is the belief of testimony*; second, that *where there is no testimony there can be no faith*. We say, then, let ‘Reformers’ be consistent; let them not fear to face the inevitable conclusions of the premisses they have adopted. In this age of apostacy, men do not search the Scriptures, for the simple reason that they do not think to obtain by them eternal life. The men and women of this day are either masked or overt infidels; and, if the former, surrendering themselves, body, soul, and spirit, understanding and judgment, nay, even their eternal destinies into the hands of clerical conscience-keepers; their souls are bartered for gain by these spiritual merchants who teach them to esteem the Scriptures as a dead letter which kills them; although they inculcate their total depravity and stony deadness, they rarely, if ever, attempt to prove the resurrection of Jesus, because, say they, ‘every body knows that;’ and thus they discourage the people from searching the Scriptures. Seeing that this is the fact—a fact proved by the observation of every First Day’s ministrations in the temples of the antichrist, by social intercourse from day to day with ‘*professors of religion*’—how is it possible that ‘reformers’ can admit the allegation, in the very teeth of their own principles, that the faith of the people is true and genuine, that is the belief of the apostolic and prophetic testimony? All Christendom, from the Pope to the grave-digger, assents to this great fact; but will ‘reformers’ say they believe with ‘faith unfeigned?’ The assent of Christendom is credulity, or *faith without testimony*, if I may be permitted the solecism. Our *inference* is this, that the vast mass of all the ‘denominations,’ and a great majority of the Baptist sect, since the introduction of religious rioting in all its puerile, ridiculous, and anti-christian forms amongst them, which said clerical devices and inventions have superseded and silenced the testimony of God for the most part—the former, we infer, are superstitious and credulous, and the latter, although immersed, have not been raised with Christ in baptism, *through the belief* of the strong working of God, who raised him from the

dead, and are, therefore, unjustified, unreconciled, unadopted, unpardoned, not saved. The *application* of our inference is this, that none ought to be admitted into a community, professing to be based upon the testimony of apostles and prophets, Jesus the Christ, the foundation corner stone, unless they (having been previously to application for admission immersed-revival-made Baptists only) be re-immersed upon an intelligent confession and belief of the truth. Strange to tell, there are those who admit our premisses, nay, even our inference, but from fear of the world, or of hard names, or some other imaginary evil, start with the utmost repugnance from the application."

Subsequent to this, an article by Mr. Campbell, of seven pages and a half, appeared in the *Millennial Harbinger*, against the practice of re-immersion. On this the Dr., after introductory remarks, speaks as follows: "I may be 'illogical,' 'playful upon words,' 'sport with language,' a 'young convert,' a 'stripling in the kingdom,' 'ardent,' 'sanguine,' &c.: but with all this, the question remains untouched as to *the necessity of the members of the 'BAPTIST APOSTACY' being cleansed by a bath of water in connection with the word, on their coming out of that district of Babylon.* As to the *tout ensemble* of the article aforesaid, I am authorised by brethren within the range of my acquaintance, who have not been re-immersed, to observe that it is unsatisfactory, because calculated rather to divert the reader's attention from the point than to convince the judgment. It is as dust to the eyes: it may blind, but it cannot enlighten. For my own part, I see below the surface a something which the writer contemplates with much alarm. What the apparition may be, our brother, who deems the agitation of the subject 'inexpedient at this time, best knows. But the same premisses not being before my mind that are before his, he must excuse me if I follow my darkness visible rather than his latent light.

"I would make some very brief remarks on a few particulars in this article. I do not inform my readers that those re-immersed by me and others 'were unbelievers until about the time of their re-immersion.' At the time of their first immersion, their faith, or rather *assent*, outstripped their evidence; and if they assented to the proposition 'I believe in Christ,' they knew not why. At that time, they assented to the 'doctrine of men,' which had transmuted *the* gospel into 'another gospel,' like to which, they have since discovered, none is to be found in the Scriptures of truth; that into *a* Christ, and on any assent to *a* gospel, they had been immersed; but having subsequently had their minds directed to the true Christ, and to the one only true gospel as announced by the apostles, by brother Campbell (and may his memory be ever held in grateful remembrance.

for this same thing!) they determined (and who would not?) to embrace it as far as they could. They accordingly came out of the 'Baptist Apostacy,' but with 'the body of the sins of the flesh' adherent to them. Their consciences became uneasy as to their first immersion, but a few comforting remarks in the *Harbinger* tranquillised their fears, until the *Advocate* aroused them from their slumber, and induced them to bury 'the Old Man' in the watery grave of sin. This is a brief history of their journey from Babylon to Jerusalem, and of their putting off Antichrist, that they might put on Jesus as the Messiah. Notwithstanding all that has been said against it, they stand unshaken and rejoicing in the hope of immortality, to which they expect to attain by walking worthily hereafter. It is asked if the agitation of this question is for the purpose of rendering 'our cause as unpopular as possible, by making it appear to be all about *water*.' This is not quite ingenuous. Surely, there can be no mistake as to what we are contending about! The question should have been worded by making it appear to be all about *faith*. It is against the value of *water* we plead, unless that *water* be used in connection with *faith in the blood of Jesus, i.e.,* a belief of the testimony of the Holy Spirit, concerning the shedding of the blood of Jesus for the remission of sins. As to the popularity of our cause, I believe if it becomes so now, it will be at the sacrifice of purity and truth; for these divine gems now are of little value in the religious world. It has always been the fate of the religion of Jesus to decline in efficiency as its *name* became popular. That it will be popular in a few years, there is no doubt. It will not be by our efforts though. Physical displays of Jehovah's omnipotence, by overturning the kingdoms and ushering in Messiah, called the making bare His arm, the prophets show will be the efficient cause of its ascendancy. The work before us is plainly set forth in Rev. xix. It is THE PREPARATION OF THE CHURCH TO RECEIVE HER RETURNING LORD. This is too much neglected for the business of proselytising. And if our dear brother feels called to the work of converting the world, at this late period of 'the times of the Gentiles,' he will allow me to use his words and say that I feel 'called to the work' of contributing my humble efforts to the conversion of those who pretend to have been 'converted,' and of building up the faithful in their most holy faith. We should depend more upon the body for the increase of itself. If a church of one hundred adults were well grounded in the faith, and

were to demean themselves as becometh saints, they could not fail, in ten years, to treble their numbers; but while the labours of the brethren are expended on the world, the numbers are in full retreat to the chambers of night.

“The truth, if known, digested and believed, will produce *feeling*; and that feeling will be chastened by its influence and duly developed in prescribed acts of devotion to God the Father and our Lord Jesus Christ; and of beneficence to our neighbour, be he alien or citizen of the kingdom. I am as much for feeling, in its proper place, as our feeling brother, though perhaps, I may not be so fortunate or exuberant in its expression as he. But lest I show too much feeling in relation to these feeling insinuations, I will pass on.

“I would ask, ‘*Is an immersed Atheist baptized?*’ If he is baptised, then he is ‘in Christ,’ *i.e.*, a Christian. Who will venture to affirm this? Then baptism is something *more* than immersion, or immersion is something *less* than baptism. What is wanting, then, to the baptism of such a person? A belief in the being of a God? Something more than this. A belief in a Messiah? Something more than this. A belief that the shedding of blood is necessary to remission? Something more than this. A declaration that he ‘believes in Jesus?’ We say something more than this; for a man may declare this, and know nothing at all about him; or he may affirm that he was indeed the Christ that was to come, *the Son of God*, in a certain sense, but nothing more, in reality, than the son of Joseph and Mary. Now, as this is contrary to Scripture evidence, it is clear that in whatever Jesus he believes, it is not *the* Jesus whose witnesses were the apostles. What, then, is wanting in the case? We reply a full assurance of faith that Jesus, the Nazarene, is the Christ, the Son of God, the Living One; that he died for (his blood being shed for the remission of) our sins, *according to the Scriptures*; that he was buried, and that he rose again the third day *according to the Scriptures*. And this assurance must precede and not follow, to make it baptism. A man, I conceive, may believe that Jesus is the Son of God, *in the Scripture sense*, and that he rose from the dead, and, upon this belief, be immersed, and yet not be baptised. For, if there be ‘*no remission without the shedding of blood;*’ and seeing that so much stress is laid upon his blood by Jesus himself and his apostles, it is clear that there is one thing lacking yet, *if a belief in the sin-remitting efficacy of the blood of Jesus be wanting*. Well, then, belief in this is absolutely necessary to constitute an immersed person a baptised one, who has had his heart or moral faculties sprinkled from an evil conscience by ‘the blood of sprinkling.’

"I must notice a *sophism* even in the reasoning of our *logical* brother. He quotes from the *Advocate* thus: 'If unbaptized persons can go to heaven, what is the use of baptism?' In his remarks, there are four notes of astonishment. He endeavours to show that the enquiry would, in its operation, go to abolish the Lord's Supper as useless, because we may be saved without having once eaten thereof. Now, I am tempted to put a note of astonishment after this, but 'I forbear.' Brother Campbell's interrogations are not parallel with mine. Had Jesus said, He that believes and partakes of my supper shall be saved, the answer to my enquiry would be equally applicable. He that maintains that, under this dispensation, sins are or may be remitted to the world without baptism, in effect, says that pardon is granted independent of the blood and water which are united in that institution. Now, if this be so, 'baptism for the remission of sins' is a mere conceit, and therefore superseded. And as to the supper, if it had been put in the place of baptism for salvation, and men had treated it as they have baptism, upon *their* premisses, it would be a mere conceit, and, therefore, useless. And so of the other inquiries, I am afraid, my good brother's 'confidence in my good sense' will be shaken here, for I confess myself still blind to his refutation.

"Brother C. says he has 'not told the half:' *nor have I*. I shall leave the other half for another time. We will, however, that our respected brother's memory may be refreshed, and our readers informed, quote a *few* of the many excellent remarks\* to be found in the *Christian Baptist* on the subject of baptism. I take this work with the more confidence, as the publication of a *revised* edition, within a few months, makes it oracular as to his present views. 'To the strength of this conviction' (of pardon), 'upon their putting on Christ, is attributable the great difference in the converts of Jesus Christ, and the converts of the various creeds and sects now so numerous. There is something so impotent in an assent to mere opinions in forming a *sect*, in becoming a *Baptist*, Methodist, or Presbyterian, that it makes no sensible difference in the affections towards heaven, and therefore fails to purify and elevate the heart of the proselyted.' Speaking of the true gospel and modern ones, he truly saith of the men of this age: 'Indeed, few profess to believe the same gospel. Many of the preachers repudiate the forgiveness of sins through the obedience of faith in immersion. They ridicule it; they nickname it, like Mr. Brantly, 'baptismal regeneration;' they hold it up to derision. How, then,

\*By Mr. Campbell. It is their authorship that gives them their piquancy in this connection.—R. R.

can those led by them experience any great felicity from that which their spiritual guides ridicule? They cannot. ~~THE~~ THE POPULAR IMMERSION IS NO BETTER THAN A JEWISH ABLUTION. It is a mere rite, a ceremony, an ordinance, &c. I will now assert it, and leave it for philosophers and historians to *disprove* it if they can, that *he who is immersed for the remission of his sins, in the full belief that he will receive remission in the act, will enjoy more of the life and joy of Christianity, and not be half so likely to apostatize, as he that is immersed for any other purpose, I care not what it be.* This I have proved by observation; I was going to say by experience, too. 'May the Lord deliver us from the ghosts and spectres of an untoward generation!' See the quotation in full, page 656. Now, reader, here brother C. and I heartily shake hands and say Amen! Reader, are you the subject of this Jewish ablu- tion? If you are, do you honestly believe that by means of this 'mere rite,' you have the remission of sins? I leave you to your own reflections.

"Now, stripping the subject of all adventitious matter, it is all resolvable into this: Brother C. has re-immersed and so have I, and for the same reasons. Why, then, this difference? I answer, we are at issue on the *expediency* of doing publicly what we agree it scriptural. He maintains that it ought to be done with all available privacy, and I that, as there are no secrets under the reign of heaven, and as truth, either in theory or practice, never suffers by publicity, that it should be freely canvassed and practised openly, for the good of all. It is a question of expediency then; and who is to be the judge of this among us? Brother C. will join with me and unhesitatingly say, THE BOOK. And how is the meaning of the book to be determined? Let every man judge for himself according to the *evidence* in the case. The evidence of the book shines like the sun, and will dispel the darkness of the minds of all who will examine with an indifference to every name and thing but truth. But enough for to-day's fight.

"The 'stripling' has slung his stone in as good and courteous a spirit as that in which Goliath has provoked the combat. He doubts not but 'the esteem and confidence of all brethren will be greatly heightened.' All the balsam I ask for my wounds is fair play and equal ground. Let brother Campbell, then, do me the same justice as he has done to a Waterman or a Meredith—and I am sure he will—and permit me to speak for myself to his *more* numerous readers, by the insertion of this in the next number of the *Harbinger*.

## CHAPTER XI.

Deeper subjects and further controversies—The Dr. publishes thirty-four questions under the heading, "Information wanted." The reception they met with, and the effect on the Dr's. mind—origin of the hostility—candid correspondents and their objections—Enoch and Elijah—the thief on the cross—Stephen's dying prayer—spirits of just men made perfect—the Dr's. explanations—Mr. Campbell seeks to counteract the effects by publishing an imaginary conversation—the Dr. publishes an imaginary conversation in reply.

BEFORE the controversy on re-immersion had advanced to the stage reached in the last quotation, another and far more fruitful source of contention had come into operation. Other and deeper questions had engaged the cogitations of the Dr. "The constitution of man, and of the things to which he stands related here and hereafter, as God has constituted him and them," had received his attention "primarily (as he informs us in the 3rd volume of the *Advocate*, p. 188) by the necessity he was under of replying to certain queries bearing on the topics embraced in this general design; as well as by the difficulties presenting themselves to his own mind when reading the Scriptures. Not then having arrived at conclusions, he determined to seek the aid of others." We glean the following information from the *Herald of the Future Age*, vol. iv. p. 125, as to the steps he took to obtain this aid:—"In writing to our father in London, who has been all his life an intense and laborious student of 'divinity' and college lore, we commenced to propose a few questions for his consideration, in hope that he would answer them, and thus furnish us additional matter and variety for the pages of the *Advocate*. One question suggested another, until the list grew to upwards of thirty. When we had finished, the thought occurred, if these questions were also published in the *Advocate*, they would, perhaps, elicit examination of the Scriptures; and replies, which might likewise furnish 'information' on their divers subjects. We adopted the suggestion, and copied them out forthwith. The original was mailed to England, and the copy appeared in the next number of our paper." The following are the questions which appeared in the *Advocate* for December 1, 1835, under the heading of



## INFORMATION WANTED.

"1.—Is there any other difference between man and the inferior animals, than their *organization*, *i.e.*, does not the *essential* difference between them consist in their susceptibilities ?

"2.—What was the state of our first parents, in relation to eternal existence, before God said, '*Of the tree of the knowledge of good and evil, thou shalt not eat of it,*' &c.; *i.e.*, was it any other than a state in which they were *susceptible* either of mortality or immortality ?

"3.—Is man *naturally* and, therefore, necessarily immortal, *i.e.*, is he an 'immortal soul,' *because* he is man; or is immortality a *gift* consequent upon the due observance of certain conditions proposed by God, at certain periods of the world's age ?

"4.—If the former, how can 'life and incorruptibility' be said 'to be brought to light by Jesus Christ in the gospel ?'

"5.—If the latter, can idiots, infants, pagans, and unbelievers of every grade, with Scripture propriety, be called '*immortal souls* ?'

"6.—If immortality be a gift, is that gift conferred as soon as a man dies, or does he wait for it, in unconsciousness, 'till the revelation of Jesus Christ,' at his second advent, when he will descend from heaven to ascend 'the throne of his father David ?'

"7.—Can any person living be said to be immortal, except by anticipation of his resurrection from the dead ?

"8.—If, as soon as the breath is out of a man's body, he be instantly translated to heaven or hell, how can he be said to be dead, and to rise again from the dead ? Is a man in heaven or hell, dead and alive, at the same time ? If so, where do the Scriptures teach this ?

"9.—Do the Scriptures teach that men, women, and children come from heaven and hell, when they rise from the dead; or do they not rather teach that men's mortal bodies will be made alive, *i.e.*, re-animated by the spirit, *i.e.*, the power of God, as the body of Jesus was ?

"10.—If immortality, or perennial bliss or woe, be conferred upon men as soon as they die, *i.e.*, if they be even sent direct to heaven or, contrariwise, to hell, pray what is the use of the judgment, which all say is to be at the end of the world ?

"11.—Is the '*second death*' eternal life in torment ?

"12.—If instant perennial bliss or woe has obtained through all ages, at death, consequent upon the alleged possession of an hereditary immortal principle, is not the gospel nullified, seeing that Paul says *it* brings life and incorruptibility to light ?

"13.—Are not 'the great recompense of reward' and 'punishment' consequent on the rejection of God's proclamation, or offer of immortality, on the terms of the gospel ?

"14.—If so, and if God have never made the offer of 'life and incorruptibility to Pagans, say the Chinese, will they be raised again from the dead to suffer punishment, and to be involved in a common and fierce catastrophe with those who have heard it and yet refuse to obey it ?

"15.—Does not God's distribution of judgments on the nations, show that he makes a difference between those to whom His message has been sent and those to whom it has not ?

"16.—Is not the term 'unjust,' in the Scripture sense, limited to those who have rejected God's way of justification; as the term 'just' is confined to those who have accepted it under his several dispensations?

"17.—Does not 'the resurrection of the just and of the unjust' exclude Pagans who have never heard the messages of God, infants, idiots, and insane, *i. e.*, do not these at death fall into a state of unconsciousness, from which they will never be delivered?

"18.—When it says, 'Be fruitful and multiply, and RE-plenish the earth,' &c., does it imply that the earth was inhabited before the creation of Adam; and that the earth being without form and void, and darkness upon the face of the deep waters which pervaded it, was the result of a catastrophe, by which its former inhabitants were destroyed?

"19.—May not these inhabitants be '*the angels who kept not their first estate, but left their proper habitation, whom God has reserved in everlasting chains under darkness, to the judgment of the great day*' (Jude 6.), '*the angels that sinned whom He spared not, but with chains of darkness, confining them in Tartarus, delivered them over to be kept for judgment* (2 Peter, ii. 4), the angels whom Christ and the saints are to judge' (1 Cor. vi. 3), may not these inhabitants of a former world on earth be the demons whom God in ancient times permitted to possess man, the chief of whom is Satan,\* and who cried out, saying, "*Ah! Jesus of Nazareth, what hast thou to do with us? Art thou come to destroy us? I know who thou art, the holy one of God*' (Mark i. 24); and '*what hast thou to do with us, Son of God? Art thou come hither to torment us BEFORE THE TIME?*'—(Mat. viii. 29.)

"20.—Is not the word '*heaven,*' in Scripture, synonymous with dispensation, state of society *divinely* constituted and governed, in opposition to that composed of institutions merely human?

"21.—Does not the phrase, '*heaven and earth,*' signify an *age* in reference to its governmental and subordinate relations?

"22.—Does not the phrase, '*a new heaven and a new earth,*' simply import a *new dispensation* of ages, in relation to a former one which had become *old*?

"23.—Are not dispensation, state, age, and world, often and for the most part synonymous terms in Scripture?

"24.—Does not the solid material earth composed of hills, mountains, oceans, rocks, &c., bear a similar relation to dispensation, state, age, and world, that the *permanent* stage of a theatre does to the *shifting* scenes?

"25.—Does not the Scriptures teach that *three* '*heavens,*' or *Divinely* constituted states of human society, are to obtain upon the earth; and that the third is to remain through all eternity?

"26.—Are not these three heavens, *first*, the kingdom of heaven, or the church of Jesus Christ; *second*, the millennial age; *third*, the eternal dispensation? Is not the *first* illustrated in the writings of the Apostles and Evangelists; the *second* in Isaiah lxxv. 17-25; Ezekiel xxxviii. 21-28; chaps. 40-48, &c., &c.; the *third* in the Apocalypse, chaps. 21, 22 to v. 5? And was it not the third heaven, or eternal age, which is also called Paradise, to which Paul was suddenly conveyed away *in vision*, when he heard unspeakable things?

\* The Dr. found reason, on further investigation, to alter his views on this subject.—R. R.

"27.—Does not the promise made to Abraham, Gen. xvii. 8, confirmed by the institution of circumcision, v. 9-14,—in which those who are circumcised with the circumcision made without hands by the circumcision of Jesus Christ, having been *buried* with him in baptism, are interested—refer to the possession of Canaan, in Asia, under the personal reign of the Messiah?

"28.—Will not the faithful of all past dispensations be put in possession of Canaan in Asia, and of the government of men of all nations, by a resurrection from the dead; and will not the faithful on the earth at the time undergo an instantaneous change from a state of mortality to one of incorruptibility; and will not all this be consequent upon the descent of Jesus to the Mount of Olives?

"29.—Is not the *subject* of God's promise to Abraham synonymous with the 'Kingdom of God and of Christ;' and is it not when Jesus enters on the possession of the land of Canaan that the apostles will sit upon twelve thrones judging the twelve tribes of (the restored) Israel, that he will partake of the passover which will be accomplished in the kingdom of God; that he will drink of the product of the vine with the apostles, new in his Father's kingdom; that many will come from the east and west, and will be placed at table with Abraham, Isaac, and Jacob, in the kingdom of heaven, &c.

"30.—Does not the present animal constitution of things bear the same relation to the millennial and eternal ages as a mass of bricks, stones, timbers, scaffolding, mortar, &c., do to a palace about to be built, or rather being built from their materials; and may not all *but the true believers*, be aptly compared to the refuse or rubbish, after the palace is built, fit only to be burned, destroyed, or cast out, and trodden under foot of men?

"31.—Will not the inhabitants of paradise restored, or the eternal age, *symbolised* by John in the Apocalypse, as the *new*, not the restored, Jerusalem, be the TRUE ISRAELITISH NATION—a nation, every member of which will be an immortal, incorruptible, or *spiritual*, as opposed to an *animal* or mortal man; a nation, constituted of the descendants or children of Abraham according to the promise?

"32.—Is not *restoration*, and *not destruction*, the ultimatum of all God's dealings in relation to man; and does not the restoration relate to the earth, which was cursed *on man's account*, as well as to its inhabitants? if so, why look for heaven in some unknown, unrevealed, remote region of immensity? And cannot the hell of the wicked be scripturally discovered in the renovating and purifying flames latent in the bowels of the earth, to be brought into operation for *judicial* and physical purposes?

"33.—Are not 'the court of the priests,' 'the holy place,' and 'the most holy place' types of the Jewish, Christian, and millennial states of society under Divine rule?

"34.—Are not these interrogatories worthy of the investigation of all who desire to add to their faith, knowledge? Are they not calculated to stimulate us to search the Scriptures? And if the hints contained in these questions be valid, what becomes of the *popular* notions of immortality, heaven, hell, baby-rhantism, circumcision by modern Jews, funeral sermons, modern psalmody, immersion into experience, obituaries, salvation of Pagans independent of the gospel, *untypical* sectarian churches, &c., &c.; and would not their scriptural elucidation remove many obstacles at present in the way

of objectors to revelation, on account of the supposed incompatibilities and incongruities ?

The reception accorded to these questions was of a very unfriendly and hostile character. The questions were construed into a declaration of the Dr.'s convictions on the various points raised, and they were denounced as a new and infidel creed. Letters breathing this sentiment came from all parts of the country, and some readers at once discontinued their subscriptions to the *Advocate*. "We asked bread," says the Dr., "but our contemporaries gave us a stone. Our mind was not made up on any of the questions. We wanted light. Instead, however, of some one condescending to instruct us, we were beset on every side." The din of war began. The artillery of "the present reformation" played from the heights of Bethany. Discharges of small arms were levelled at him from divers points. Discontinuances came in from various quarters. No one ventured to touch freely and candidly on a single point or suggestion contained in them. On the contrary, they vented their ill humour. And why ? Is it because it is a criminal thing to ask for information ? Did Jesus brand the disciples with infamy when, in their simple ignorance, they asked questions for information ? And yet we have asked many who profess to tread in his footsteps to impart to us their views in candour and honesty on certain things which have been suggested to our own mind, and instead of, in a gentlemanly and Christian-like manner, attempting to enlighten our darkness, or to direct us in the way of truth, they turn round upon us, and cry aloud earnestly, with a pretended zeal for orthodoxy, "Infidel, infidel !"

The hue and cry raised against the Dr. was, however most beneficial in its results. As he himself says : "Had no notice been taken of these questions, it is exceedingly probable we should have thought no more about them." The abuse showered upon him from various quarters "failed," he says, "in its desired effect. Instead of intimidating or putting us to silence, it only roused our determination to comprehend the subject ; if wrong to get right, and when righted, to defend the right, and to overthrow the wrong or perish in the attempt."

Much of the opposition manifested, owed its virulence to the Dr.'s attitude in the controversy on re-immersion. On this point the Dr. expresses himself thus in the *Herald of the Future Age*, vol. iii. p. 125 : "We do not say that the war began ; it had commenced several months previously. The question which began the strife was, Does immersion, predicated on ignorance of the doctrine of remission

impart to the subject remission of sins? Mr. Campbell had already published, that ‘the popular immersion was no better than a Jewish ablution;’ and he had declared to us in a letter, that he had himself re-immersed individuals, but always upon their own application, and ‘with all attainable privacy,’ because of the cry of Ana-baptism, which had always been injurious to the truth, and that there was no difference between us on this subject except as a matter of *expediency*.

“After such admissions as these, it was obviously impossible for Mr. C. to maintain successfully his opposition to us on this ground. He had subjected himself to ‘expediency;’ we, however, acknowledge no such lordship; our rule being, that it is proper to advocate whatever is true. But Mr. Campbell was the champion of a squad of preachers whose baptism, from their own protestations against their former co-religionists, was evidently no better than a Jewish ablution. They preached a baptism they were not themselves the subjects of; and there was no one to disturb their drowsy consciences on this matter but the editor of the *Apostolic Advocate*. They could not silence him by Scripture or argument, and to the time of the thirty-four questions, they had failed to affect him by clamour. Hence, these questions came as a god-send to these preachers, who preached baptism for the remission of all men’s sins but their *own*. Our correspondent has caused us to turn our attention to the question concerning infants, Enoch, Elijah, Moses, &c.

“The article thus elicited was as a spark to the ecclesiastical electricities whose combination shook the heavens with its thunder. The questions were magnified into a creed and test of fellowship; others fancied they saw in them infidelity and Atheism; some declared them to be untaught questions and speculations; and others consequently prophesied that *we* should be an infidel in six months! Henceforth, they said very little about re-immersion, being but too glad to find something to fasten upon by way of a foil to that. They now appealed to material prejudices, and raised a clamour about materialism, soul-sleeping, and no-soulism. This process not being sufficiently rapid, they attacked our character, and denounced us for everything villanous and unholy. All this failed in its desired effect. Instead of intimidating us and putting us to silence, it only roused our determination to comprehend the subject; if wrong, to get right; and when righted, to defend the right, maintain the right, and overthrow the wrong, or perish in the attempt.

“The battle being thus forced upon us, not upon a field of our own selection, but on ground chosen by the adversary, we were involved in a discussion of minor and *comparatively* unimportant points, such as the destiny of infants, idiots, and pagans, the last end of the wicked, &c. These are details, or consequences, *resulting from a great principle*, not the principle in itself. The opposition strove to keep this out of sight, and to make it appear, if possible, that what we contended for was the non-immortality of the soul, the non-resurrection of infants, idiots, and pagans, and the annihilation of the wicked, ‘as the pith and marrow of the gospel!’ Here is where their hypocrisy, dishonesty, or ignorance beam forth as the meridian sun. We were long detained campaigning in the chapperal of these diminutive growths from the parent stock; nevertheless, we gradually acquired experience in the art of war; and came to understand well the character and capacity of the men with whom we had to do. Their attacks compelled us to defend points which might have been neglected. The result of the whole has been that, from being the assailed, we have become the assailant; and, without boasting, the facts show that, having driven in their outposts, their camp is now besieged, and they are put to it to prove that they are upon apostolic ground at all. This makes some exceedingly mad; others are disposed to meet the crisis calmly and dispassionately; while others seem to be dumb with astonishment at the turn which affairs have taken.”

One or two correspondents, whose letters appear in the *Advocate* for February, 1836, treated the Dr.'s queries in a candid and reasonable mood. One of these, “A. R. Flippo, Caroline,” “found many valuable considerations embraced: some of which were entirely novel to him.” Nevertheless, he saw difficulties which he duly presents, viz., the cases of Enoch and Elijah, the thief on the cross, Stephen's dying words, “Spirits of just men made perfect,” &c. From the Dr.'s answer to these, we make the following extracts:

“The thirty-four queries were propounded as interrogatories merely, and not as things proved. But I will assume that they are true and inconfutable, and in their behalf, proceed to combat your antagonistic positions.

“First, then, as to your adopted phrase, ‘*the spirits of just men made perfect.*’ I suspect you have fallen into the common, and therefore very orthodox error, of applying this phrase to a congregation of disembodied spirits in some remote and indefinite region of immensity, called by earthlings Mount Zion, the city of the living God, the heavenly Jerusalem,—a city to which all ‘the ghosts of all defunct bodies fly.’ But what is the meaning—the untheological, and therefore unsophisticated, meaning of the members of

this sentence? Let us see. *The spirit of a just man or person*; in the Greek, *to pneuma dikaiou*. Is the subject of such a phrase only to be found remote from earth? Are there no justified spirits upon earth; none in the church of Christ, that we must go to some astronomical heaven in search for them? What is the significance of *to pneuma*? Shrevelius, in his lexicon, tells me it means *spiritus meus humana; sensus animi* in Latin; and Ainsworth says the spiritus is adopted into English to represent certain ideas current among us, such as '*breathing, air, wind · a smell, stench, vapour, or steam; life, spirit, soul; as sound, the human mind, or the affections thereof, such as ambition, courage, spirit, haughtiness, &c.* Also when used in the singular number, *a man or person.*' Now which of these meanings shall we take? Oh, says orthodox theology, we will take *spirit*, for that comes nearest the vulgate sanctioned by the Council of Trent, and it accords with the true theological dogma of man existing without a body in the heavenly region of ghosts!!! *Pneuma spiritus, spirit*; certainly this conveys a fund of information to the unlettered man. Spiritus means spirit, and spirit means spiritus! This is truly orthodox! But, my brother, gospel phrases must be interpreted by gospel doctrine, and not by theological dogmas. Man is spoken of in the Scriptures as 'body, soul, and spirit, the whole person.' It requires body, blood, and breath to make a whole or living man. *Breath*, abstracted from body and blood, is not man; *blood* abstracted from body and breath is not man; neither is *body* abstracted from blood and breath, man. When we speak of these, we say the *body of a man*, the *blood of a man*, the *breath of a man*; but when we find them all three combined, we speak of the individual so composed as a *man*. You will remember the Scripture is not given to teach language, but is so ordered as to take the language of men *as it finds it*; and in that language and in the common, and for the most part erroneous ideas of man to convey to men, illustratively, things unknown to them before. Hence the Holy Spirit has *adopted* the common lingo of the world, not because the ideas signified are correct; but because, unless he were to inspire them with an entirely new and divine language, it is the only way judged fit to communicate to them things unknown concerning the present and future *state of being*, called 'the world or age to come.' Well, then, God has made use of the terms body, soul, and spirit convertibly for *man*—living man. Hence we are told to '*Glorify God with our body,*' that is, with our whole person. Three thousand *souls (psuchai)* were added to the disciples; that is, living persons, or *spiritus, spirits*—see last definition of Ainsworth above. The philosophy of the use of these terms as applicable to man is founded in nature; they are adopted, as various forms of expression relatively to man, because of the absolute necessity of the things they signify to his existence. Man cannot exist without breath or spirit, blood or soul, and body, or an assemblage of organs for the development of functions, manifested by the action of air and blood upon them. The *how* these functions were evolved, especially those of the brain, being inscrutable to the ancients, as *to a certain extent* it is to us, they infused a ghost into the cavernous sinews of the body, where they kept it a prisoner until *liberated* by the veritable kidnapper death! This is truly Pagan, Papistical, and Protestant; a real tradition of the devil. Having thus tenanted the body with a ghost or spirit, they made him president of the corporeal republic, the immortal shade of mortal

substance. Thus enthroned, all mental, moral, spiritual, or intellectual operations were attributed to him; all other functions to the body. Although as a doctrine false as the source from which it emanates, it answers the purpose of human speech; and as there is the promise of a period when we shall be physically and morally perfect, the phraseology engrafted on the terms soul and spirit, will do very well to explain our moral state and attributes anterior to the momentous epoch, and during our existence under the present provisional dispensation or age.

"I perceive that you believe, that what your side of the question calls spirits of just men' are, by the death, separated from the bodies of just men, and by some means, 'on angels' wings,' perhaps, immediately wafted away to what orthodoxy calls 'heaven.' Well, suppose we grant it, seeing that the Scripture speaks of body, soul, and spirit, and seeing that the body returns to dust, pray tell me, my dear friend, what becomes of the *soul*? You have provided a place for the body, and a home for the spirit, but you have left the poor soul a wanderer without a habitation in some 'undiscovered country, from whose bourne no traveller returns.' You will say perhaps, that soul and spirit are significant of the same thing. I admit that they are so used, and I claim the benefit of the admission for the term *body*, as equally significant of the whole man, comprehending within it the other two. Hence, where you have placed the spirit and soul, the body must be, or if you consent not to that, where fact places the body, there the spirit and soul must be at rest, till the trump of God call them forth from the grave to a new and eternal life. Now, why not be contented with the apostle's illustration of this matter? He compares man—a whole, not one or two-thirds of a man—when deposited in the grave to a grain of wheat, or any other grain sown or planted in the earth. Turn now to 1 Cor. xv. and mark well his reasoning upon this beautiful analogy 'What you sow is not made alive, or reproduced, except it first die.' Now, in sowing, you do not sow the body that is to be produced; you do not take a sheaf of wheat under your arm, and scatter each body of wheat, comprised of root, stem, ear, and grain in the ear, over the field; no, but you sow broadcast the naked grain, previously separated from the ear. Just so is the resurrection of the dead. They are sown animal bodies, they are raised spiritual or incorruptible *bodies*. Permit me to inquire, Is not grain under certain conditions, resolvable into body, soul, and spirit? The body is the grain as threshed from the ear; the soul, the germ, the spirit, that which is produced by distillation. Would you call whiskey, rye? No, but is not the whiskey contained in the rye? Yes. Cut out the germ, the blood, or soul of the grain, would you call that the grain? No, deprive the grain of its spirit and germ, would you call what is left the grain? You perceive then, in order to constitute a grain of wheat, the body, the germ, and the spirit are all necessary. Well then, a perfect spirit of a man is no more a perfect man than the perfect whiskey is perfect rye. Would you send an imperfect man—that is, the third part of a man—to heaven, where you acknowledge that no imperfection can enter? Again, Paul says, and all botanists know he is correct, that the grain will not be reproduced except it die. Will you say that the spirit and soul of the grain leave the body, and that when they rise again above the ground, a re-union of body, germ and spirit takes place, in order to produce that effect? No.



Well, it is just as unscriptural, and therefore irrational, to say that a similar re-union is necessary to the resurrection of the dead. Before a corruptible animal can be made incorruptible, he must, like a grain of wheat, first die, and having lain dead the appointed time, then, like a phoenix, if I may so say, arise out of his ashes to an unending life. What is it that causes the resurrection of the vegetable world every year? Is it not the power or spirit of God, operating by second causes which He has appointed? Assuredly. And what do you think will be the cause of the resurrection of the animal human world, when the spring tides of human existence shall arrive? Do you suppose it will be caused by myriads of disembodied ghosts rushing from heaven to earth, to search each one for his old clay tenement!!! Ha! ha! my dear friend, what a Papistical conceit you have fallen upon! What a scramble will there be among the ghosts to get out of hell, purgatory and heaven, to look after their old mortalities! What a whooping of fiends, what a squalling of sprinkled babies, what a gabbling of old wives and priests,—why methinks when the gates of the Protestant and Papal shades are flung open, the road from these umbrageous regions will present to the calm, unimpassioned observer, perhaps the most vivid picture of a protracted revival that ever was witnessed on earth, either among the howling dervishes of Mahomedanism, or the equally riotous devotees of Protestant camp meetings, &c.!

"I proceed to the consideration of the cases of Enoch and Elijah. The former of these was a type to the "sons of God" of the patriarchal age, and the latter to the same characters of the Mosaic, of that transformation which is to take place in relation to men. It is recorded of Enoch by Moses, that *he walked with God*; that is, kept His ordinances and statutes as far as they were made known in that day—and *he was not, for God took him*. Upon this remarkable incident, Paul has the following observation: 'By faith Enoch was translated, that he might not see death, and was not found, because God had translated (or taken him away); for before his translation it was testified that he pleased God' (walking with him). For a moment, allow me to enquire what was Enoch's faith concerning? See Heb. xi. 5, 40. Concerning what God hath promised—a promise which must have been notorious in his day, Jude tells us that Enoch was a prophet, for says he, he prophesied saying, 'Behold the Lord comes with his myriads of holy messengers, to pass sentence on all, and to convict all the ungodly among them of all their deeds of ungodliness, which they have impiously committed; and of all the hard things which ungodly sinners have spoken against him' (the Lord). Jude's epistle runs chiefly on two things, namely, '*the common salvation*' and certain false teachers who had crept in privily among the brethren. The common salvation is that deliverance from the grave, called also the great salvation, which is common to all who fall asleep in Christ. This constitutes the most interesting and exhilarating portion of the subject matter of the faith formerly delivered to the saints, either anterior or posterior to the resurrection of Jesus. Enoch prophesied concerning this common salvation when he declared that, 'The Lord comes with his myriads of holy messengers.' We know that this coming relates to the resurrection of the just, as well as to the passing sentence on the ungodly, because Jesus, Paul, Peter, David, Daniel, &c., have testified the same thing, but more circumstantially. Now this promise of salvation being the subject-matter of

Enoch's strong faith, what more consistent than that Enoch should be made an illustration of his own belief to his contemporaries? This remarkable event, then, was designed to illustrate the change that would be operated upon men, and not the place to which they were to go, for of this they remained in ignorance, because the natural eye could not follow Enoch beyond a few thousand feet. The case of Enoch to the Antediluvians is similar to what that of the believers who are alive at the coming of the Lord will be in relation to the rest of the world. The true believers at that epoch, like Enoch, are not to see death. They are to be changed, as he was, in the twinkling of an eye, and, like him, to be caught up into the air, there to remain until the plague of the hailstorm—which is to destroy great numbers of men—shall have subsided; and then they will descend, with their Sovereign Lord, and so remain for ever with him.

“The change on Elijah was similar to that on Enoch, although the attendant circumstances varied. The Scripture nowhere says that they were “taken up into the presence of God,” who, indeed, dwells “in light inaccessible, whom no man hath seen or can see.” “No man hath seen God at any time,” says Jesus: hence, neither Enoch nor Elijah, though absent from our globe, have seen God in any other way than His stupendous works display Him. Now, you will observe, that they were not Enoch's and Elijah's spirits that were taken to heaven, but the men themselves, and, in Elijah's case, clothes and all—save his mantle, which fell off—went to heaven with him. The phrase, *spiritual* body, seems to have misled you. You seem to attach to the words the popular ideas concerning spirit. Now, a spiritual body is as substantial and material as an animal or natural body. If you would have a tangible definition of a spiritual body, allow me to refer you to the body of Jesus after his resurrection. Before this event, his body was an animal or natural body; but after he rose, the *same* body, having been purified by death and a re-animation, became a spiritual body. As a spiritual body, he ate fish, he travelled in company with ordinary men, was composed of flesh and bones, could be seen and handled, had the same marks or scars as the animal body, in the hands, the feet, and side; he recollected all past events, recognised his apostles, and they him, conversed in the language of men, was clothed, breathed, &c., &c. This spiritual body is also called his most glorious body, into a like form with which our humbled body will be transformed.—(Phil. iii. 20.) All Jesus was and did as a spiritual body, we shall be and do when we enter heaven, *i.e.*, the heaven of holy writ. The word spiritual, in relation to body, is synonymous with *incorruptible*, *glorious* or *splendid*, *powerful*. This is the antithesis of the word *animal*. Animal, in relation to body, is synonymous with *corruptible*, *dishonourable*, *weakness*. Animal body and ‘*living soul*’ are the same; spiritual body and ‘*vivifying spirit*’ are their antithetical synonyms. The first Adam was the type of a living soul; the last Adam, after his resurrection, of a vivifying spirit; and because the faithful look for him from heaven, he is called ‘the Lord from heaven,’ ‘the heavenly.’ Now, Paul confirms my affirmation, ‘For,’ says he, ‘*as we have borne the image of the earthy* (or animal Adam), we shall also bear the image of the heavenly’ (or Lord from heaven). I will here offer an opinion; you can receive it or let it alone as you please. I think that the

grand essential difference between an animal and a spiritual body is this, that the primary and necessary essential ingredient of the former is the *blood*, but that the spiritual body is entirely free from this fluid. The blood is by physiologists termed the *pabulum vitæ*, or food of animal life. Sir Ashley Cooper, Bart., calls it 'the storehouse of the human system.' It is, in fact, the fluid from which all the organs of the body eliminate their secretions, and by which they are stimulated and continued in functional operation. An animal body is flesh and blood, and therefore corruptible; a spiritual body, flesh and bones, and therefore incorruptible. Now, 'flesh and blood cannot enter heaven,' but flesh and bones may; for says Paul, 'This I affirm, brethren, that flesh and blood cannot enter the kingdom of God; neither can corruption (into which an animal body is resolvable) inherit incorruption' (contrary to which the kingdom of God and all that pertains to it, has no tendency). Now, to change the animal into a spiritual body is the work of a moment—Enoch and Elijah to wit. 'We shall not all die,' says Paul. No, we who are alive when Messiah comes again will be 'changed in the twinkling of an eye.' But we are not to anticipate those who are already dead, for 'the dead in Christ are to rise first,' and then the living disciples are to be changed (1 Thess. iv. 13-18). Yes, says Paul, 'the trumpet shall sound, and the dead shall be raised incorruptible' (bodies). He does not say the spirit shall be re-embodied, but the dead who were buried shall be raised, 'for this corruptible (animal) body must put on incorruption (or become a spiritual body), and this mortal body must put on immortality' (at the epoch).

"You enquire if Enoch and Elijah obtained immortality before the judgment, why may not all who die under gospel favour? To this I might briefly reply that God has not so appointed it. But I will explain. I use the word *judgment* in its popular acceptance—the truth of which I do not believe. I do so to show in striking colours that the common notion of immortality destroys the sectarian judgment. Judgment must be considered in its bearing on the righteous (or just) and on the unjust. . . . Now, if these persons when they die go straight to heaven or direct to hell, what is the use of this judgment? Does not the notion stultify the Scripture, where it says that the time comes when all that are in their graves shall hear his voice (as Lazarus did) and "shall come forth—they that have done good shall arise to enjoy life, and they that have done evil shall arise to suffer punishment.' How can persons already in heaven be said to arise from the dead to enjoy life? Do they not enjoy life in heaven? Or how can persons already in hell, suffering torment, be said to arise to suffer punishment? Do they not suffer punishment in hell? On the contrary, is it not obvious from this passage that it is necessary to arise from the dead to enjoy life as well as to suffer punishment? My inference is that second life and second death do both begin at the first and second resurrection and not before, except in such cases as Enoch and Elijah, which are exceptions to the rule, and therefore, establish it. *Ergo*, it follows that an immortality of existence, beginning at the era of temporal death, is a fable unworthy of belief. Immortality is not hereditary, but the gift of God who only has it, and which He confers conditionally on mankind. The condition under all dispensations is the same, viz., to believe and do, and persevere in whatever God commands. 'Our (eternal) life is hid with Christ in God; when Christ, our life, shall appear.

then shall we appear with him in glory.'—(Col. iii. 4.) 'David is not ascended into heaven.'—(Acts ii. 37.) Shall we get there before him? Nor had Jesus ascended when Mary saw him in the garden after his resurrection.—(John xx. 17.) Is there any revelation exempting us from the process to which Jesus was subjected? The brutes have 'souls' as well as men. You start at this, but reflect. The word soul in the Greek is *psuche*, and signifies the animal life. Now, is not animal life common to men and brutes? Certainly. Well, then, the soul or animal life, which Moses calls *the blood*, does not 'distinguish the man from the brute creation.' I will tell you the grand difference. MAN IS SUSCEPTIBLE OF IMMORTALITY CONDITIONAL ON OBEYING GOD. *The brute creation is not.* Let this proposition be refuted if it can. As for Addison, let him not be mentioned for a moment in relation to topics of Christian import. He had the name of a Christian, it is true, but deserved it no more than they who conferred it when they signed him with the sign of the cross. True, the soul, or animal life, is annihilated, *but not the man.* A spiritual body composed of flesh and bones does not require a soul or blood. Animal life and a spiritual body are quite incompatible. The one would vitiate and destroy the other. You have heard talk of 'religion in the soul.' Well, the true meaning is *fanaticism in the blood.* This puts me in possession of the philosophy of the word for the fanaticism of the day. Do you not know that a man is most 'religious' when he is most drunk? This is owing to the rapid circulation of his blood. The religion of the blood frenzies the brain, and enables the subject to see sights and hear voices, and feel feelings of the most remarkable kind. Reason and Scripture have nothing to do with such religion. To fever the blood is the true secret of getting up a revival."

The appearance of this reply to Flippo only added fuel to the fire. Mr. Campbell was bitterly chagrined that a co-worker in "the Reformation" should promulgate ideas so ultra-heterodox, and so calculated to jeopardize the rising popularity of the movement. To counteract their effect, he published an article, in conversational form, entitled "Conversation at Thomas Goodall's." In this conversation the Dr.'s articles on the mortality of man were freely canvassed. A Mr. Wickliffe (supposed to represent Mr. Campbell) acting the part of the Dr.'s confuter, and a Mr. Payne undertaking to explain the views to be confuted—a duty for which his part in the conversation shewed him to be unqualified. Catching up the idea, the Dr., by way of reply, published a

## DIALOGUE BETWEEN THREE FRIENDS ON MEN AND THINGS,

(From which the following are extracts:)

*Alethes.*—My absence has been indeed long; but as for tidings, I have none of importance to communicate. I thank you for the pleasure you express at seeing me again. I reciprocate your kindness, and trust that the blessing of God will rest upon you, and upon all the faithful followers of our Lord Jesus Christ.

*Philo.*—I thank you, Alethes.—Pray what is that you hold in your hand?

*Alethes.*—It is the April number of the *Harbinger*, which I have just obtained from the Post Office.

*Philo.*—Does it contain anything of interest?

*Alethes.*—Yes, indeed; the Editor, you know, is always worthy of being read.

*Philo.*—Read the table of contents, if you please. [*Alethes reads.*] There, friend Alethes, stop! Turn now to the *Conversation at Thomas Goodall's*. Read it, if you please. [*Alethes reads it through deliberately, and Philo pays profound attention.*] Who is he whose writings seem to be the subject matter of conversation there?

*Alethes.*—Mr. Payne calls him his “English friend;” I judge, therefore, that he refers to an individual who edits a paper in Richmond. I am the more strengthened in this opinion, because I have some recollection of having heard the quotation which appears to have concussed Father Goodall’s aged nerves so violently, cited as coming from him. I know that he is from England.

*Philo.*—Then you do not read Mr. Payne’s friend’s writings?

*Alethes.*—No; as yet I have not. But the manner in which the *Harbinger* has recently noticed several of his articles has excited my curiosity. I like to read both sides of a question; and to read a man’s defence of his own sentiments, which I confess the *Harbinger* has not enabled me to do in relation to this “shrewd gentleman’s” writings, as it calls him. I intend to take his paper, and judge for myself.

*Philo.*—I coincide with you in this matter. The whole conversation appears to be a very one-sided view of the subject, written in a style calculated to catch the multitude. For my own part, I cannot learn the views of this half-christian, half-sceptic, as he is represented, from the Editor’s exhibition. He reminds me of the textuaries, who dislocate a sentence from its connexions, and declaim for an hour or so upon it, like men beating the air; when they are done, no more is known of the author’s meaning or views than when they began weaving their theological web. So it is with this conversation in relation to me; I am still ignorant of this “learned” and “grave preacher’s” views.

But here comes Tomaso, perhaps he can assist us in our review of this conversation at Father Goodall’s.

*Tomaso.*—Good morrow, brethren! May I enquire the subject matter of the discourse in which you seem so earnestly engaged?

*Alethes.*—We have been commenting upon a conversation in the last number of the *Harbinger*. I suppose you have read it, for I know you are a reader both of it, and of the *Advocate* published at Richmond. Are you acquainted with their respective editors?

*Tomaso.*—Yes, I have a personal knowledge of them both. He of the *Harbinger* is a very excellent man; of fascinating manners, and most esteemed by those who know him best.

*Philo.*—Can you tell us the reason there is so much difference on many subjects between your two friends?

*Tomaso.*—With the greatest ease in the world and no offence to either. The history of the men's lives solves the whole mystery if there be any. My friend of the *Harbinger*, you must know, is by birth an Irishman, and by education a Scotch Presbyterian. He was educated in a University in Scotland, the land itself of ghosts and witches, in all the mysticism of that gloomy sect. Hence he imbibed all their traditions, with which his mental constitution became thoroughly imbued. He is most accurately instructed in the "divinity" of John Owen and other mystics, and I have heard him lament the time he lost while transcribing the scholasticisms of these Rabbis. Now, what I much admire in him is, the successful effort he has made in forcing his way through so many obstacles in order that he might occupy the kingdom of heaven. He has clearly set forth to the men of this age what is the true worship of God, and what the means he has appointed for the remission of sins. These things he has clearly proven. But as he has himself remarked, I think, concerning others, "he still smells of the old cask." He has not succeeded in emancipating himself from all his popular divinity; hence every now and then, but more frequently of late, you find him standing up as the champion of human tradition, without indeed knowing it. He seems to manifest an undue sympathy with the sects of the Anti-christian world, so that I have reason to believe he is rising in their estimation; at least, in these parts. Notwithstanding this, he is a man of great merit and devotion to the truth as far as he knows it, and therefore, deserves our unfeigned gratitude for what he has done and may yet do. As for my other friend of the *Advocate*, he has never been cursed (shall I say?) with the poison of a theological education. His early years were spent in a private boarding school in England, and from his seventeenth to his twenty-fifth year among physic bottles, lecture rooms, and dead bodies. He knew, and he counted it his happiness to know, nothing about the writings of popular divines; nor did he ever trouble himself much about "divinity" of any kind, till about 1832, three years and a half ago, when he obeyed the gospel of our Divine Master. Since that time, he has addicted himself to the incessant study of the Scriptures. Not having had his mind perverted by human tradition, it just takes whatever impression the word may make upon it: like a blank sheet the impression of the printer's types. This is the true cause of the difference between them—the teacher of the one is the word of God alone; the teacher of the other is compounded of popular divines and the word. You need not marvel then that they come to such different conclusions.

*Alethes.*—What is your judgment concerning this conversation at Thomas Goodall's?

*Tomaso.*—In the general, I think that my friend of the *Harbinger* has not done his reputation as a reasoner justice. He has descended to gossip, instead of conversing, as a man of his superior attainments ought to have done, in an enlightened and dignified manner. He appears to me to have written for the unthinking multitude, rather than for those who think for themselves, and who can be swayed only by Scripture reasoning. In this design, no doubt, he will succeed. Indeed, he might have saved himself the

trouble of writing at all, for he has their credulous assent to begin with. My friend of the *Advocate* has a very unequal battle to fight, and nothing but the sheer force of truth will enable him to overcome. He has not only a powerful opponent to contend with, whose hints are laws to hundreds—(though, this must be said, it is contrary to his wish that it should be so; nevertheless, such is the fact, to a great extent, within the range of my acquaintance and that of others)—but he has the prejudices of all Christendom, Mohametdom, and Pagandom against him. The Romanist, to whom the Holy Scriptures are denied by his ghostly advisers, will condemn him; the Protestant, who contends that “the Bible alone is his religion,” and yet scarcely studies a chapter in twelve months, will condemn him; the Mohammedan, who believes in the instantaneous translation of the “spirit” to paradise, will condemn him; the worshippers of wood and stone, who have a paradise of their own peculiar formation, to which their spirits immediately depart on the extinction of life, will condemn him; the poor Indian of the forest, whose spirit goes, with the velocity of lightning, to a community of warriors, and to the fair hunting fields of his elysial abode, would tomahawk him, were he to question the sudden transfer of his ghost from the prairies and wilds of earth to the country of deer in heaven; and thus he would prove to him in a summary manner that he was not only unfit to be “admitted into Christian company,” but that he was unworthy of the society of the wildest Seminole. I say, all these my friend has to contend against, and all these *enlightened* religionists, my excellent friend of the *Harbinger* has to shout “Amen” at his back! Were I a caricaturist, I would sketch a “stripling;” with a sling and stone, on the one part, and I would have a giant, with a double-edged Spanish blade, encased in iron, having a huge crusader’s lance in rest, and followed, at full charge, with a rout of Italians, Hollanders, Turks, Chinese, and Indians, honourable representatives of their repective faiths. You may easily guess what sort of a chance my stripling would stand.

*Alethes*.—It is, indeed, as you say; the believers in an instantaneous translation of what they call the “immortal soul” to heaven, are, with few exceptions—your friend of Bethany, one of these, of course—the unthinking world.

*Philo*.—The immortality of the soul! Pray, Tomaso, shew me where this is taught in the Scriptures of truth. The multitude believe it; but I never yet had much faith in the soundness of the opinions of even the majority, much less of all the world. As far as I am informed, they have never been right yet on religious faith and practice.

*Tomaso*.—I suppose you will except Noah’s family after the flood. As to the immortality of the soul, in the popular sense of that phrase, it is nowhere taught in the Bible. It is a dogma of the Pagan philosophers, especially of Plato. It was adopted by Origen, and other corrupters of the Christian church, as a revealed truth. The notion having been previously instilled into the minds of the Pagans by their priests and philosophers, when they became nominally Christian, they found the dogma in the Catholic church in a new dress. They took it for granted that it was all true, and so perpetuated it from generation to generation, until the reformation of Popery, or rather the breaking up of Popery, in

certain countries, into new and adverse forms, called in the aggregate, Protestant Sectarianism. The sects forming this new ecclesiastical system adopted this tradition of their mother Pagan-Christianism, *alias* Romanism: and thus we find it among us, at the present day, the almost universal belief of the Christian and anti-Christian worlds.—To such an extent has the poison of Pagan philosophy diffused itself! The doctrine of the Bible, on the contrary, is THE CONDITIONAL IMMORTALITY OF MAN. This is easy to be understood by those whose minds have not been poisoned by human tradition, and who are content to learn the religion of the Holy Spirit, as He has taught it in the Word.

*Alethes*.—Mr. Payne is but a lame defender of your Richmond friend, Tomaso! He does not seem to understand the matter at all. I would advise him, as well as the rest of the company, to make themselves better acquainted with both sides of the question before they set up for critics, or presume to be so lavish of their unfledged opinions. Mr. Payne says, absurdly enough, that the *Advocate* “distinctly affirms that soul, body, and spirit *all* go down to the grave, and sleep there to the resurrection.” This, I undertake to say, must be a most unfounded assertion, for, as I understand him, it is man’s *inanimate* material that goes to the grave; to say that he went there body, soul, and spirit, would be to affirm that men are buried alive! There are but two conditions in which a man can be in relation to this matter—*either dead or alive*. And this is what he seems to contend for. Am I right, Tomaso?

*Tomaso*.—You are; and as to the rest, I must say I incline very much to the same judgment. The spirit of the family circle is to seize hold of the most vulnerable sentence, and, by an unfavourable construction, to prejudice all to whom their sentiments may come. The proper course for these good folks to have adopted would have been to let the author of the obnoxious articles speak for himself. They have plenty of room in the vehicle of their opinions. They have devoted ample space to criticise, satirise, and to hold him up to public reprobation. The least, therefore, they could have done in equity would have been first to insert his replies to Mr. Flippo in full, and then to make converse upon them. If they could not do this, they ought then to have said nothing at all. If they proceed in the way they have begun, they will cause their hearers to judge an unrighteous judgment concerning my friend at Richmond. My motto is, *let justice be done though the heavens fall*.

## CHAPTER XII.

The next stage of the conflict—Mr. Campbell writes directly against the Dr. in his paper—The Dr.’s response—Mr. Campbell writes a series of articles on Materialism, indirectly aimed at the Dr.—The Dr. replies; extracts from his articles.

THE next stage in the conflict is marked by the appearance of the following in Mr. Campbell’s paper: “As well might they charge us with the doctrine of *Anabaptism* or *Materialism*, because one of our brethren has avowed these sentiments.



And I must be permitted to express my regret that it is so. I am sorry, truly sorry, that any one who can wield as able a pen as our brother of the A—— A—— will turn away from the good work of pulling down the Babel of Sectarianism and building up the temple of the Most High to any speculations.

Again: "Our beloved brother Dr. T—— has lately given some views which I think are calculated to remove both the torment of fear and the fear of torment; for if they should not be wholly relieved from their alarm by re-immersion for the remission of sins, he has by means of opinions effectually barricaded all the avenues to the unseen world, whether by the *pons asinorum*, or through the air on angels wings; and can by an extra dose of heterodoxy (an old fashioned antidote for orthodoxy), make all who are nervous or uneasy sleep so sound that they shall not even dream of purgatory. But I am doubtful whether you would like church *dormant* any more than church patient; and in the meantime, lest I should cause you to imagine either doctrine true, and put you to sleep, or 'torment you before the time' by too long a letter, I will close for the present.

Again Mr. Campbell tells his readers, in commenting upon an extract from the letter of 'a man of business,' that it is 'more worthy of being embalmed than ever was the body of an Egyptian king.' This extract is said to be composed of certain 'apposite and practical reflections.' They are the following:—'I have read your conversation at Father Goodall's, and approve it. I am no Sadducee. I believe in both angel and spirit. I think that God is the Father of the spirits of His saints, and earth the mother of their bodies. I am therefore agreed to give to my mother earth all she can rightfully claim—namely, all that is corruptible; and having done so, I stand ready to be clothed upon with my house from heaven—namely, my spiritual body; and in the meantime, I have no idea of remaining torpid or asleep. I am contented to go to Paradise or Abraham's bosom. I am willing to be with Christ wherever he is; if in the *grave*, why well. But we know that he is not there; and therefore I feel a deep repugnance against being confined in the grave. If the grave has charms for any one, I can assure you it has none for me. I wish not to be reserved in chains of darkness. I wish to live, and I feel confident that while Christ lives those who trust in him shall live also. I have no idea of dying—Jesus has died for me, and therefore death has no claims upon my life.'

On these, the Dr. makes the following remarks:

"It will be seen from these 'obviously practical, useful, and apposite reflections,' that the *Harbinger* represents me to its readers (without affording them an opportunity of judging for themselves, or doing me the justice of self-defence) as a heretic of the deepest dye. If I believe and teach the things insinuated against me in the foregoing documents, the brethren who edit and write for that able work, are culpable and truant to the cause of truth in fellowshipping me as their beloved brother. I am accused of Anabaptism, of Materialism, of having turned away to speculation, of having ceased from the good work of pulling down the apostacy, of forsaking the building-up of the temple of the Most High, of teaching re-immersion for the remission of sins, of barricading the avenues to the unseen world, of being a Sadducee, of affirming that the grave is the only Paradise, and I know not what else beside. I need not say to those who read the *Advocate* unbiassedly, or who hear me speak, that these insinuations are founded only in the distempered views of my dissentient friends. When I obeyed the gospel, I knew nothing of the 'Reformation,' or the topics of conversation between it and its numerous opponents. Having been thoroughly disgusted with Sectarianism in England, I determined to maintain my independence of all religious sects in America; and in this resolution I find myself this day. Christ, and not the Reformation, is my Lord. The spirit of liberty, based upon the law of faith, is the spirit of Christ; and this Spirit all the sons of God are privileged to possess, and having it, to breathe. I claim the right of exercising this privilege, as well as my contemporaries; and I require of them that they should do to me as *once* they loudly required others to do to them. If I have turned away from the faith, as some of the insinuations charge me, I am amenable to the law of Christ, and to the congregation in this city. I ought not to be represented to the brethren at large as guilty until proved so; and this proof can be received only as a matter of fact, and not as matter of opinion. Having *purified my soul* (life) *by obeying the truth*, I assumed the truth as my sole instructor. *By the truth*, I understand the Holy Spirit speaking in the writings of the apostles and prophets. All other writings are subordinate to these. None are infallible save the Scriptures. The opinions of the world, that is of mankind, whether readers, writers, or Editors, are none of them so sacred but they may be examined and discarded or retained, as *evidence* may determine. For some time, I thought this was the golden attribute of the Reformation, but I must confess myself deceived. I find that liberty is granted to discuss everything under certain conditions, which, in truth, nullify the privilege, or rather right, *in toto*. You may discuss all topics, *except some*, and these are called *speculative*, if they happen not to have come within the range of popular view. A thing is speculative in a bad sense when it happens to jeopardize the integrity of my opinions! You may 'prove all things,' but you may not 'hold fast that which is good,' unless we say so: You may have more light than all men, but not more than we! The zig-zag of our belief is to be the bound of your liberty! You may do and say what you please, only don't condemn us. This is the spurious liberty with which Christ did not make his people free; I fear it is the liberty of this reformation to a considerable extent. The treatment I have experienced from various sources, satisfies me that this is true. I once

thought that the errorist was to be silenced by argument: Paul acted thus, but not so my brethren. The *Harbinger* seems to act as though it thought that its opinion was the authority by which all controversies among us were to be resolved; and subscribers to our periodicals who succumb to this, deign not to convince us of our error, but summarily attempt to put us down by withdrawing their subscriptions. This is the argument of force, not the force of argument. One instance of this we put on record, another occurred in which we received a letter notifying the discontinuance of twenty-seven subscribers, and assigning as the cause, the agitation of the 'sleeping question,' *i.e.*, the state of the dead. Now, if I loved my subscribers' money better than what I believe to be the truth, I should be afraid even to allude to that or any other unpopular subject, lest I should lose a subscriber. Have I found the key to rule I? Would it be of 'practical utility' to silence the *Advocate*? If it would, certainly the most 'obvious' way would be to do as the *Harbinger* is doing—prejudice the minds of its readers so that they shall be deterred from yielding it their support. This would be a short way, and save the trouble of much argumentation. But I can assure my brethren none of these things move me. The 'sleeping question,' as it is called, is not disproved by the loss of twenty-seven subscribers, nor can the *Advocate* be silenced by authority. Our subscription is increasing; our paper is read with avidity; and if we succeed in our proposed arrangements, we shall go on more vigorously and securely than heretofore. While I regret that justice to myself and to truth requires me to speak thus of some of the brethren, it affords me pleasure to bear testimony to the free and noble spirit of liberty breathed by other brethren, who are for free inquiry on every subject relating to the destiny of man, come good come evil from the Church or world. Many of these brethren were once Baptists, and have not been re-immersed. They prefer eccentric truth to consistent error and expediency. May it be my happiness to have my lot always cast with brethren of such principle.

To say a man is a Materialist is to pronounce him as worthy of death at once in the estimation of some wise people. To give him a name that few know the meaning of, is an ingenious device to prejudice the world against him. I affirm that I have never read a single page of a book, *except the Bible*, on the subject called Materialism. I once assented to the traditions of men on the spirit, the soul, the state, and the destiny of the dead, simply because I was nurtured in these absurdities; but the truth has made me free, and I believe with the Apostles that the dead are truly dead, asleep, and will so remain until **THE RESURRECTION AND THE LIFE** shall call them forth from their graves to enjoy life or to *suffer punishment*. Is this doctrine 'calculated to remove the fear of torment;' is this 'blocking up the avenue to the unseen world,' Bro. Richardson?

My time is as much devoted as ever to the pulling down of Babel and to the building up of the temple of the Most High. Many can bear testimony that I labour more than any in these parts at this very work. I have neglected my own affairs to a considerable extent, since I submitted to the government of Jesus Christ, that I might attend to those very things. But I expect no thanks from the many; my reward is reserved in heaven. God is the judge.—It is not true that I am turned to speculation in a bad sense. It is the church and the world

that are speculating about ghosts and airy heavens. I am endeavouring to bring them back from these aerial conceits to the grave and substantial matters (*materialism*, if you will have it so) taught by the Holy Spirit in the Bible."

We next learn from the *Advocate* that a series of articles were published in the *Harbinger*, by Mr. Campbell, on "Materialism," with the object of checking the influence of the Dr.'s arguments, but without directly debating with the Dr. The articles attacked Dr. Priestley, making only occasional reference to Dr. Thomas. While these articles were in progress, we find the following editorial notice in the *Advocate* for November, 1836:—

"As the reader is already informed, I am at present much engaged in settling my family in a new abode. The setting-up of a printing establishment, in addition to this, consumes much additional time. I am, therefore, prevented, for the time being, giving that attention to things published concerning me and my views, which the respect due to *the writer*, if not to his sayings, demands. My regard for brother Campbell, as a man and a brother, is undiminished, notwithstanding his proceedings against me. He has done and is doing himself more harm than me. The only impression his pieces have made upon my mind, is to make me indifferent to his hard speeches hereafter. I was at first a little sensitive; but sensitiveness has yielded to indifference. He has denounced me as "unfit for Christian society." He can do no worse. The hardest speech hereafter is oil and balsam compared to this. If I have hurt his feelings, in self-defence, I am sorry for it, and sincerely regret it. The injury has been done unintentionally. My feelings are hurt only by the truth contained in the sayings against me. He has not hurt my feelings, though some may think his remarks severe. They may be in the estimation of our friends; but I can assure them, I am still whole, skin, wind, and limb. If they think me tortured, let them bear me witness that I bear it patiently.

"These remarks are elicited, by way of notice, by the last *Harbinger*. Brother C. is still monstrous busy 'wiping the escutcheons of the Reformation.' Somehow or other they seem to have become wonderfully unclean; for the wiping process seems to take a mighty long time. When he has done, they will no doubt be singularly pure from all material contamination. We shall not hereafter interrupt his labours until he has finished, when we shall inspect his work and see of what excellency it is.

"Will some king-at-arms be pleased to describe to us these.

heraldic devices? What are these escutcheons of the Reformation? We should like to know."

On the same subject is a short article headed, "Matter and Manner," appearing in the *Advocate*, for September, 1836, reading as follows:—

"As to the matter and manner of the ten pages and a half of typography, published in the last *Millennial Harbinger* concerning me, I have, this month, time only to observe that never did one poor mortal more egregiously misrepresent the sentiments of another, than has Brother Campbell mine in that portion of his paper. I do not intend to insinuate that he has *wilfully* misrepresented me; I merely state the fact: and I take this opportunity of disclaiming *his inferences*, and the version he has given of my sentiments. Those who read my paper and his, well know that his version and my views themselves are not one and the same; those who read his exclusively are incapable of giving a correct judgment in the case. As to the manner in which our worthy brother has treated me, it is obvious to more than myself that it is not only unbrotherly, but unfriendly, and calculated to place me in an odious and ridiculous light before *his* readers, which is an unjust and false position. Till now, we had supposed, that as far as 'this reformation' was concerned, *opinions* were free, and that we were free to discuss all principles of whatever religious subject they might appertain. But we discover our mistake. Bro. C. says No! and has assumed the unenviable office of an arbitrator as to what may and may not be discussed; as to what is taught and not taught in the word; as to what is speculative and what not. But Brother C. may thank himself for all the trouble brought upon him by me and many others. He has taught us to call no man master, and has directed us to search the Scriptures independently for ourselves. He has given an impulse to our minds (and we thank him for it) which neither he, nor any other man, however superior to us in age, experience, character, learning, or renown, can control. I have always studied to treat Bro. C. with respect; the least return I expected was that he would use me civilly. If he has called me a stripling, I took it in good part, supposing I was so named in the spirit of good humour; and, in the same spirit, I took up the allusion, and named him the giant. The primary allusion was his, not mine. I do not wish to deprecate our brother's opposition to what we have published. It is public property, and as such he may do with it as he pleases. As opposing counsel we court the antagonism, since he is opposed) of all his superior talent, (and we most readily

admit his superiority); but we decidedly object to him as a *judge* in the case at issue. The brethren must judge between us, and give their verdict according to the evidence as set forth in the *Advocate* as well as in the *Millennial Harbinger*. To enable his readers to do this, Bro. C. must cease to substitute his versions and inferences for my own connected essays. He must either (to do me justice) forbear to oppose, or concede me the same privilege (not to say right) that he has granted to aliens from the commonwealth of Israel. Our brother has devoted whole pages of his work to the republication of the speculations of a Waterman; of Brougham, a worldly philosopher; and of the abusive declamation of a Meredith and others. If I am worthy of being opposed, am I not, as a brother, worthy of equal privileges with them? Why should our brother conduct himself with more impartiality to aliens than to me, whom he recognises as a brother? Let him remember the royal precept—*Do unto others as you would they should do to you*. Had I attacked Bro. C. as he has me, I would have republished all he had said that I intended to controvert. Would Bro. C. like me to treat him in this respect as he has treated me? I think not. But enough for the present.”

In due time, Mr. Campbell's articles completed their appearance, and then the Dr. made them the subject of exhaustive replies. We make the following

#### EXTRACTS.

“The close of the year has at length arrived; and, with its demise, the *Harbinger* has finished his work of washing, scouring and wiping the escutcheon of ‘the present reformation’ from the foul stain with which the *Advocate* has sought to offuscate and contaminate it. The clogs are at length dissevered that ‘oppressed’ it, and caused its chariot wheels heavily to drive. How fair, how beautiful, how clean must ‘the present reformation’ appear, in the eyes of its patrons, now that its heraldic ‘quarterings’ stand ‘in bold relief,’ upon an *ætherial* ‘field,’ without a ‘material’ spec or spot. *All sprite no substance*, then, is the wretched motto of ‘reform!’ If true, so let it be; but if, perchance, hereafter it appear, that body, substance, matter, be the substratum of all God's Institutions, then, adieu to the dogmas of our friend; God's will and way are best.

“‘Materialism!’ So the *Harbinger* terms the doctrine, *that he only who has the Son hath eternal life*; in other words, that man is not *naturally* and, therefore, *necessarily* immortal; but, that the immortality of his life is a gift of God to that portion of the race *who obey His Institutions*. This is the true point at issue; a proposition which the *Harbinger* in all the thirty pages of typography he has appropriated to ‘Materialism,’ has not ventured to encounter. If immortality be *conditional*, which the *Advocate* affirms, then the

dogma of abstract human spirits or ghosts vanishes into air, thin air. If it be *unconditional*, as the abstract spiritualist maintains, then eternal life and immortality or incorruptibility is not the gift of God by Jesus Christ; for abstract spiritualism maintains that man ever since his creation has possessed an immortal spirit or soul, capable of existence separately and independently of his matter or body

"The *Advocate* calls upon the *Harbinger* to meet this intelligible proposition, or all his labour of 'wiping off the escutcheon of the present reformation' will be lost, irretrievably lost.

"But, what a singular course has the *Harbinger* taken in maintaining his own traditions, and in opposing the 'dogmatism' of the *Advocate*. How unlike his wonted cautiousness and sagacity—how unlike himself! What polemic would think of encountering an opponent before he had the subject at issue fairly and fully before him? And who would dream of confuting one heretic by arguing against the traditions of another entirely different one? And yet, such has been the unfortunate tactics of the *Harbinger* in combating what he terms 'materialism!' Would it be believed that so dexterous a polemic has been for many moons past practising the cuts of literary warfare against the *Advocate*, by attacking Dr Priestley and the materialism taught by him! The *Advocate* studiously avoided the consultation of the work of any author upon 'materialism,' in order that what he believed on *the Constitution of Man*, on the *external world*, and on the *ultimate destiny of both*, might be the result of an unbiassed study of the book of Revelation.\* He has affirmed this again and again; yet the *Harbinger*, waywardly bent on his own policy, continued his pursuit of a phantom, as if determined to listen to nothing tending to disenchant his cerebrum of the gratifying hallucination!

"The opinion of the *Advocate* on a review of all the articles penned by the *Harbinger* on 'Materialism' is, that they have done more damage to his reputation as a defender of the faith, than all the attacks he has had to sustain from the most practised and skilful opponents in the ranks of the Apostacy. The labour of confutation will be light to the 'dogmatical' *Advocate*, inasmuch as the dogmata of the *Harbinger*, in the estimation of the discerning wayfarer, are amply sufficient to confute themselves. Instead of reasoning with the *Advocate*, as Paul did with the Jews, 'out of the Scriptures,' he has carpied at him out of the vain and speculative philosophy of Ex-Chancellor Brougham, and of the author of the 'Natural History of Enthusiasm; as if the opinion of these gigantic aliens were anything but vanity, when the conditionality or unconditionality of eternal life was the subject in debate! Look at their practice, and what are their opinions worth on the question before us? They have neither wisdom nor knowledge enough to take the first step to immortality. They are of the gods of this world, whose minds are blinded by the Master of Evil. And yet such are the aids brought into the help of the *Harbinger* against 'a stripling,' and 'a very young man!' Mighty are the powers brought to bear against a feeble object truly! Unworthy allies of a worthy man.

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\*From a similarity of views, a friend and brother supposed the *Advocate* had been studying "Combe on the Constitution of Man." He asked him if he had seen that work, to which he replied he had not. The brother had, and recommended it warmly to his consideration. Upon this the *Advocate* determined to obtain it, which he did about the middle of last October, since which time he has read it once through. But it should be observed that Combe's work is based on phrenology, not upon Dr. Priestley's "materialism."

"The *Advocate* considers that a seriatim reply to the *Harbinger* is irrelevant and uncalled for. Indeed, were he to follow the advice of many friends to both parties, he would pass over the whole matter unnoticed. This he would do, but for certain considerations. Misrepresentations must be corrected, justice must be vindicated, and perversions of Scripture exposed. And this the *Advocate* will do, time and opportunity fitting. It is irrelevant, and would be uncalled for, were he to enter upon a defence of Priestleyism. He cannot defend the Dr., being ignorant of his doctrine, knowing neither his strong nor his weak points. The *Harbinger* seems to know all about the matter: he will, therefore, leave 'the bold ghost' of Priestley to defend his, her, or its (I know not the gender of a ghost) opinions against the *Harbinger*, or his abstract spirit, when they shall both meet in the doubtful 'region prepared for abstract spirits, good or evil.'

"When the *Advocate* penned his first article, having allusion to the things debated, he had a controversy with no individual. The *Harbinger* became the voluntary champion of the human opinions he opposed. This was mighty kind; and doubtless much to the gratification of all spiritualists. Could Plato's ghost but re-enter its mortal tenement, it would probably move a vote of thanks to the *Harbinger* for his able mystification. But this cannot be. However, to proceed, the *Advocate* neither desires nor labours to add any doctrines to 'present reformation.' The *Harbinger* affirms that this is his desire—page 399, vol. vii. It is a mistake. He labours for no denomination; it is for the truth as he believes it, independent of all sects or parties, he pleads, whether by writing, speaking, or acting. The party he belongs to is a church of Christ composed of but few persons, who assemble every first day of the week in a little village in Virginia, that they may worship God in spirit and in truth according to His word, and not according to the dogmas of this or that reformation or denomination. Can an advocate for the truth upon such independent principles as these, be sustained by those who profess to acknowledge no Lord but Jesus, and no sect or party but his? The experiment is making; we have yet to see.

"Well, then, the *Advocate* labours according to the light he has, to show to his readers what the Scriptures teach; he desires neither to add to, nor to take from the things they reveal. His labours may not please contemporary labourers, but he cannot help it. He does not wish wantonly to offend them. They labour according to their opinions of what is right; but he would observe that their opinions may be a rule for them, but not for him. The *Advocate* must judge for himself, and leave others to do as they please."

"'He,' that is, the *Advocate*, says the *Harbinger* 'complains of my not re-publishing almost the last volume of the *Apostolic Advocate* in the pages of the *Harbinger*. . . . This is censuring me for my kindness - for my not injuring him! I positively affirm that I was actuated by kindness and personal esteem for him, as much as by a due regard to the edification of my readers, in not transferring his speculations to my pages, and obtruding them on the attention of those who were comparatively uninterested, and never to be edified by them; and who, in my opinion, would think more of the author the less they read of his writings.'

"About the beginning of the sixteenth century, there lived a man whom the Scriptures term 'The Man of Sin,' but whose name, on the pages of history, is recorded as Leo X. He was considered, in the estimation of his friends, as superior in age, learning, character, and general attainments, to all the world.



Contemporary with him, there lived a monk, named Martin; more notorious, albeit, by the name of Luther. He was a mere 'stripling' and 'a very young man,' in the Catholic life, compared to 'His Holiness,' who is said to be the great father of the faithful. Father Leo had a wonderful affection for his son Martin, who of all the sons of his mother, the Church, turned out to be a very naughty and unruly boy. As he grew apace, the insubordinate and rebellious Martin, had the presumption, among other things equally wicked, to deny the existence of purgatory and its pains, or as Protestants term it, *an intermediate state*. Father Leo, or as we would call him, Father Goodall (for he professed to be good to all), believed all these things, and pleaded for them very sincerely, by opinionative assertion, perversion of Scripture, and ecclesiastical thunders. These were all brought to bear upon poor Martin, out of 'kindness' to him, in order to save him from the pains of the purgatory he denied, and the worse ordeal of fire and faggot in reserve for all heretical sons who persist in living and dying contumacious. Father Leo invited him to Rome; but Martin refused to go. Finding that all the inducements he could offer failed in bringing him thither, he determined to proscribe him as unworthy of Christian society, being almost, if not altogether, worse than an infidel. Now, Martin had written a good many things which Father Leo thought ought not to have been written, inasmuch as he conceived them calculated to 'unsettle the minds of the brethren,' who 'were comparatively uninterested and never to be edified by them.' Accordingly, out of great 'kindness and personal esteem' for Martin, as well as out of a 'due regard to the edification' of the faithful, he determined to prevent 'his speculations' being 'obtruded on their attention;' being also convinced in his own mind, that all good and orthodox Catholics 'would think more' of son Martin and himself, 'the less they read of his writings.' To this end, he prohibited the reading of his books, as the *Harbinger* has in effect done those of his 'dogmatical' friend, the *Advocate*.

'It will be remembered by the readers of the *Harbinger*, that in one of its replies to Mr. Jones, of London, it styled the *Advocate* 'a chosen vessel.' Down to this period, nothing, we believe, had appeared in the *Advocate* which the *Harbinger* calls 're-baptism' and 'materialism.' It was not *then* his opinion that people would 'think more of the author the less they read of his writings.' Why was the *Advocate* at that time a 'chosen vessel?' Was it because he was thought to be the echo only of the voices that issued from Bethany, and reverberated among its hills? Has it since been discovered that man-worship is no trait in his character, and that, though he may respect a brother, he will obey none, however learned or accomplished, as a master? If this be not the reason of the change in the *Harbinger's* opinion, we are at a loss to conceive the cause: for the style of the *Advocate* is the same now as it was then. It is concluded, then, that an independent examination of truth, and a free discussion of the 'whys' and 'wherefores' of Scripture topics, if that examination and discussion transcend the bounds prescribed by the *Harbinger*, is displeasing to him, and, if practised, obnoxious to his ecclesiastical thunder. But, as Harry VIII. said of the Pope and himself, 'Verily, he hath the wrong sow by the tether.' Be it known to the *Harbinger*, that if he approve not of 're-baptism' or Materialism, or any other subject, and he want to retain his well-earned reputation and influence, and he determine to oppose said topics, he must be less personal and vituperative—employ *ad captandum vulgus* policy

less—and use arguments to the point more. If an angel were to argue with Satan, he would not attempt to expose his errors by calling him nicknames, as the *Harbinger* has the *Advocate*. The *Advocate*, as he has often said, asks no favours ; he supplicates his opponents in argument for no *verbal* demonstrations of ‘kindness and personal esteem.’ Let it be forgotten who the writer is ; and if what he writes be ridiculous or heretical, let these properties be displayed for the benefit of the reader. But, if the *Harbinger*, in designating the *Advocate* a chosen vessel, be admitted to have had the gift of discerning spirits, and to have spoken truly, may not the *Advocate* in having written so much on ‘re-baptism’ and ‘materialism,’ be doing the very work his ‘earthen vessel’ was ‘chosen’ to do ? Let the *Harbinger* ponder well on this singular illustration of his own vaticination.”

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### CHAPTER XIII.

Open rupture between Dr. Thomas and the Campbellites—A defamatory letter against the Dr.—The Dr. defended—An armistice proposed and accepted between the Dr. and Mr. Campbell—The condition, mutual silence—The silence broken by Mr. Campbell, upon which the Dr. writes to Mr. Campbell—Mr. Campbell resolves to take no further notice of the Dr.

It is not surprising that the feelings of antagonism evident in these articles, and which had for a considerable time been growing up between Dr. Thomas and Mr. Campbell’s friends, at last broke out into open rupture. This result seems to have been precipitated by the publication of the following article in the *Gospel Advocate*, one of the Reformation organs :—

#### DR. JOHN THOMAS, OF THE *APOSTOLIC ADVOCATE*, A FACTIONIST.

“We are informed that this restless, ambitious individual, whose course we have long considered exceedingly reprehensible, has actually been the occasion of a division of the congregation that met at the Sycamore M. H., Richmond, Va. It has long been suspected that Dr. Thomas was aspiring to head a religious party in this country. It is now confirmed, at least to the satisfaction of many very intelligent brethren. We cannot look upon him in any other light than as a FACTIONIST. He has taken a party off with him in his wild speculations on the subject of materialism, anabaptism, &c. There was much more of infidelity than Christianity in his thirty-four questions that appeared in the December number of the *Apostolic Advocate*, 1835. A brother of more than ordinary intelligence, and who is well acquainted with the intricacies of scepticism, after reading those questions, said, the writer would be an avowed infidel in less than twelve months. I expressed a hope that it would not be so ; but I confess I begin to entertain some fears, for not much more than half the time is elapsed and the Dr. is certainly fully half-gone.

"Will the friends of the reformation sustain an individual who is striking at the very foundation of our religion—a factionist, who is sowing the seeds of discord among us, and leading off a party after him—who never has had any respect for the feelings of friends or opponents—and who, to say the least, has done us as much harm as Alexander, the coppersmith, did Paul?"

"Should we not rather disclaim all connection with him, and let the world know that he is no longer one of us? I consider that he has gone from us, and that he is no longer identified with us, we hope that his semi-infidel speculations will not be charged upon this reformation.

"Should the Dr. demur to this notice, we hope he will assign his reasons for doing so. He must prove that he and we are advocating the same cause. If he will convince me of that, I will acknowledge my mistake, and pursue a different course in future.

PLAIN DEALING."

Upon which, in the *Advocate* for October, 1836, are the following

#### REMARKS BY THE DOCTOR.

"In the *anonymous* effusion which precedes this, I am, by some unknown accuser, charged with certain heinous offences. I trust, my beloved reader, whoever you are, that you will not condemn me to the fires of a Protestant purgatory as a profane speculator, because I venture to speculate a little upon Mr. *Plain Dealing*; and presume to show you, by setting forth to you the other side of the question, that, though accused and condemned, I have, nevertheless, done nothing worthy of death or of bonds.

"Well, then, I would that Mr. Plain Dealing would first take the splinter out of his own eye, being persuaded that he would be the better able to see to take the mote out of mine. He would do well, or at least better than he has done, if, when he attacks an individual, he would put his name to his effusions, that the accused might know the hand that wounds to disable or to kill. In the case before me, I know not who it is that strikes. I cannot believe, unless upon strong testimony, that brethren Johnson and Hall, the Editors of the *Gospel Advocate*, could be so ———, (I will not characterise the act, for I have such a horror of attacking a person in the dark), as to be guilty of such a thing; still, however, until they publish the writer's name I can do no less than hold them responsible for the sentiments set forth by Mr. Plain Dealing in their paper. I should not have noticed the attack, but for its appearing where it did. There is not a word of truth in it, from first to last, as far as concerns me; and this I shall show in brief.

"First, then as to the alleged *facts*; and second, as to the *opinions*. I have caused no division of the congregation that meets at the *Sycamore Meeting House, Richmond, Va.* This is Monday on which I write. Until last Lord's day week, I was one of the Elders of the said congregation, and then *voluntarily* resigned on account of changing my residence from the city to Amelia county, in this State. I am still a member of the congregation and harmless of any just accusation. What becomes then of the charge of Factionism? That I am

Factionist, '*Plain Dealing*' says, *is confirmed*. Woe be to the perpetuity of the gospel if its confirmation rests upon no better grounds than the confirmation of this charge against me. This statement, which can be confirmed by hundreds, will preclude the necessity of further remarks under this count.

"A brother of more than ordinary intelligence, well acquainted with sceptical intricacies, after reading the thirty-four questions, prophesied that I should become an avowed infidel in twelve months! And Mr. Plain Dealing adds to his prophecy, that I am fully half-gone, *i.e. in his opinion!* As to the brother, however intelligent he may be, this is certain, that he is neither a prophet nor a son of a prophet; the Lord, I know, has not spoken by him; for my faith in what the Scriptures teach has much increased within the last six months; the more I study the sacred writings, the more firmly I believe what I first embraced, which was *the faith of the gospel*, and not the faith of 'this' or that 'reformation.' The nearer I arrive at the end of said twelve months, the surer I am that said brother's prediction will not come to pass; and that he is most assuredly a false prophet. Alas for his acquaintance with the intricacies of scepticism! Alas, too, for the sagacity of his Gehazi, Mr. Plain Dealing.

"The *Gospel Advocate* calls upon *the reformation* to disclaim all connection with me. I am said to have left the reformation, which he calls 'us,' and to be striking at the very foundation of the religion of *us*, which he calls *our religion*. And what is 'the reformation?' When I was baptised by my worthy and beloved Christian brother, Scott, I was baptised into the death, burial, and resurrection of Jesus, whom I confessed to be the Christ, being convinced then, as now, that he is so from Scripture testimony. I was not immersed into this 'reformation' or that denomination, but into Christ. 'The Reformation' may disclaim me as soon as it pleases; but how is 'the reformation' to speak? There are many churches fellowshipped by 'the reformation' that will not disclaim me till they are convinced by something more weighty than assertion from evidence, that I have denied *the faith*, and thus become *worse* than an infidel. Will 'the reformation' disclaim those churches with me? Mr. Plain Dealing may; but is he 'the reformation?' I belong to no *ation*, and trust I never shall. I belong to the church of Christ, some of whose members meet in a meeting-house called Sycamore, in this city. Those who are most alive to the interests of the faith here; whose conduct is unimpeachable—these are they of said congregation, who are my warmest, firmest, and beloved friends. I am ready to fellowship *all who have obeyed and continue to obey the truth*, of whatever particular congregation they may constitute a part. I know no man as a *reformer*. If I fellowship an individual, it is because I suppose him to be a *Christian*. Experience has taught me that the terms Christian and Reformer are not equivalent. There are degrees in love, if I may so say; he that loves the truth most, though he differ from me in opinion, I love best; he has my whole heart, a totality which some have charitably denied me the possession of.

"The *Gospel Advocate* calls me a *restless, ambitious individual*. I am restless, and shall so continue to be until I enter that rest which remains for the people of God. I am ambitious, and my ambition will be satisfied with nothing short of incorruptibility, and a portion in the undefiled and undecaying inheritance, in which I hope eternally to dwell. Shall I rest, surrounded as I am by the lust of the flesh, the lust of the eye, and the pride of life, both in the church and in the world? Shall I cease to aim at the disenthralment of the human mind from the traditions both of Romish and Protestant 'Divines?' Shall I cease to plead for what I honestly believe to be the truth of Holy Scripture, because men, as liable to err as myself, are pleased to call it speculative and untaught? I am ambitious to benefit mankind, though that effort may not

indeed square with the views of Mr. Plain Dealing, or the opinions of 'us' called 'the Reformation.' Has 'the Reformation' all wisdom and knowledge? Is it infallible? Is it susceptible of no increase in knowledge? No improvement in practice? Is 'this Reformation' in the person of editors and writers to brand as speculators, materialists, anabaptists, and infidels, Christian men who have the independence to think and act for themselves according to their own understanding of what God says to them in His word? If this despotism is to be established, the sooner it explodes the better. But I cannot persuade myself that at this day, such a system will be tolerated by the lovers of civil and religious liberty and eternal truth. I am not an infidel, unless unbelief in human dogmas is to constitute me such. I believe, *upon testimony*, in one God, and one mediator between God and man—the man Christ Jesus; I believe that all men are born into a state of sin, and are, therefore, sinners, be they called actual transgressors or not; that birth is at the one end, and death at the other, of this state; that though men cannot help being born in sin, they can help dying in sin, *provided they have been made acquainted with the means*; but that, on the contrary, men can no more help dying in sin than they could being born in sin, *if the means by which they may escape such a catastrophe have not been made known to them*; I believe that Jesus Christ alone is the way, the truth, and the life; and that they only are in a state of favour, under this dispensation, who have made him their friend by doing whatever he commands them; that to believe on Jesus, in order to obedience, is to be convinced of righteousness; and that all who do not obey, be they physically or intellectually incapacitated, matters not—do not, whatever else may become of them, attain to an eternal existence, which comes only as a gift through Jesus Christ to the obedient believers. I believe in the resurrection of the *material body*, called 'the adoption.' There are many other things I believe, too numerous to mention now; things, no doubt, staggering to Mr. Plain Dealing, but not the less true on that account.

"As to desiring to be the head of a religious party in this country, I scorn the position as unworthy a Christian man. When I reflect upon who have been the heads of the religious parties in the world, I feel that I should be degraded were I to be added to their *coterie*. A man can attain to no higher honour in this state, than to that of being an heir of God and a joint heir with Christ of the promise made to Abraham. The head of a sect! Contemptible! I leave such vanities to those whose empty heads are best pleased therewith; they have no charms for me."

#### THE DR. DEFENDED.

The editor of the *Gospel Advocate* admitted the following letter in answer to "Plain Dealing:"

\* *Walkerton, Va., Oct. 28th, 1836.*

*Brethren Johnson and Hall.*—In your *Advocate* for August last I have just read, as it recently came to hand, a piece signed '*Plain Dealing*.' The caption and contents, I must be allowed to say, are false; and I am surprised that you should permit an *anonymous writer* to slander a pious and devoted disciple of Jesus Christ in your *Gospel Advocate*. If such are to be the principles carried out in this reformation, I shall enter my positive dissent.

"We can bear with a writer that calls himself a disciple, when he writes

upon gospel facts or duties in disguise ; but when he attacks any man, or any set of men in disguise, he comes not up to the character of him 'who obeys the truth—that is to the light, that it may be made manifest, that his actions are agreeable to God.' The very circumstance of his concealing his name, ought to carry suspicion to the mind of every reader. He is one that 'does evil, hates the light, and shuns it, lest his deeds should be detected.' I repeat it, if your paper is to become the vehicle of slander, in *disguise*, please discontinue it to me. I cannot, nor will not, sustain any editor that suffers his paper to be made such a vehicle ; and I now ask you to give to the public the proper name of '*Plain Dealing*.'

"I know, as well as any man in Old Virginia, the circumstances respecting the Sycamore congregation in Richmond. My having heard both sides, enables me to say that '*Plain Dealing*' has slandered Dr. Thomas—first, by charging him with being a 'factionist.' Second, as 'aspiring to head a religious party in this country.' It is false that 'he has taken a party off with him in his wild speculations on the subject of materialism and anabaptism, &c.' Permit me to say, from an intimate acquaintance with Dr. Thomas, I have greater fears of such a man as '*Plain Dealing*' becoming 'an avowed infidel in less than 'twelve months,' than Dr. Thomas.

"The question asked, 'Will the friends of the reformation sustain an individual who is striking at the very foundation of *our religion*?' I answer We will sustain him in overturning the religion of every man and every sect ; but not in overturning the religion of Jesus Christ. This writer proves himself a factionist, 'who is sowing the seeds of discord among us, and leading a party after him, who has no respect for the feelings of friends or opponents, and who, to say the least (if he succeeds), will do as much harm as Alexander the coppersmith.'

"As evidence of the above, look at this—'*Should we not rather disclaim all connection with him, and let the world know that he is no longer one of us?*' This surely must be some lording clergyman, like the one that has bought up the press in Richmond, and will not suffer the *Apostolic Advocate* any longer to be printed there. This *high churchman* has thus triumphed over Dr. Thomas like '*Plain Dealing*' would if he could. But vain man ! force and slander never triumph long. A press will be furnished Dr. Thomas, and we will say to him, 'Go on and point out our *errors* and *our religion*,' and show to us that it is not the religion of Jesus Christ and his apostles, and we will acknowledge it, and embrace that religion Jesus and his apostles taught. I hold it as an article of my '*creed*' that error cannot ultimately profit any being in heaven, earth, or hell. Dr. Thomas has as much right to his opinions as '*Plain Dealing*,' or any other son of darkness ; and we will never forsake a man because he has the independence to examine and point out to us that the religion we profess is '*our religion*,' and not the religion of Jesus Christ.

"I differ with Dr. Thomas in many of his opinions ; but I am not so vain as to profess myself a reformer, and yet wear the mantle of the Pope. and say to Dr. Thomas, 'hitherto shalt thou go, and no farther—here shall thy proud billows be stayed, or I will anathematise thee.' Such would be the conduct of '*Plain Dealing*,' if he could find enough to sustain his holiness in his recommendation.

"I would be pleased to see '*Plain Dealing*' come into contact in any

argument upon any topic with Dr. Thomas I venture to say he would never afterward deal so plainly in slandering one that maintains the truth at every point with sound argument and Scripture evidence. His almost unexampled devotion to truth and unblemished character, with his noble and independent spirit, will find, so long as he maintains them with a Christian spirit, the friends of this reformation sustaining him, at least in Old Virginia. To charge him with materialism and anabaptism is unjust and illiberal, when he has publicly disclaimed against holding any such sentiments.

"You will, in justice to Dr. Thomas and those who are advocating the gospel of Jesus Christ, and not '*our religion*,' give this a place in the *Gospel Advocate*, or please erase my name, as a subscriber to a paper that would have a name, but bears not its fame.—Yours in the gospel of Christ,

THOMAS M. HENLEY."

Some of the more moderate Campbellites were scandalised at this outbreak of strife, and sought to find a means of putting an end to it. A mutual friend proposed an armistice between Mr. Campbell and the Dr.; observing that it might "lead to a favourable termination of the war, without the death of either of the belligerents." Mr. Campbell being favourable to it, the Dr. agreed to the suggestion, guarding himself, however, against the inference that he had abandoned his position. He says: "I am entirely agreed that an 'armistice,' as to '*tone, temper, and manner*,' would be attended with the happiest results to both 'belligerents.' I did not begin 'the war' with brother Campbell. I wrote on subjects which I believe I was free to do if I pleased. He attacked my '*matter and manner*;' I did not assail him. On my part, the campaign has been throughout defensive. If he should continue the same style, which I have hitherto been unable to regard otherwise than as supercilious and dictatorial, I will endeavour not to see it. Human nature is apt to view such a style, when allied to popular influence or power, moral or physical, as oppressive. I am human. I have felt, but I will endeavour to feel no more. I will remember that *to forget is human, to forgive, divine*. The 'armistice,' then, with me is a cessation of 'the war' in this respect. Let me not be misunderstood, however; the *matter* is still at issue between me and *all* opponents. I agree to no 'armistice' upon this for a moment. The conditionality of eternal life, and all pertaining to it, I shall still maintain. I believe it to be part and parcel of the apostolic doctrine, and shall, therefore, not cease to plead for it as long as I have the means of doing so."

The armistice was of very short duration. Mr. Campbell broke silence by publishing an article on the Dr.'s replies to his articles on "Materialism," which seems to have galled him much. On the appearance of Mr. Campbell's article the Dr. addressed the following

## LETTER TO MR. CAMPBELL.

“DEAR BROTHER,—With my fifth article on ‘Materialism,’ the discussion of the topics so termed, as far as the *Harbinger* is concerned, is closed. For myself as to feeling, all the past is as though it had never been. With the conclusion of the third volume your paper would have ceased to be named in connection with the material or immaterial questions which have been thrown up in the revolutions of the last two years. The present volume would have commenced without any reference to the positions or the oppositions which have appeared in yours. But you know *all things are conditional*. As you have published your ‘Extracts from Private Letters,’ your ‘Conversations,’ and your Essays on ‘Materialism, Nos. 1, 2, 3, and 4,’ according to your judgment of propriety, I supposed I was equally privileged to do the same things. Having put in my rejoinders, it remained with you to continue or not the controversy. Until your intentions were elicited, all I had to do was to pursue the course I supposed correct,—in perfect silence, however, as regarded you. This was *the condition* of the armistice. But, though you have retired from the old field of battle, you have broken new ground in flank. Having, therefore, no opposition to contend against in the van, you have compelled me to face to the left and to encounter a slight skirmishing you have opened upon me in that direction. A skirmish is but a small affair in the estimation of military chiefs; and I dare say this will prove to be of little moment between you and me.

“But to speak plainly and without a figure, you have, my dear brother, published, in your March number, an article concerning me, which I think claims some little attention on my part. In this piece you say you have ‘hastily read’ over certain portions of the November, December and January numbers of the *Advocate*, relating to yourself. ‘The first impression,’ you admit, ‘may not always be the best, yet persons are apt to utter it, and others are curious to know it.’ You then proceed to inform us of your first impressions, which I suppose would be a very appropriate title to the whole article, that is, *Brother Campbell’s First but not Best Impressions of Certain Numbers of the ‘Apostolic Advocate.’* Now, I would venture to suggest that when you give the public first impressions upon any subject, it would be well to read or consider what is said or written, not hastily but deliberately. The first impressions would then be more likely to be lasting, and not so evanescent as they generally are. Now, when first impressions are acquired hastily, we should be cautious how we publish them, lest they should become the subject of recantation: and especially, lest they should lead us to do injustice to our neighbour. I know it is fashionable now-a-days to publish ‘First Impressions’ for the amusement of the public—‘Willis’s First Impressions of Things he saw in Europe,’ for instance: many of which we have heard would have been better not impressed on paper for his own credit at least. I learned a lesson under this head upon a certain occasion, which I have never forgotten. I was subpoenaed as a witness in a medical case, in which my testimony was demanded as to the character of a certain surgical operation which terminated fatally. Unused to the technicalities of Westminster Hall, or perhaps speaking ‘hastily,’ I observed my *impression* was so-and-so. Lord Tenterden immediately corrected me by saying that the court did not ask me for my impressions, but for the facts of the case. Ever since this incident I have made it a rule not to trouble the public with



my impressions, first, second or third; but if I have anything to say to them, to do it not 'hastily' but deliberately; not according to impressions, but according to the 'I saw'—'I heard'—or 'Thus it is written.' Now *charity hopeth all things*; it would even hope that the first impression was possibly incorrect; and it would suggest the importance of not gratifying the curiosity of the world at the expense of one who is called a brother. These are a few of the ideas which present themselves to my mind as to the propriety or otherwise of publishing first impressions hastily made, for the curiosity of the public. I trust they will be received as they are offered, in the spirit of benevolence.

"Again you say, 'If in the judgment of my brethren of Eastern Virginia, I merit such treatment, they certainly have mistaken me, or I have mistaken them.' Now the phrase 'such treatment' is rather ambiguous. Have I, brother C., said anything of you which is not sustained by 'the tone, temper, manner,' and *matter* of the extracts from private letters, conversations, and essays which have appeared in the *Harbinger*? If I have said anything which is sustained neither by the appearance nor the reality of things, let it be pointed out, and I will acknowledge, as far as conviction carries me, that I have misinterpreted you. My brother, be less general and more particular in your terms. The apostle says, *in many things we all offend*. This is true, and equally applicable to you and me. You have offended me, and it seems that I have offended you. But I have not intentionally offended you *because* you have offended me. However bad a spirit may be imputed to me, revenge is no part thereof. From the context, I suppose, the treatment complained of is summed up in what you term in your first impressions, 'style of scurrility and abuse.' Now, brother C., of all men in the world, you are the last that ought to speak of a scurrilous and abusive style. I was once reading from the *Christian Baptist*, in the audience of a certain person for their conviction, when I was peremptorily requested to forbear, on account of the style, much in the same way that you make your friend Goodal command the *Advocate* to be closed. Brother C., there is such a thing as having motes and splinters in the eyes. Perhaps you and I have one in each of ours. If so, we cannot well restore each other's sight to a healthy state. I will endeavour to extract mine, and may you be successful in the same operation upon yourself; for, I perceive that, in these cases of spiritual ophthalmia, the most successful oculist is a man's self. 'Pull out,' says Jesus, 'the mote that is in thine own eye;' an excellent prescription from the best of all physicians.

"There are some who plead eloquently on behalf of a Christian spirit, while they act as though they considered themselves privileged to violate with impunity all its requirements. For my own part, I endeavour to act the Christian more, and talk about the Christian spirit less. The Christian spirit is much descanted on, but, I believe, it is little understood. The model of a christian spirit, I am sure you will agree with me, are Jesus and his apostles. Now, when I wish to 'try the spirits,' and see whether they be of Christ, I recur to the examples they have left on record. By comparison I am enabled to arrive at pretty accurate conclusions.

"You consider I have been scurrilous and abusive. This is far from me, my brother. My aim has been to use, not to abuse you. In some places I have treated some of your sayings jocularly. I have played with you in good humour. I have neither used you for my mirth nor my laughter when you were waspish;

but when you have seemed disposed to play upon me, I have piped to you in return. You may term this levity; be it so. We are both guilty. Yet we need not be offended on this account; for neither your sayings nor mine are dictates of inspiration. But, I perceive that, on account of what you term my scurrility and abuse, you consider that any further notice of me, beyond these 'first impressions' would be to stoop, and to descend to a level with the articles referred to; that is, to me their author. Now, my brother, does this sentiment indicate that you penned these first impressions in a Christian spirit? I hope I do no injustice when I say that I think not. You recollect that Jesus was subject to a great deal of scurrility and abuse. He was called a Samaritan and charged with having a devil. Did he tell his disciples that these sayings, as respected their authors, commanded his silence? That it would be stooping to a level with them to meet their style of scurrility and abuse by a rejoinder? No, though so much abused, so cruelly maltreated, he reasoned with them, and showed that they charged him falsely. He did not deliver to his disciples his first impressions, and then, appealing to his own dignity, put them under the ban of his profound silence for a year or two. Now all I ask is, that if you consider me as bad as a Samaritan diabolically possessed, you will yet condescend 'in the spirit of meekness to restore such an one' as myself. There would, my brother, be far more efficacy in this experiment than any you have yet instituted. Be less careful for my honour, usefulness, and happiness, and address yourself to the matter already before you. I will take care of my own honour, usefulness, and happiness. I will be the guardian of these, and I trust with a godly jealousy.

Furthermore, you term my proceedings 'a career of speculation which,' say you, 'I clearly foresaw would terminate in nullifying his usefulness to that cause which I plead.' Brother C., this word *speculation* has a wonderful effect in scaring the ignorant. There was a time when all you wrote about baptism for remission of sins, &c., was termed 'speculative' and 'untaught,' and your 'career' was then deemed one of speculation. Every doctrine of Scripture untaught in the theological systems of men, when first brought to light is denounced as a speculation. It was once a speculation that the earth moved round the sun; but it is now received as one of the incontestible truths of astronomy. In every age of the world I find, that when truths as old as nature are newly presented to public notice, they are termed 'strange things,' 'speculations,' 'untaught questions,' &c. My surprise is that a man of your intelligence should join in such a senseless cry; especially in the face of the motto of your Christian Baptist, '*Prove all things and hold fast that which is good.*' It would be difficult, I conceive, to do this and not be involved in what are termed speculations and things untaught. My career, I trust, will ever be to speculate on, or to contemplate the things of Holy Writ; though untaught, my brother, either in your talented periodical, or any other uninspired document.

"In the above sentence, you announce to your readers, in effect, that I am no longer of any use to the cause you plead. Now this item respecting my usefulness, I have no disposition to dispute. It may be nullified or it may not, according to circumstances. A few words, however, as to the individual causes we may be said to plead. First, I would enquire in the most friendly manner, what cause, my brother, is it that you do plead? As far as I can understand you, you plead for baptism for pardon or the remission of sins, by which baptism a man who believes that Jesus is the Son of God, is adopted into the family of

God. Though you plead for this, you maintain that men, or rather certain men under this dispensation, may attain to the resurrection of the just, though they have not been immersed into Christ. That this does not nullify baptism for remission; that eternal life is not conditional. This I infer from what you have written on 'materialism,' though you have not ventured to affirm it in so many words. And to sum up all the other items of your brief, you plead for PROTESTANTISM. This last item you announced in the *Catholic Debate*, and in your letter to Mr. Hammond, in which you say, 'I have for many years been seeking to unite all Protestant Christians in one great bond of union as catholic as Protestant Christendom.' And that baptism for remission is no great obstacle to this catholic experiment is obvious, seeing that, *in effect*, you tell Mr. Hammond that there are as great and as good men on the one as on the other side of that sin-purifying institution; for, speaking of baptism, you say, 'I regret only that (of it) which is sectarian, or held by a part of Christendom, because it is partisan and not catholic, and because it alienates and divides as great and as good men as this or any other age has produced.'

"Now, my dear brother, as this is the avowed cause for which you plead, allow me to say in the best possible way, that I do not plead for such a cause. You plead for baptism for the remission of sins; and so do I. without any compromise or abatement. Here I go with you the whole length of your *premises*, and farther than your *conclusions*. Some, perhaps, would like me at this crisis to sum up in brief the cause I plead as I have done yours. Candour and justice to all concerned, demand that we should be well understood in this matter. Well, then, I maintain

"1. That all, both Jews and Gentiles, without respect of persons called great and good by men, are, by the Scriptures, viewed as under sin; that is, are all sinners in the sight of God.

"2. That being thus constituted sinners, they are therefore all, without exception, under sentence of the Second or Eternal Death.

"3.—That God being pure and holy, before they can be where God shall be, they must be released from sin and delivered from the sentence of death.

"4.—That the only way in which they can be released from sin is by believing and obeying THE GOSPEL.

"5.—That the gospel is a whole. That one item of the gospel is no more the gospel than that a part of anything is the whole of that thing.

"6.—That it is a truth that Jesus is the Christ, the Son of the Living God; that this truth is the foundation corner-stone of the gospel; but that it is not THE GOSPEL, any more than that the corner-stone of the foundation of a house is the house itself.

"7.—That the gospel is glad tidings of great joy to all people both Jews and Gentiles, and consists in the offer of a release from sin and of eternal life to all, who, believing in the sin-cleansing-efficacy of the blood of Jesus shall be immersed into the belief of his death and resurrection; and shall keep the faith to the end.

"8.—That all who *will not* conform to these conditions will be raised at the second resurrection to suffer the punishment of the second death; and that all who *cannot*, 'will not see life' eternal.

"9.—That Jesus will shortly return to the country from which he ascended; that he will then confer life eternal on the righteous dead and on the righteous living; and that he will then commence his reign as the absolute Monarch of the universal world.

"10.—That the outline of the Christian worship is that recorded in Acts ii. 42.

"11.—That the Holy Scriptures are the only authorised standard of good and evil.

"12.—That under this dispensation, not one will be recognised by God as 'great and good' who has not obeyed THE GOSPEL; and whose subsequent conduct is not conformed to the apostolic model.

"13.—That there is but one road to eternal life; and that is by obedience to the one only true and genuine gospel preached by the apostles of Christ; and that there are but two ways by which men can enter upon this life, which is by a resurrection or a transformation.

"14.—That Protestantism is not the religion of Jesus, but a horn of anti-Christ; and that it is, therefore, in its spirit and constitution subversive of, and inimical to, pure and undefiled religion.

"These are the prominent features of the cause I maintain by pen and speech. If I see eye to eye with others in these things, I rejoice; not because they agree with me, but because they acknowledge what I firmly believe to be the truth. I present them in the form in which they appear for the sake of order and perspicuity; and especially that I may be clearly and definitely understood.

"My good brother, to talk of Protestant Christians is to speak of anti-Christian Christians; for Protestantism is the anti-Christ of anti-Papal countries. How much to be regretted is it that such talent as yours should have been expended in such a vain effort as that of uniting such anomalous 'Christians' as these. Where, my brother, in all the prophets and apostles are you sustained in such an incongruous enterprise? They teach us the desolation of the countries both of Protestant and Catholic Christendom, by the lightning, the sulphur, the earthquake, and the great hail. I should be sorry to see the sects united. There is no great deal of liberty of religious speech to boast of either in church or world; but what, alas! would be the case then? My 'career of speculation' would soon be stopped, to the joy, no doubt, of many who amuse themselves with the cry of peace, peace! when there is none; but sudden destruction at the door.

"'On the subject of re-baptism and the intermediate state,' say you, 'I touched with all gentleness; always leaving the door open before and behind me, for my friend to relieve himself from all that I intimated or alleged! But, this it appears was not what he desired.' You are right, brother Campbell. I had no inclination to retreat, but to maintain my ground until fairly beaten. This you have failed to do, either in relation to 're-baptism' or 'materialism' as you term them. You have long been sensitive on the former of these. I like consistency; and if I embrace a religion, I like it to be consistent in all its parts. If the gospel be the power of God to the salvation of everyone that believes, then there is no salvation in any other way; for God's power to save is deposited nowhere else. This idea strongly impressed my mind when I obeyed it. Perhaps you may recollect a conversation we had on this at the house of a mutual friend in Philadelphia. If, said I, baptism be for the remission

of sins, can one arrive at heaven without it? You did not answer me satisfactorily. While yet conversing, a clergyman named Chambers called to see you. If immersion be the only baptism, said he, and baptising be necessary for salvation, then infants must be immersed to be saved, which you do not pretend to say. This he considered as an evidence that immersion was not necessary to salvation. I well remember your reply. Brother Thomas, said you, has just been irritating me on that subject. I replied, that was not my intention, but that I wanted the difficulty explained. You continued to Mr. Chambers, that he admitted that infants were saved without faith; would he, therefore, say that faith was not necessary to salvation? Mr. Chambers was silenced; I was amused at your ingenuity, but unrelieved. Had the doctrine of eternal life, as taught by Jesus and his apostles, been understood, we should all have been extricated from the dilemma. You both reasoned on an assumption that eternal life can be attained by other means than by an intelligent obedience to the gospel, and hence, you could only throw stumbling blocks in each other's way. From this time, I began to reason independently of all you have written on this subject. I saw a want of consistency in your positions, which I could not believe to be an attribute of the Christian religion. The result you know.

"I perceive there is no subject upon which I have written, excites so much *irritation* as that of 're-immersion.' What is the cause of this? I can only attribute it to misgivings as to the apostolicity of their spiritual foundations. I am persuaded if I had not touched the immersion of the Baptists, I might have speculated for ever on eternal life, and the things thereto belonging, without losing a dozen subscribers. If a man or a woman has obeyed the gospel, they know it; and are not to be irritated by the reasonings or speculations of any one. We know whether we have purified our souls by obeying the truth or not. Those who have, have nothing to fear if they do well. Those who have not, do well to be in a state of irritation until their irritation be allayed by a purification from all sin.

"You say, my brother, that you are glad to learn from every region except my immediate location, that your motives and *arguments* have been duly appreciated, and the cause you plead relieved from the crude notions of the Christian Institution, and those wild and untaught speculations which all men of understanding are pleased to call 'Materialism.' In the general, I would observe, that you may perhaps some day or other find out your mistake. As to the almost universal appreciation of your arguments, my brother, that is easily accounted for. From your own admission, where I and my writings, or 'wild, untaught speculations,' are best understood, your arguments are least appreciated; whereas, those who are almost exclusively your readers, and are least acquainted with me, most highly appreciate your efforts. I thank you for the compliment, though by no means so intended. Of course you are one of the 'all men of understanding,' and by inference I and others in this region are devoid of that manly virtue. We thank you and proceed.

"You complain of my tone, temper, and manner. No doubt these three are all susceptible of improvement. Perhaps we may both mend our manners with advantage. Let us, then, both begin, and see who can be more mannerly. Let this letter be my first effort, as contrasted with your 'first impressions.' One thing, brother C., I wish you would pay a little more attention to the **MATTER**.

"You seem to disapprove of my publishing extracts from private letters. Now, I presume, that this concerns the writers of those letters, and not you, my

brother. But why should you condemn me in the thing you so often practise yourself? Did you not publish an extract of a private letter of brother Church, of Pittsburg, in the *Harbinger*, under the title of 'The Grave no Paradise? Do I misrepresent you when I say it was done for effect? There was no argument in the extract. It was merely an opinion—perhaps of an influential brother. I have sought to enlist no sympathies in my favour. I am not an intriguer. My fault, if it be a fault, is that I speak my mind as freely as I think; that I make no effort to gain men, otherwise than by the force of truth. There exists not the man in these States who can say that I ever did anything more than what all who read my paper know, to gain his sympathy, or to enlist his support in opposition to you or anyone else. Had I pursued a different course, I could have been wonderfully popular. Had I any sinister views, I would have floated in the barque, with you for my captain, along the stream. I would have winked at errors, inconsistencies, and a fictitious reform. But no: I will follow in the wake of none but Jesus, if I can help it. I wish to lead no man. Let truth lead them. My good brother, shall we have you or Jesus for our Captain? That you are the leader of many, there is no doubt. I do not say you wish it to be so; but I have seen too much not to know the truth of this. Now the sum and substance of the existing difference is this: I do not believe that you are pleading a cause that can in all its parts be sustained by the Scriptures. If I am mistaken, and you are pleading as God would have you, then God speed you, and may you proselyte men abundantly. If you be right, then may every *Advocate* I have written questioning the scripturality of your views be consumed. If you be wrong, then may the truth prevail, come what will.

"As to the attestations of the brethren in Philadelphia and Richmond, I know and they know, too, that no just accusation can be brought to bear against me. I remained in Philadelphia at the earnest solicitation of the brethren there; and when about to leave, I was urged to stay. I left, and the old adage was verified: 'No longer pipe, no longer dance.' I was in Richmond between two and three years. I sustained myself by my profession. The rectitude of my walk and conduct can be amply attested by the brethren there. I oftentimes neglected my pecuniary interests that I might serve what I supposed the common cause. I can truly say, I laboured more in the cause of truth and righteousness than the whole church together. When I went there, there were but half a dozen strangers attended their meetings; when it was fair weather, and I was expected, our congregation was always good. Let truth guide their attestations, and I know they will redound to my honour.

"You brought me forward, brother C., 'in the hope that I would use my influence in behalf of the faith, and worship, and spirit of the primitive church.' Whether or not I plead for the faith and *the* worship of the primitive church of Jesus Christ, those who understand the Scriptures, and know me better than you do, can attest. I do not plead for the faith, or the worship, or the spirit of the primitive Protestant Church. You, my brother, proclaim yourself the champion of these things in avowing yourself the defendant of protestantism. I doubt not, then, but I have abused my influence in your estimation. This is your honest opinion. You suppose that the cause you plead is the cause of truth. I give you full credit for this supposition. I have as honest an opinion likewise. I do not believe that it is the cause of God, and, therefore, I cannot honestly use my influence in seconding your efforts. I rejoice at your success, wherever

you succeed in persuading men to be baptised in the name of Jesus, for the remission of sins ; but I regret to see you entangling yourself in the sectarian snares. Your opponents could do nothing with you in argument in relation to baptism. They found this out at last. Hence, they determined to fight you, as you have resolved to do me, by letting you alone. But you have now come forward as the champion of their Protestantism, and now they crowd about you, and neutralise your efforts for a genuine, radical, and thorough reformation, by their deceitful flatteries. If what is called 'this reformation,' stand where it now is, it will, in a very short time, need to be reformed as much as any sect in Christendom. The world needs, or, rather, the Lord Jesus requires, something more than a reformation of Protestantism. An entire and uncompromising return to first principles is what is needed. The grand object the apostolic doctrine sets before us, is not the conversion of the world at large, but *a preparation of true disciples, the Lamb's wife, to meet the Master, who is at the door.* I will use my influence in behalf of this, as scripturally as I know how. Leave, then, my good brother, the Catholics and Protestants to fight their own battles ; and do you devote your acknowledged talents to the good work of preparing the Bride to meet her Lord. This only is worthy of your efforts ; this is work enough for the remnant of your days.

"You put me under a profound silence for a year or two. You will stoop to notice nothing I may say, write, or do, for that period of time, at least. Permit me to say, without intending to 'abuse' you, and without the least acrimonious feeling, that this is a very convenient way of evading very inconvenient arguments. Besides, it is a violation of that Christian spirit so much talked about. Will you allow the brethren's minds to be poisoned by my 'errors,' to be perverted by my 'wild and untaught speculations ; will you calmly look on and see the truth damaged, perhaps destroyed, and not make a continuous effort to silence me instead of silencing yourself ? You are bound by every consideration to be instant in season and out of season ; and never to cease your defence of truth, and the assault of error, until you shall repose in the profound silence of the grave.

"Remember, my brother, you have yet to discuss the conditionality or unconditionality of eternal life. When you shall have done this, we will then bring your arguments to the test of Scripture. We have much to say from all the prophets and apostles on this interesting topic.

"I have now done with your 'first impressions.' You are at liberty to do with this as you please. I have written to you in tone, temper, manner, and matter, as we once talked together, face to face. I know I have said many things at hazard ; for I have never yet ventured to dispute the scripturality of your sayings and doings ; but I have been visited with the only argument some people know the force of, which is 'Discontinue your paper to me.' But I will speak out, and maintain what I believe to be true, though every subscriber should order his name to be erased from my list. The *Advocate* would then, of course, cease. The false peace of this reformation would then cease to be disturbed ; but the victory would reflect little credit upon them ; for a question of dollars and cents, though a powerful argument, is an argument of force, and not a force of argument.

"May the evil genius you speak of, depart. May we respect each other's rights. May we continue to love as brethren, though we cannot as yet coalesce

In the several causes for which we plead. May we rise superior to those petty jealousies which are the plague-spots of little minds. If either of us inflict upon the other the appearance of evil, may we each endeavour to return good for evil. May past offences be forgotten by us both. That truth may prevail over self, and that it may be our mutual happiness to sit down with Abraham, Isaac, and Jacob, at the royal banquet in the everlasting kingdom of Immanuel, is the devout aspiration of, dear brother, your fellow citizen of heaven,

JOHN THOMAS."

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## CHAPTER XIV.

**Mr. Campbell breaks through his resolution to take no notice of the Dr.—Writes about the Dr.—The Dr. rejoins—The Dr. leaves Richmond and takes to farming at Amelia—Gives up medical practice because he finds it incompatible with editing and preaching—The printer of the *Advocate* sells his business to a clerical who refuses to print the *Advocate*—The Dr., with the aid of friends, buys a press and types, and becomes his own printer—The office on the farm at Amelia—Publishing difficulties—A one-horse mail—Slow dispatch—Accidents and runaway assistants.**

MR. CAMPBELL did not succeed in observing the strict silence upon which he had resolved with respect to the Dr.'s future proceedings. To use the Dr.'s expression, "though sent to Coventry for a year or two," Mr. Campbell could not resist the temptation to notice his sayings and doings.

In the *Harbinger* for July, Mr. Campbell wrote :

"I am censured, reprovèd, and admonished, by a very sagacious gentleman in the east of this commonwealth, whose 'candid opinions' are not to be questioned, for having so far apostatized from him and myself, as to undertake to defend Protestantism. With him, Protestantism is clearly and infallibly one of the horns of the Beast. Not having read the discussion, the gentleman, of course, volunteers his censures in anticipation of public opinion, in order to strengthen his opposition to me on other grounds more obnoxious than even Protestantism.

"But that he, or anyone labouring under the same distemper, may understand something of Protestantism, as it has been defended by me, I shall give a mere sample of the principles as expressed centuries ago. The List can be consulted at leisure on p. 306 of the *Millennial Harbinger*.

"I would only add that in my latitude Protestantism is not identified with Episcopalianism, Presbyterianism, Methodism, Congregationalism, nor Baptistism, but everything in each and everyone of these opposed to Romakism." On which the Dr.



## REMARKS:

"Brother Campbell's Protestantism is certainly an ism of great latitude. If '*the gentleman*,' as he facetiously terms me, mistook the kind of Protestantism of which he announced himself 'the defendant,' Brother C. is certainly alone to blame: for, assuredly, after his declaration to Mr. Hammond, every reader would conclude that, by Protestantism, he meant what is commonly understood by that term 'I have,' says he, 'for many years been seeking to unite all Protestant Christians in one great bond of union as catholic as Protestant Christendom.' Here are 'Protestant Christians' and 'Protestant Christendom,' which certainly, one would think, constitute the soul and body of Protestantism. Brother Campbell, if I mistake not, is indignant at the idea of 'Protestant Christians' not being saved as such. If they are salvable, it must be by Protestant institutions, which, I presume, make up Protestantism in the common and received acceptation of the word. This embraces all the isms, and more besides, enumerated by brother Campbell, which, as he very well knows, is 'as catholic as Protestant Christendom.'

"I was surprised that he should stand up as the defendant of such an ism; and am rejoiced to find that he rejects the identity of his Protestantism with that of the Protestantism of Christendom, which it claims as peculiarly its own. I cannot but remark that it would be well if he would be more precise in his use of terms. It would prevent a misinterpretation of his sentiments. It appears to me, that the only tenable ground, in opposition to Protestantism and Romanism, is the Christian religion. Had he proclaimed himself the defendant of Christianity instead of Protestantism, there would have been no danger of his being misunderstood.

"I am said to be labouring under 'a distemper.' This I do not exactly understand; for, in the beginning of the article, Brother C. terms me 'a very sagacious gentleman.' Well, well; be it so. Brother C. says I am a gentleman, therefore it must be so. Let no one after this say that I am not a gentleman. But he says I am '*a very sagacious*' one. Perhaps this is my 'distemper.' Quick of thought, quick at making discoveries, quick of scent; for these are the significations of sagacious. But am I to blame for this? I am indebted to Brother Campbell for some of my sagacity *alias* distemper. I imbibed some of the infection from his writings, which insist upon our learning the truth from the writings of apostles, prophets, &c. I am doing so with all my might, according to the humble ability bestowed upon me. The truth makes a man both sagacious and a gentleman. Some call my distemper a mania; others, his 'balderdash.' Good. 'Blessed are ye when men shall revile you, and, on my account, accuse you falsely of every evil thing.' 'He hath a devil, and is mad, why hear ye him?' 'If they have called the master of the house Beelzebub, how much more his servants?' Yea, I am content to bear all without repining, in the defence of what I believe to be the tru h."

Towards the end of 1836, the Dr. decided upon removing from Richmond, Va., to a farm in a district called Paineville, in Amelia Co., in the same State, some 38 miles distant from Richmond. The reason for this decision was the growing incompatibility between the exercise of the medical profession and devotion to the word ir

writing and preaching. This decision was aided by a circumstance involving a question of discipline, in which the Dr. took his stand on the side of purity of character, against a major in the Richmond artillery, who was an elder in the church, and who brought reproach on the church by his intemperance, a circumstance which contributed to make the Dr. obnoxious in Richmond, and his residence there anything but agreeable. His professional practice had become diminished through his attention to the truth, and it became necessary to decide definitely upon his future course of action, either to give up editing and preaching or abandon the practice of physic. He found it impossible to carry on the two together. He decided, after thorough consideration, that to give up editing and preaching would be abandoning the path of duty. He therefore decided in favour of a change which admitted of their continuance while providing his own livelihood. He purchased a farm, and devoted himself to the tilling of the soil, employing his leisure in the writing and printing of the *Advocate*. His remarks while arranging for this change will be read with interest:—

“The chief reason of this move is, that *the business of interpreting the Scriptures to the people in remote places is incompatible with the practice of the medical profession in a city*. I have, therefore, purchased a farm, which I am engaged in settling, in order that I may procure a maintenance for myself and family, more dependent on Providence indeed, but less dependent on human caprice. Riches are not the object of my desire. If I am enabled to live so as to die in the faith, and owing no one anything but love, let my survivors remember that I die more wealthy than the ancient Croesus. The riches I desire here are liberty of speech, of action, and of opinion; the enjoyment of the right of free discussion in relation to things past, present, and to come. I desire food and raiment, and that with these I may be content. I desire to participate in the rich luxury of emancipating the human mind from the dogmata and traditions of men. The liberty I desire is that liberty which is chastened by the law of Christ. This liberty I cannot enjoy in a city and in the practice of a profession that depends upon the caprice of this singular world. In teaching the truth, which is opposed to the dearest opinions of the errorist, and to the malpractices of the worlding, and to the hypocrisy of the formalist, who thinks he can serve both God and Mammon—all these apply it more or less to themselves, and thus regard you as their enemy, because you tell them the truth; and if they happen to be your

patients, you risk an immediate discharge. There remains, then, for me but one of two things : either I must, if I stay here, wink at what I believe to be wrong for the sake of bread, or I must derive my support elsewhere from other sources for the preservation of my Christian liberty, dearer to me than temporal life. There is much meaning in a maxim of William Penn : ‘Choose God’s trades,’ says he, ‘before men’s; Adam was a gardener, Cain a ploughman, and Abel a shepherd or grazier. When Cain became a murderer he turned a builder of cities and quitted his husbandry.’

“As to the continuance of the *Advocate*, I am now providing for it. Through the liberality of certain brethren in these parts, who are anxious that a free and independent press should be established among them, I shall be enabled shortly to purchase a press and types, and to continue the publication of our paper on my farm.”

Just before leaving Richmond, the Dr. had practical experience of the need of being independently provided in the matter of a printing press. The office at which the *Advocate* had been printed in Richmond, and which, in fact, owed its being in the first instance to the *Advocate*, passed into the hands of an Episcopalian clergyman of the name of Lee, who signalled his accession to the proprietorship of the *Advocate* type, by refusing to print the *Advocate*. This embarrassed the Dr. for a time, and spurred on the new arrangement, which was completed by December, 1836, in which month the Dr. issued the first No. (No. 8, vol. iii.) from his new office on the farm. The publishing difficulties were considerable in such an isolated situation, as might be imagined. The “mail” to Richmond was a very primitive affair, consisting of a horse and two saddle bags, which took two or three journeys to carry the monthly despatch of the *Advocate*. It could not carry the whole at once. The consequence was that the *Advocate* was always a fortnight getting a fair start after leaving the Dr’s. hands. Accidents happened once or twice to the printing machine, and this, in the absence of means of repair in a country district, caused additional delay. Any change in the printer who assisted him was also a cause of embarrassment from the time required before the vacancy could be filled up. An amusing instance of this is thus described in the 5th vol. of the *Advocate*:—

“The publication of our debate with the Presbyterian clergyman caused the *Advocate* to fall a month behind. We were in hopes of recovering lost ground by February ; and should have done so but for the folly and bigotry of our printer. We hired a neat hand, as the execution of the November number sufficiently evinces. He was a

convert to Methodism; nevertheless we harmonised in our affairs, and he expressed himself as perfectly satisfied and at home. But, unfortunately for the recovery of lost ground, he had to set up the following passage: "Who can be astonished, then, that camp meetings, revivals, forged and delusive tales, of sights unseen and sounds unheard, with all the 'new measures of the age—should all be pronounced and approved as the 'means of grace' to men! 'By these inventions, &c.' His Methodism could not stand this, so he packed up his kit and absconded by starlight to Richmond. This incident, illustrative both of Sectarianism and of the inconvenience of printing a periodical in the country at a distance from a city, has thrown us still more into arrears, for some twelve days elapsed before we could get to work again. Our readers will perceive that the present number contains only 24 pages instead of 36. We thought it best to issue these 24, that the patience of our friends might not be exhausted. The deficiency will be made up in our next."

"I am ever doing my best," says the Dr., on the same page, "to surmount all these obstacles, and trust that we shall yet get all things straight, and keep them so."

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## CHAPTER XV.

**Discussion between Dr. Thomas and Mr. Watt, a Presbyterian clergyman—Mr. Campbell re-publishes an enemy's report of it, and declares fellowship between him and the Dr. at an end—A bull of excommunication—The Dr. writes to Mr. Campbell on the subject.**

THE difficulties between Mr. Campbell and Dr. Thomas were meanwhile growing apace. Passing over occasional allusions in the *Harbinger* to Dr. Thomas, we come to an incident productive of results marking a distinct stage in the controversy. We refer to the discussion between Dr. Thomas and a Presbyterian "divine," named Watt, which occurred at a place called The Forks, Lunenburgh Co., Va., commencing August 1st, 1837, and lasting five days. The discussion was principally on the immortality of the soul. As it is published in separate form,\* particulars will not be entered upon here. The matter is referred to for the sake of what it led to. Shortly after the discussion, a brief account of it appeared in the

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\* Under the title of *The Apostacy Unveiled*.

*Virginia and North Carolina Conference Journal* (August 18th, 1837). This account, which was written by a Methodist "divine" named Hunnicutt, and characterised by great animus against the Dr., was re-published in the *Harbinger* by Mr. Campbell, accompanied by severe remarks against the Dr., in which Mr. Campbell disclaimed all fellowship with him if he did not explicitly renounce the doctrines reported to have been advocated by him; declaring also separation from all who believed them. The publication was, in fact, what the Dr. termed "a bull of excommunication." In reference to which, the Dr. addressed the following

#### LETTER TO MR. CAMPBELL.

"DEAR BROTHER,—On the desk before me is the eleventh number of your periodical. It contains three documents which have an intimate connection with myself. The first is the republication of the prospectus of a debate held in Lunenburg between me and a 'Protestant clergyman' of the Presbyterian sect; the second, a report of said discussion by another 'Protestant divine' of the Episcopal Methodist Communion; and the third some 'remarks' purporting to be on the two preceding articles from your own pen. For the re-issue of the first, I return you my sincere acknowledgments, because it has given my prospectus a wider circulation than I could have flattered myself it would obtain under existing circumstances; and thus it may be the means, by increasing my subscription list, of expediting the publication of the debate: a consummation to be desired, at least by your humble servant, inasmuch as it will tend to correct the very monstrous absurdities which have found a circulation to my prejudice, among both the friends and foes of truth. As for document number two, I can have no objection to its appearance in the *Harbinger*, for I have already published it in my own periodical. By a reference to the September number, it will be found with my remarks appended to it. These occupy five pages of No. 5, and over two of No. 6. They would have been more extended, but for the conclusion that as the whole matter was to appear in another form, it would not be necessary to enlarge on the present occasion. On good authority, I learn that my strictures have been duly appreciated by the most intimate friends of the reporter; of whom, one declares that he will not acknowledge him as a brother if he does not give me a sound caning! These 'good' folks evidently belong to the 'church militant,' which for valour and pugnacity stand high in 'the Protestant world!' But, my good brother Campbell, I am afraid that you will, *in the end*, gain no applause either from the brethren, the 'divine,' or yourself, when you recur to the circumstances of the appearance of this report in your paper. Consider who Mr. Hunnicutt is. It is true he is a Protestant; but he is not a Christian, unless it can be shown that men become Christians without believing and obeying the Gospel. I am a Christian, and glory in the name, and am jealous of the honours and privileges, and immunities attached to it; so much so, that I cannot, I will not consent to share them with the innumerable pretenders to the title in the Protestant and Papal sections of the kingdom of Antichrist. Bro. Walter

Scott can testify that I believed the gospel and obeyed it before witnesses, of whom our esteemed Bro., Daniel Gano, of Cincinnati was one. These brethren, then, can testify, from the development of a three hours' conversation upon the truth, that I heard it, had read it, believed it, and obeyed it; they, therefore, are my witnesses that I put on Christ understandingly and honestly (for my interest seemed to be on the side of Protestantism), and am therefore a Christian. When I left Cincinnati, bro. Challen, unsolicited by me (for it was his own suggestion), presented me with a letter of introduction from the Sycamore Church and any other of the like faith and order I might sojourn with. The Church being witness, then, I left that city honourably. I have since resided in Philadelphia and Richmond. In neither of those places can a single flaw be justly detected in my moral conduct. In both places, to the neglect of my own interests, I pleaded for what I firmly and honestly believed, and do believe to be true. I would not wink at what I believed the Scriptures condemned in practice. I gained the ill-will, and I fear the hatred of many, who have a name to live, but are dead. With *them* I laid my account. My reputation may be clouded for a while; but *there* is a righteous God in heaven, and an impartial judge of his appointing, before whom we shall all stand; and, having lived in all good conscience to this day, I appeal to Him, fearing nothing from *His* decision.

"I say, then, I am a Christian of good repute *before* God. Now you know that the sect of the Nazarenes has been everywhere spoken against in all ages, by Jews, Greeks, Romanists, Infidels, and Protestants of all ranks and degrees. Was it, then, to be expected that if I maintained the truth, and what I maintained were reported by an enemy to *the* faith, that that report would do honour either to me or my defence? For my own part, I expected no more justice at the hands of a priest than I have received at those of Mr. Hunnicutt. But what I most regret is, and that, too, more for your own sake than my own, that you *should seize with such avidity upon the report of a Sectarian, upon which to found that 'bull of excommunication' which you have thundered against me in the form of 'remarks.'* What would the brethren have thought of me, or how would you have liked it, had some popish priest published a report of your debate with Purcell, attributing to you blasphemies against God, if I had grounded an edict upon it, turning you over to Satan, or proclaiming you to the world as everything that was heretical and diabolical? What an outcry would have resounded against me for my bare-faced assurance, my antichristian arrogance, or my supreme-Pontifical presumption! And very justly, for who could have conferred the power and authority upon me, to sit on the throne of God, and thus *ex cathedra* to have hurled my ecclesiastical thunderbolt against you? If your views had been ever so heretical in my judgment, my duty would have been to reason with you, and not anathematize you. If you had been subverted, it would have been for me first to expostulate with you according to our Lord's command; if all proper means failed, I would then have had to charge you before the church to which you belong, and if they condemned you, and they *requested* me to notify to the world the premisses, the conclusions, and the sentence they had decreed against you, it would then have remained for me to record it as *their* act, and not mine. But even if your church should have condemned you as a heretic, it would depend very much upon the

constitution of that body whether the public should ratify their decision. By the public, I mean the brethren at large. If your church were endowed with spiritual gifts, and so could judge infallibly as the churches of the apostolic age did, then, indeed, the public would be bound to ratify their decree; but inasmuch as these gifts are not now in congregations; and owing to the utter perversion of the faith by the apostacy, with the spirit of which the *majorities* of nearly all 'reformation churches' are imbued, together with the notorious apathy and want of knowledge among great numbers, it is manifest that if you were even deemed heretical by your church, other churches would be bound in honour and justice to you and themselves not to ratify their decree until they had examined you in their own behalf.

"We ought to be very cautious in this matter of excommunication; and especially ought we to beware of jumping to conclusions upon the reports of enemies to the faith. I know we agree in this, if we differ in everything else beside, which, however, we do not,—that *there is no infallible judge of controversy upon earth*. If this be true, then my judgment of you, or yours of me, or ours of the church, or the church of us, is not, and cannot, under existing circumstances, be infallible. If you say there is no resurrection of the dead, then, inasmuch as the Scriptures plainly say there is, the Scriptures pronounce you perverted; but even then not lost, but in a state to be reasoned with, and so reclaimed to the true doctrine. If you deny the remission of sins by faith in the blood of Christ and obedience, then you would manifestly have apostatized, and trampled under foot the blood of the Son of God. But is there no difference between this and contending for what one honestly believes to be the Scripture doctrine of the resurrection, the gospel, its obedience, and so forth? If at this time, just as some are beginning to emerge from the smoke of the great city, they are to 'elevate' themselves as arbitrators in religious matters, and with an air of infallibility, to fulminate decrees against their brethren, I certainly think they are overstepping the bounds of modesty, decorum, discretion, and propriety. It appears to me, from all the consideration I have been able to bestow upon the subject, that brethren ought not to excommunicate one another, *unless for well established dereliction of Christian conduct, or a plain and positive (NOT A CONSTRUCTIVE) denial of the truth, founded upon their own confession, and not upon the report of others, who may be either personally or ecclesiastically opposed to them*.

"I regard Mr. Hunnicutt's report as a species of revenge. He is not an impartial witness in this case, as I will show you. In the month of August, 1836, I attended, by request, the annual meeting of the brethren at The Fork Meeting House in Lunenburg. After my speech on the second day, an invitation having been given for any who were dissatisfied at what they had heard to state their objections, Mr. Hunnicutt rose, and in his remarks upon what I had written in the *Advocate* concerning 'Methodistic Sanctification,' said *it was as false as I was infamous*. In the September number, I reported proceedings, and in doing so gave him some salutary discipline. He had been smarting under this from that time to the debate he has so ignorantly reported. In writing of him I played upon his name, and spelled it Honistrutt instead of Hunnicutt. He sent me a message when I was in Lunenburg for the purpose of debating, by bro. A. Anderson, wanting to

know if I knew his right name when I wrote it Honistrutt. I replied through bro. A. that when he explained why he called me, in effect, *an infamous liar*, we would then talk about his inquiry. We afterwards met on civil terms: but he made no allusion to my reply. Since that he has volunteered his services as reporter; the rest you know. See *Adv.* p. 112, vol. iii. Now, I would just observe, that with the knowledge of these circumstances, were Mr. Hunnicutt a juryman on any case in which I was concerned, I should strongly object to his services in that capacity.

"But, my dear brother, the more I reflect upon the documents before me, the greater is my astonishment at seeing them where I do. *What can have been the cause of their appearance at THIS 'crisis'?* You say, in effect, my report or prospectus, and Hunnicutt's articles; for it is written, p. 514 in italics thus, '*The Rubicon is passed* in the late discussion, as is evident from the report of Dr. Thomas and the Methodist journal above quoted.' Upon my having passed the Rubicon, carrying out the idea, am I to conclude that you consider me as marching upon Rome, to besiege your capital, and to overthrow the Senate? There is some little resemblance here, for the thunders of excommunication usually emanate from that city to burst upon the heads of the untried condemned! But fear not, my brother; I have indeed passed the Rubicon, the boundary of Cæsar's province, and am marching onward as expeditiously as time will serve; but it is towards Jerusalem, and not to Rome, that I urge my way. The Rubicon which I have passed was baptism into Christ, when I renounced the faith of Cæsar and of Cæsar's god.

"But, permit me to say, that I cannot attribute the cause to these articles. I will give you my reasons. I have a letter from you in your own handwriting, dated Bethany, December 20th, 1836, about eleven months ago. It is a friendly epistle, and the last I have received from you. In this you subscribe yourself: "*In all benevolence, yours in the hope, A. Campbell.*" This was and is reciprocated by me to this day; but I perceive that some secret influence is working upon your too-easy faith, which prevents you giving me credit for truth. Time, however, who is one of the best friends to truth, may yet clear up all to our mutual satisfaction; at all events, I will indulge the pleasing, if but delusive hope. Well, then, eleven months ago, and mark, two months subsequently to my leaving Richmond, you considered me 'in the hope,' and also 'yours,' or your brother. Now, I would here observe, that all that I believe now I believed then, and practised; and if you consult my periodical, and unprejudiced persons, they will say 'He tells the truth.' But I have also the copy of a letter in my possession written to a brother, in whom, you therein say, you have '*the fullest confidence.*' Now, this brother has as much confidence in me as you profess to have in him, and we are very intimate together for the truth's sake; and, with but little variation, we believe the same things. This letter is dated, April 11th, 1837, not quite four months *after* the former, and about three months and twenty days *before* the debate. In that letter, you speak of me in the most opprobrious terms, reduce me to a level with Dr. Sleight, and declare that you have 'lost all confidence' in me. I saw this letter soon after its arrival, and as it was almost altogether all about me, I was permitted to take a copy of it. You know that you received a letter from Lunenburg, signed by about fifteen brethren, concerning your sentiments respecting me, which they testified



I did not deserve. I had no hand in that letter; it was written and sent spontaneously by them. I myself read your letter of April in the audience of nearly twenty brethren, who with one voice condemned it. I observed, in effect, that I had never expressed myself of an enemy in such terms; it was rejoined that it was to be hoped I never would. How have I addressed you since that letter? I refer you to my letter to you in the *May Advocate*, and to the manner in which I have written of you since. I have rigidly guarded myself in referring to you, lest I might give colour to the charge of a revengeful spirit. *Scripta manent*; refer to them.

But what was the cause of the difference between your letter to me, and that to our brother only about four months after? As there have been no private communications between you and me, the cause must be sought for in the *Advocates* of January, February, and March; for the December No. was published and the April not. On referring to these, I find the articles on Materialism, Nos. 2, 3, 4, and a prefatory notice to Epistolary Extracts. These, then, have caused you to lose all confidence in me. Had I to re-write No. 2, I think I should express myself in somewhat milder terms; I did not, however, call you the Pope or Man of Sin. This is a construction put upon my words which was not intended. In No. 3, I consider I made sufficient admissions to have satisfied any reasonable person, and in No. 4, I see nothing that you can take exception to, unless it be the complete refutation of your positions.

Now, your judgment concerning me it appears has been made up ever since April 11th. It is obvious, then, that you have only been waiting a favourable opportunity to 'come down upon me like a thunderstorm,' as a brother in Richmond informed me you intended to do before the *Harbinger* had arrived. But, my brother, it is a cloud without a bolt, for it comes at a time when I have ceased to be electric; it may be a storm of thunder, but for myself, I regard it as *vox et præterea nihil*.

But what makes this crisis so favourable an opportunity to discharge 'the great gun of excommunication' against me? Let us see. I perceive in the ninth number of the *Harbinger*, three extracts from the letter of a sister in Lunenburg. That letter has been charged upon me, either as the prompter or writer. But the sister who wrote it can testify that it was all written and folded for the mail before I knew of its existence. I have heard the whole epistle read, and a most excellent one it is; and it would have been well had you laid it before your readers entire, that they might themselves have been permitted the privilege of reading and judging, independently of your views of expediency. My good brother, the remarks which you have appended to the extracts, go to the utter subversion of the gospel of *Jesus Christ*. This is not my individual opinion. I am sustained in it by the loud and stern decision of brethren in whom you do confide, and others, who, if you knew them in their Christian character, you could not but respect. I have not long returned from a tour through Caroline, Spottsylvania, Essex, King and Queen, and King William. I have had an opportunity of acquainting myself with the sentiments of Protestants and brethren. The Episcopalians, Presbyterians, Methodists, and Baptists of the day congratulate themselves that you have at length come over to them, and that the 'Campbellites' will have to follow! This is natural enough; he

who stands before the world as 'the Champion of Protestantism,' (I have read the debate) the next step is, to plead in their behalf that there are Christians in all sects. How have the brethren received this avowal? Some of them go so far as to say that if you were to come among them, they would not fellowship you. But for myself, I consider this as going too far. I was at Smyrna, King and Queen. I spoke there. When I had done, brother T. M. Henley rose and gave notice, requiring a full attendance of the church on the ensuing Lord's day, to take into consideration certain opinions that were being introduced into this Reformation. I turned to a brother, inquiring what next? supposing that I was about to come under trial. But I was informed that it was not I this time, but *brother Alexander Campbell*. *Tempora mutantur, thought I, the times are changed; et nos mutamur ab illis!* I next visited the Acquinton in King William. There I learned that a remonstrance had been signed by a full meeting against your perversion of Scripture in the remarks on the Lunenburg sister's letter.

"I know a place, not forty miles from this, where I learned that my detractors were scheming to get up a charge against me, in order to divert my attention from your gospel-nullifying sentiments. My dear brother, I do not charge you with the same *intention*; but this I say, that your 'coming down like a thunderstorm' upon me, at this 'crisis,' fulminating your bull of excommunication against me upon the flimsy and revengeful report of an enemy, which you seem to have seized upon with a *morbid avidity*, does appear remarkably coincident. But, I assure you, the day is past and, I trust, gone for ever, when great ecclesiastical personages can make their 'inferiors' the scapegoat of their offences. May I not retort upon you? You are yourself as much a subject of discipline as you would make me. May I not advise you to clear your own skirts, before you set about purifying the brethren of me?

"I should not have named the things which now see the light in this letter, but you have put me upon the defensive. My cause is too just to permit me to indulge invectively, as some may term a warmth and energy of style. My brother, you have done me no real harm. I do not think you can now separate from me twenty patrons. Your *decree* from Bethany has arrived about one month too late. The September *Advocate* is in the hands of its subscribers, and they know from that, that your manifesto is the baseless fabric of a vision. I need not, therefore, offer any further remarks in refutation of Mr. Hunnicutt's fictions; for fictions they are, as brethren who heard both sides can abundantly testify.

"But if his are fictions, your allegations, being founded on these, are fictitious too. You have become my public accuser. In the discharge of your official attributes, you accuse me of *denying the resurrection of the dead*. Permit me to say, that the fervour of your imagination has obscured your judgment. Did I not see the charge before me, I could not believe you would make so reckless an assertion. *I believe with all my heart, and without the shadow of a reservation, that there will be a resurrection of the just and unjust.* Mr. Jones, of London, in his lectures on the Apocalypse, says, that the first resurrection is but *metaphorical*; yet you can fellowship him, though he has unfellowshipped you. You are not so sensitive, therefore, upon this doctrine in relation to me. Now, 'do justice though the heavens fall.' I

believe that there will be *two literal resurrections of dead bodies*. You know I believe this, provided only you read what I write. I believe in a resurrection of the dead saints at the second coming of Christ; and in a second resurrection of saints and sinners, the subjects of the personal reign of Jesus on earth for one thousand years. I believe in the judgment which sits upon the subject of the second resurrection at the end of the millennium: a judgment of all, both *small and great, who have done good or evil, according as it shall be determined by the things written in the books*.

"As to the accusation about 'all Adam's race who die in infancy,' and which you have printed in capitals, it is nothing more than an appeal which a man of sense ought not to condescend to. I regard it as an appeal to animal passion; the forlorn hope of weak, defeated partisans. My opponent in the debate swelled amazingly upon this topic, knowing how calculated it was to alarm the *parentalism* of his hearers. For my own part, I scarcely ever mention it on this account; for it is the most difficult thing in the world to elevate the intellect of an audience above their passions. Nevertheless, when questions are put to me, I answer as readily as I can, come what will. You say, my brother, that the contrary doctrine is taught in the Scriptures; prove it if you can. I know you cannot. *Show that eternal life is unconditional, and then I will give up the point.*

"'Doleful gospel' is a singular phrase. Who ever heard of *glad tidings full of grief*? The gospel I am accustomed to teach is *full of joy* to all people who will obey it. It is, that though under sentence of death, God offers them *Eternal life on condition of believing and obeying the truth concerning Jesus*. But you know what I maintain as well as I do myself, for it is plainly laid down in my former letters to you. Though you say I am mutable, I still adhere to that.

"You have brought many *railing* accusations against me. May the Lord forgive you: I do. You term me 'the chosen vessel of former years,'—'the person,' an 'incorrigible factionist,' a 'bold speculator,' 'a schismatic,' &c. This may be all very polite in your estimation; but I really think that it is both 'vulgar' and 'abusive.' You say that you 'do most sincerely regard me as a mere sophist, too weak and hazardous, too glaring and mutable ever to form and cement a party.' How is it, Bro. C., that your giant strength has failed to crush so 'weak,' so 'hazardous,' so 'mutable' a thing as I? Look at the 'party' you have been 'forming' and 'cementing' for the last years of your life; look at certain churches I could mention, and then say if you have succeeded in forming and cementing parties against which the gates of hades shall not prevail. What is the cause of that *splitting* and *apathy*, and that worldly-mindedness under which they suffer? These are things in which I have had no hand. I will tell you what it is; it is attributable to the unsound principles upon which these churches are constituted. There is too much of the leaven of Antichrist, which they must purge out from among them before they will be prepared to meet the King.

"But your decree takes an amazing sweep. My poor, weak, hazardous, glaring, and mutable self is not enough to satiate its appetite: ecclesiastical proscription must have more victims than one to gratify its inordinate desires! All '*who believe*' as well as teach what I maintain, must go by the board with me! Well, I congratulate myself that I am not alone. But whose fault is it

that I have company? It is the fault of him who cuts us off. It is he that *makes a party*, and not the proscribed. You will perceive from this *Advocate* that I have a companion in heresy in the editor of a northern periodical of unimpeachable integrity. I could name evangelists and elders of churches, besides numerous brethren who believe with me: all brethren who adorn the gospel of God. But with these you proclaim that you have 'no more fellowship than with Mormonism and those who teach it.' What a declaration! Even 'sincerity,' that darling substitute for the obedience of the gospel, will avail us nothing! We are 'subverted,' and to destruction we must go; for our doctrines are declared to be 'positively subversive of the Christian faith.' But this we deny. We know they are subversive of Protestantism, but certainly not of Christianity.

"As to my 'speculation' and 'opinionism,' permit me to say that you are the last man in America that ought to reproach me in reference to these. What is your controversy with Mr. Skinner but speculation? To one who reads the Scriptures attentively, and understands them according to their most obvious signification, there is no difficulty in coming to the conclusion that the theories neither of yourself nor of your opponent can possibly be sustained. And as to *opinionism*, have you not, my brother, in your tenth number decreed that the propagation of opinions shall be quashed? But how have you obeyed your own laws? Look at the eleventh number, under the caption 'Christians among the Sects.' There you confess that in the ninth number, under the same head, you had been propagating opinionism through the length and breadth of the land; at least, wherever the *Harbinger* circulates: for you say 'we gave it as our *opinion* that there were Christians among the Protestant sects.' Your *opinion*, as we have seen, has been extolled by those sects; and however you may modify your *opinion*, they understand you as recognising them as Christians; and with this they are content. If anything makes a party in this 'reformation,' it will be your championship of Protestantism, and your proclamation of that *opinion*. You have not the shadow of a shade for that *opinion* in the Bible. You speculate upon Jews, Turks, Pagans, Romanists, Protestants, perfect and imperfect Christians, a nondescript obedience which falls short of *gospel* obedience; on the Newtons, and the Bunyans, inward and outward Christians, inward and outward baptism, essentials and non-essentials, and so forth; from all of which you distil an *opinion* that there are 'Christians among Protestant parties!'

"But has it not entered into your conceptions that *a proposition may, at one and the same time, be both a matter of faith and a matter of opinion?* A few years ago, the proposition was advanced by you, in your debate with Macalla, I believe, that *baptism was for remission of sins*. This to you was a matter of faith; and why? Because there was *testimony* sufficient before your mind to make it so. Not more, perhaps, than three or four persons *believed* it. You propounded it; but how was it received by the public? *As an opinion*; and why? Because there was not sufficient testimony before their minds to make it a matter of faith. Now, suppose the public had said to you on that occasion, 'Mr. Alexander Campbell, sir, the world has hitherto been sufficiently harassed by the *opinions* of men. We have, therefore, determined to be distinctly understood upon this topic; we now, consequently, make known to you that we are resolved to quash the liberty of propagating

*opinions*; we command you, therefore, 'explicitly to renounce' and to be for ever silent respecting your opinion, that baptism is for remission of sins, which in our judgment is speculative and untaught. Suppose they had dictated thus to you as, in effect, you have to those who dissent from you, pray, my good brother, where would now be the doctrine of baptism for remission of sins? The Baptists, I trow, would have been spared much distress, and even you might have missed the renown of having *schismatised* a portion of their communion.

☞ "Allow me to observe, that editors and periodicals are not the bond of union in a church of Christ. Under existing circumstances, they are indispensable to the dissemination of truth and to the subversion of error. But a congregation of Christian philosophers will contemplate an editorial war as a mere 'battle of books.' They will believe those propositions which have the most evidence to sustain them. It is the truth which unites them in the bonds of peace and affection. They will not declare for this champion or for that; though both may be slain, the word of the Lord abides for ever. They regret the fury of the combatants, while they smile at the impotency of their rage. They have no partialities; they sigh only for the victory of truth.

"Before you proceed again to reclaim me from 'opinionism,' permit me to suggest that my worthy physician would heal himself. 'First take the splinter out of your own eye, then you will see to take the mote out of your brother's.' The insuperable facts to my theory, which you say you laid before my face, and which it is alleged I did not profess to meet or obviate, were, if passed over at all, omitted as your weakest points, for the saving of time. Your strongest position, as you supposed, was your '17th Argument.' This you termed a 'most triumphant refutation of Materialism and Sadduceanism.' How easily I demolished your whole fabric, based upon this, will appear from p. 24, vol. iv. But if you are not satisfied with my reasoning upon the subject, allow me to recommend to your notice an article in the present number, over the signature A. B. Walthall. It has already appeared in the *Primitive Christian*, and would perhaps enlighten not a little, the exclusive readers even of the *Millennial Harbinger*.

"But I am glad that I am too weak 'to form and cement a party.' The party that will be approved by God, is that only which is *formed and cemented by the truth*. I belong to this party; and having volunteered under its banner, I intend to enter into no compromise with any other. You can do as you please about persisting in or retracting your fulminations; it matters not. You may cast us out of your church; but, thanks be to the King, you cannot deprive us of the rights of citizenship, or expel us from His kingdom. You have excommunicated us, it is true; but we are still 'kings and priests to God,' constituted such by being washed in the blood of a royal victim. We have still the right, though denounced by the whole world, if unjustly condemned, to commune in spirit with the Father, who has begotten us to Himself by a belief of the truth.

"We are commanded to return good for evil. Being yet 'in the hope,' as you profess to be, I expect to meet you in the kingdom of the everlasting age. I shall, therefore, treat you as a brother, and regard you as such, rather more dictatorial than you have a right to be. I shall still continue to

plead for what I believe to be true, though it should cross you at every step. I shall not seek to encounter you unnecessarily; but if you continue to plead for an UNBAPTISED CHRISTIANITY, I shall oppose you with all my powers, contemptible as you may deem them to be.

"My case I willingly submit to the jurisdiction of the Church to which I belong. It is composed of honourable and intelligent men, who have learned how to rise superior to vulgar prejudice. I will not anticipate their decision; but, as they are friends to us both, and no doubt will require that justice be done to each, it is possible that they may respectfully call upon you to retract your decree, and to republish my remarks upon Hunnicutt, and this letter to you, as a part of the *amende honorable* to which I, as the injured party, may be entitled. But I shall not seek to bias their decision; for I am armed too strong in the justice of my cause, to have recourse to any sinister means of defence.

"With the most unfeigned wishes for your well-being in all things, I subscribe myself, dear brother, yours in all Christian benevolence,

JOHN THOMAS."

*Amelia, Va., Nov. 20th, 1837.*

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## CHAPTER XVI.

**Mr. Campbell justifies his disfellowship of Dr. Thomas—the Dr. replies.—The Painsville church obeys Mr. Campbell's call to investigate Dr. Thomas's case.—They address a report thereon to the Campbellite body generally—the Dr.'s Remarks thereon.—The Bethel Congregation also reports on the same matter—the Dr.'s comments.—Mr. Campbell attacks the *Advocate*—the Dr. replies in a long letter.**

FROM an article appearing on page 280 of the *Apostolic Advocate*, vol. iv., entitled "LATEST NEWS FROM BETHANY," it would appear that Mr. Campbell concluded it necessary (in an article of 12 pages) to justify his declaration of disfellowship. Having no access to the *Harbinger*, we are unable to give extracts; but the general character of his remarks is apparent from the Dr.'s rejoinder, in the following words.

"The justification of the 'bull' is as unjustifiable as the 'bull' itself. It contains but little that deserves anything more from me than a mere passing comment; and many of its parts not even that. Brother Campbell may understand himself, but I am convinced he does not understand me. The reader who is really desirous of knowing my sentiments, will consult my writings, and *not brother Campbell's version of them*. The man whose conscientiousness or sense of justice is faint, will take it for granted that all he says of me is true; and will, therefore, search no further. I care nothing for

the opinions of such persons: their judgment with me is worth not the value of a straw. I respect only the sentiments of those who read and examine both sides before they decide. I do not expect that the exclusive readers of brother Campbell's paper will be permitted to hear me in my own behalf. It will be useless, therefore, for me to elaborate a formal refutation of the unjustifiable justification of the 'bull.' The readers of the *Advocate* well know how far to credit the *assertions* it contains; a serious reply is, therefore, unnecessary to set us right with them. One thing we will offer a few words upon.

"Brother C. says that 'immortality' and 'eternal life' are not used by him and his contemporaries as equivalent to *endless being* or *perpetual existence*. He says that in Biblical language, immortality and eternal life in hell is nonsense; but perpetual existence in hell or in any place, is quite another thought. By this I understand him to mean that 'immortality and eternal life' are applicable only to the saved, while 'endless being or perpetual existence' are applicable to the lost. If this is correctly apprehended by me, I should like to know where the Scriptures teach such a distinction? If this distinction cannot be clearly shown, then the phraseology, as applicable to the lost, is a part only of the spiritual jargon of Ashdod. I understand 'immortality' in the language of Canaan to denote *imperishability*; or, if the reader prefer it, *incorruptibility*. This is necessary to an 'endless being,' or to a 'perpetual existence;' for anything which is *perishable* cannot perpetually exist, or endlessly be. Imperishability is the very nucleus or kernel, if I may so speak, of 'eternal life.' There is *fœtal* life, *infantile* life, and *adult* life, animal, moral, or intellectual, or all combined. To any of these, imperishability is essential before it can be eternal life. The eternal life of the Scriptures is *imperishable, intellectual, moral, and corporeal faculties in active exercise*. An imperishable fœtal, or infantile life, though incongruous, is possible to Him with whom all things are possible; but it is not probable, and is nowhere taught in the sacred word. 'Perpetual existence in hell,' is imperishability in hell, the place of perdition! And as adults are the subjects of hell, the perpetual existence in hell of adults is nothing less than the exercise of imperishable, intellectual, moral, and corporeal faculties in the same person in hell; a doctrine for which we have searched the Bible, but in vain.

"To exist *perpetually in hell* is one thing; and to be the subject of eternal punishment is another, and quite a different thing. We

believe in eternal punishment, but we neither believe nor teach the dogma of *perpetual existence in hell*. By existence in this connection, I understand, intellectual, moral, and corporeal consciousness. We will leave our brother to speculate upon this at his leisure. We would hint to him that to be eternally punished, and to be eternally punishing, are very distinct ideas. The reader can now turn to Bro. C.'s 1st example, p. 584, No. xii.—and when he has read what I have here written, and what is there printed, then, whether I be right or wrong in my conclusions, let him say candidly if Bro. C. has not misunderstood, and consequently misinterpreted, me upon this point? From one instance, learn a multitude.

☞ “We refer our readers to the forthcoming debate as an antidote to this justification of the bull. Our time is so much occupied in preparing this, that we cannot devote longer time to the document before us. We have no apprehension for the result. I shall not flinch from defending what I believe to be the truth, and the whole truth, though Bro. Campbell should excommunicate me thirteen times per annum. He may justify as much as he pleases, but neither his bulls nor his justifications will shake me. If he would subdue me, he must do it *by conviction*; and this must be, can only be by argument, and not by bulls, justifications, and human authority. If the doctrine I plead be true, there is no man who can extinguish it, for the whole truth will be established sooner or later; if it be false it will infallibly come to nought. For peace or war, prosperity or adversity, life or death, I fearlessly abide the issue. That the Lord may give Bro. Campbell repentance for having seated himself on His throne, and for having usurped His prerogative of excommunication in relation to one in whose heart lies hid neither guile, scepticism, infidelity, or atheism, and whose life is irreproachable, is the cordial and sincere hope of his friend and brother,

THE EDITOR.”

*Liberty, Amelia, Va., Dec. 22, 1837.*

In Mr. Campbell's notice of exclusion of Dr. Thomas from fellowship, the following words occurred:—“It therefore belongs to the church of which he is a member to consider whether he (Dr. Thomas) is not of the same *genus* with that of Hymeneus and Philetus (2 Tim. ii. 16, 17), and then for sister churches to act upon their approbation or disapprobation of her decision upon this question.” In consequence of this, the church at Paineville, with which the Dr. was connected, investigated the matter, and published the following address to the body generally:—



*"The Congregation of God at Paineville, Va., to the Brethren in Christ Jesus.*

"Dearly beloved,—We deem it our duty, when any brother prefers a charge against any member of our body, to act upon that charge as though it had been made by a member of our own immediate congregation. And whereas, Bro. A. Campbell has brought certain charges against Bro. John Thomas, and requested us to take them under consideration, we have done so, and after much deliberation among ourselves, have come to the following results in relation to the charge which our Bro. A. Campbell has felt himself bound to allege against one of our body (J. Thomas), who is esteemed by us as an excellent man and an exemplary Christian. We very much regret to see the breach between brethren C. and T., that instead of uniting their talents, their energies, and their efforts in dissipating the clouds of that darkness and ignorance which now brood over all the countries of Christendom, they should direct them, at least in part, against each other, and thus give occasion to the prince of darkness still to triumph. We did once fondly hope that this reformation, like the body of Christ, founded upon the principles of forbearance and unity, would steadily move onward in its course, adding light to light and knowledge to knowledge, until it would have stood forth, in the midst of an apostate age, in all the beauty, simplicity, and purity of the ancient apostolic gospel. But, alas, how grieved we are to behold it about to be split asunder, and that, too, by those who ought to be its foster mother and its conservators! For when we look at the course pursued by the *Advocate* and the *Harbinger* in this behalf towards each other, we are bound to attribute the cause to one or both of these periodicals. But without stopping here to inquire who was first or last to blame in this matter, or whether one or both are at fault, let us direct our attention more immediately to the call that has been made upon us through the *Harbinger*. And what is that call?

"It is to consider whether the case of Bro. Thomas is not of the same *genus* with that of Hymeneus and Philetus, recorded 2 Tim. ii. 16, 17, 18, viz. : 'Shun profane and vain babblings; for they will increase unto more ungodliness, and their words will eat as doth a canker, of whom are Hymeneus and Philetus, who concerning the truth have erred, saying that the resurrection is passed already; and overthrow the faith of some.' The heresy of Hymeneus and Philetus here spoken of, was that the resurrection had passed already: consequently they denied that there was to be any resurrection hereafter. Now we understand Bro. Thomas to believe and teach that there will be a literal resurrection of the dead bodies of the saints at the coming of Messiah, and that there will also be a literal resurrection of the dead bodies of saints and sinners at the general judgment. We do not, therefore, see how the two cases can be identified; unless, indeed, it be contended that because Bro. Thomas believes that the Gospel is the power of God for salvation to everyone that believes it, and that the secrets of men are to be judged according to the Gospel, and that therefore those to whom the Gospel has never been offered, can neither believe it and be saved by it, nor reject it and be condemned by it; and hence they are not to be the subjects of that resurrection mentioned in it; and that therefore he denies the resurrection of those whom he considers wholly out of the purview of the Gospel. If this be speculative or untaught, is it such a heresy as merits such a sentence of condemnation as that which Bro. C. has pronounced, and which he asks us to

confirm against Bro. T., and that upon the first, or rather before any admonition, at least from us, the proper tribunal? Now we understand the Scripture rule in this behalf to be this: the congregation that has charge of the person accused must judge him to be a heretic, then admonish him *twice*, and *then* reject him after the *second admonition* has proved ineffectual. But why does Bro. C. call on us to take the case of Bro. T. under consideration, now that he has publicly condemned him? If we, too, condemn him, he will still hold the same relation to Bro. C. that he does now; if we acquit him, his relative situation to Bro. C. will be still the same; that is, of one as unfit for Christian communion as a deluded Mormonite. Again, why does Bro. C. wish to hold the rod of terror over our heads while we are sitting in judgment upon Bro. T.'s case, by calling upon sister churches to act upon our decision, and by placing us conditionally upon the same footing with Bro. T.? So that if we would retain the fellowship of Bro. C., we have but one course left us, and that is to renounce Bro. T. either with or without the formality of a trial. It will therefore be perceived that Bro. C. has tied our hands, and placed us in a dilemma in which we *must* either forfeit his fellowship or renounce one of our congregation that we look upon as an exemplary disciple of Christ. We, therefore conclude that Bro. C. has been premature in passing sentence on Bro. T. and all who believe and teach with him, before he and they had been dealt with according to the laws in such cases. Again, the terms which Bro. C. has thought proper to prescribe to us, upon which Bro. T. can alone be retained among us, we think oppressive in their character, and immoral in their tendency. He says, page 514 *Mill. Harb.*, vol. i., new series, 'I will only add that in a case of this sort, an explicit renunciation of these (new) doctrines, not merely a promise to suppress them, or to hold them as private property as though they were unoperative opinions, would be indispensable to Christian communion.' This rule is high-handed and oppressive, because it takes from one the right even of thinking for himself; it is immoral, because it tends to make one say he does not entertain certain opinions deemed heretical, lest he may thereby incur the censure of his brethren. No one ought to be *induced* to declare his disbelief in any opinion till he has *first* been *convinced* of the error of that opinion. We cannot, come what *will*, offer any inducement to Bro. T. by appealing to his hopes, or his fears, to disavow those sentiments, so long as he remains unconvinced of the erroneousness of them. For this would be to tempt him to declare falsely. We do not feel ourselves called on to answer all the questions separately which appeared in the article under consideration, they being addressed to the brethren in general, and not to us in particular. It, therefore, remains for them to consider of those several matters, and adopt such conclusions as the premisses may seem to them to warrant. And since they are called upon to adopt or reject our decision, and of course ourselves along with that decision, we would, in view of that glorious hope set before us in the Gospel, the hope of a resurrection from among the dead, and an entrance upon the enjoyment of that life which is hid with Christ in God, most devoutly pray and ardently *beseek* them first to search well the Scriptures to see whether these things are so, and then compare the Scripture doctrine with what Bro. T. believes and teaches as contained in his own writings, and not in the reports of others; and especially his remarks on Hunnicutt's report of the debate and his letter to Bro. C., No. 2. If after a

full, fair, and candid examination and comparison, they can find it in their hearts and consciences to renounce both him and us, be it so, we should most seriously regret it, while we should endeavour, by the help of the Lord, to bear it with all Christian fortitude. And, although we may hazard the loss of fellowship with many, yet we feel bound to risk that loss; rather than sever from our communion one whose walk is so exemplary, and whose devotion to the truth is so ardent as that of Bro. Thomas. We feel bound by the sacred Scriptures to continue to treat him as a Christian so long as he continues to walk as such, and we trust that the brethren, after maturely considering this important matter, will duly appreciate our motives and ratify our decision, and that Bro. Campbell, in particular, whose influence is great, and whose responsibility is proportionately great, would reconsider the whole matter, and so act as to avoid that schism in this reformation which must otherwise result from the course which, no doubt, he has felt himself called on to pursue; for, although we have censured Bro. T.'s manner in some respects, and although some among us regard some of his views as speculative and untaught, yet as he has thus far manifested a disposition to amend, and has, in fact, amended his manners; and, if convinced of error, would, we think, change his matter too—we cannot consent to interdict him from proving or attempting to prove what he may consider truth upon any subject of revelation. We have too much confidence in the power of truth, and in the heads and pens engaged in this reformation, to fear that any error fatal to the cause of truth can be successfully propagated and sustained.

“May favour, peace, and mercy be multiplied to all the faithful in Christ Jesus. Amen.

“Signed, by order of the Church,

JESSE SMITH,  
A. B. WALTHALL, } Elders.

On this document the Dr. publishes the following

#### REMARKS.

“I have pleaded *pro* nor *con* before the church, but unreservedly surrendered my case into their hands to dispose of it as they should think fit. Convinced that they were righteous and impartial men, I feared not but that they would decide according to truth. For myself, I am satisfied with their decision; and whether ‘sister churches’ approve or disapprove of it, I cannot but feel gratified at the straightforward, independent, and unbiassed vindication of my reputation and character from the attacks of inimical or mistaken opponents. as set forth in the report.

“I have been twice the object at which have been hurled anathemas of excommunication by ‘editorial reformers.’ Plain Dealing and Bro. A. Campbell, both ‘well acquainted with sceptical intricacies,’ consigned me to the infidel herd of men; a prophecy had gone before ‘that I should become an avowed infidel in twelve months.’ But little more than this period had elapsed ere the Bethany decree denounces me as subverted from the faith. Can the fulminator of this edict have been the prophet to whom Plain Dealing referred as a brother of more than ordinary intelligence? If so, is it possible that in him ‘the wish could have been father to the thought?’ The

decree would have come with better grace, if grace it contain at all, from any other man than from him who refuses me the communion of Christians. He has failed to sustain his position by the force of argument; and now he wheels about to prostrate me, *if he can*, by the argument of force; but it is an old *ruse de guerre*, which has invariably recoiled upon the strategist when manœuvred against the truth. Plain Dealing and the Decretist of Bethany have both signally failed. The brethren refuse to ratify their edicts; they will not separate me from their fellowship; and they have too much candour and veracity *constructively* to metamorphose a true believer into an apostate from the faith.

"But the denunciations of certain of my brethren, and of sectarian leaders, affect me no more than the listless breeze. If I contend for the truth, for which men, of whom the world was not worthy, lost their lives, I expect and deserve no better treatment. 'He that will live godly in Christ Jesus shall be persecuted;' and it is 'through much tribulation we are to enter the kingdom.' I rejoice that I am counted worthy to suffer infamy for Christ. He knows what is in man, and he knows that my object is the disenthralment of the faith and hope of the gospel from the rubbish of sectarian legends and traditions; and that the recompense I seek is not from men, but from 'the rewarder of them who diligently seek Him.'"

Another congregation (the one assembling at Bethel, Jetersville, Amelia Co., Va.,) responded to Mr. Campbell's challenge, as follows:

"TO THE BRETHREN IN CHRIST.

"The congregation of Christ at Bethel, Jetersville, Amelia, Va., to the congregations of Christ in all places. Favour, mercy, and peace be multiplied to you, through the knowledge of God, and of Jesus our Lord.

"Brother A. Campbell and the congregation in Philadelphia, having published to you and the world, their renunciation of John Thomas, of this county, and all who recognize the said John Thomas to be a Christian, as unworthy of Christian fellowship with them; we have thought it right, and not to be judged out of place or time, to present ourselves before you, craving your patient attention, whilst we attempt to lay before you a simple, concise, and we trust, faithful account of some of the views we have taken of those matters which agitate and distract 'this reformation.'

"A short review of his (brother Thomas's) alleged 'abominable' doctrines, we ask first to be allowed to take. To our minds, the grand foundation question with which all the rest are more or less remotely connected, for holding and promulgating the negative of which, brother T. has been reprobated as a materialist, branded as an infidel, and denounced as unworthy of the name of Christian; we say, to our minds, the main fundamental question is this: was there at the beginning, when the 'Lord God formed man of the dust of the earth, and breathed into his nostrils the breath of life, and man became a living soul,' a *substance created*, which was *not matter*, annexed to an organized body composed of dust of the ground, and which was, from the moment of its creation to be necessarily, essentially, absolutely, and unconditionally, immortal and indestructible, and which should subsist for a time, independent of the organized matter to which it had been annexed in a disembodied conscious state?

"This we hold to be a point, revelation aside, which reason could never determine. But the word of the Lord is truth, sure, steadfast and everlasting. Show us a single 'Thus saith the Lord,' or a 'Thus it is written,' in affirmation of the question; and we say, Amen. We have been taught by some of the prominent actors in this reformation to call 'Bible things by Bible names,' and that as words represent ideas, if the words are not in the book, neither are the ideas. The inspired Moses records the simple account above of man's beginning, the sentence pronounced upon him for his transgression—'dust thou art and unto dust shalt thou return'—and its execution, 930 years from his creation: 'he died.' Nowhere in Moses' history of Adam's creation and death can we find a 'Thus saith the Lord,' which taught him that he had an immortal spirit within him, that would, when his body should return to the dust, exist for ages in a disembodied, conscious state.

"Neither in Genesis, nor to the end of Revelations, can we find such a 'Thus it is written' or 'Thus saith the Lord' as that man is composed of matter and spirit; that matter shall return to the dust of the ground, whence it was taken; but the spirit being immortal, immaterial and indestructible, shall necessarily live in a conscious state for ever. Can there be found in all the book a 'Thus it is written,' or 'Saith the Lord,' for the re-union of body and 'disembodied spirits.'

"In the absence of such authority, brother T. feels himself bound to hold the position he does, which is the negative, and from which it follows, as an inseparable consequence, that man, without Jesus Christ, the resurrection, and the life, perishes as the brute.

"Though, what is all important, a 'Thus saith the Lord, or, it is written,' it will be yielded, cannot be found in affirmation of the question; yet, it is contended, there are scattered throughout the writings of prophets and apostles, numerous passages, which imply that the doctrine of disembodied human spirits, in a conscious state, imperishable and indestructible, was always held and universally received and believed as true by the holy men of God. But it may well be questioned, whether God would leave man to find out such a truth from bewildering implications. Is it so with the truth of the doctrine of a resurrection?

"Since the appearance to man of 'the way, the truth, and the life,' the writings and sayings of evangelists and apostles do, indeed, abound with numerous incidental allusions to a resurrection from among the dead; and these allusions do most clearly imply that the evangelists and apostles believed the doctrine of a resurrection of the body to be true. But, unlike those in the preceding case, these incidental allusions and implications rest on the everlasting and immutable basis of a 'Thus saith the Lord.'

"Now, out of this parent question, have arisen many and various others, many of which are, according to our judgment, of a purely speculative character. A discussion of some of them has occupied prominent places in the *Harbinger* and *Advocate* for some months past, and finally eventuated in the expulsion of brother T. from the fellowship of certain brethren.

"Paul contemplates man as a being composed of 'body, soul, and spirit; but, upon neither of these component parts does he pretend to theorise or speculate, he pretends not to consider either *abstractedly*. We, therefore, with our brethren in Philadelphia, 'disapprove and disallow' all brother T's

speculations; and hold what he and Brother Walthall have written and said, to show that the 'blood of man was his soul, and his breath, the spirit,' as speculative, 'untaught,' and unprofitable; and so we hold much that has been spoken and published by other brethren, upon the subject of abstract spirit. Yet we cannot, on this account, treat them as 'Pagans and publicans.'

"We understand brother Thomas as maintaining the opinion, inferentially drawn from what he advocates as the truth of the fundamental question already stated, in connection with his views of the gospel of Christ, that none but those who hear the gospel, believe and obey it, and, by a perseverance in well-doing, seek for glory, honour, and immortality, can have eternal life; that infants, idiots, and pagans, who die such, are not embraced within the salvation of the gospel. For, according to Paul, this 'gospel of Christ is the power of God for salvation to all *who believe.*' Now, if there be a power of God for the salvation of those who cannot believe, it must be some other than the gospel. It can be admitted, there may be some other power with infinite goodness, if it can be supposed the Scriptures do not contain a full revelation of the future and unalterable destiny of each one and all of Adam's race. But if they do contain such a revelation, and there be little else than silence in them in reference to the future destiny of idiots and infants, is there not a very strong inference forcing itself upon us that, as they are brought into existence unconscious, live unconscious, and die unconscious, so they will continue unconscious for ever? It may not be as clear to our minds as it is to that of brother T., therefore we do not agree with him in the opinion which he so strongly expresses, that 'God has as certainly revealed to us the future destiny of infants as He has the way of eternal life.' Yet, for this difference of opinion, we cannot disclaim fellowship with him, for, to us, it does not seem to involve any principle of a practical tendency.

"We invite the serious and unprejudiced attention of all to what brother Campbell has written in his Extra, commencing at page 582 of the *M. Harbinger*, vol. i., No. 12, new series. He there sets forth 'the evidences of brother T.'s departure from two cardinal articles of the Christian faith,' and considers the practical tendency of (what he alleges to be) 'the new theory of man and of the future state.' If we should not, in our notice of what he has written under these heads, present ourselves before the subject in a servile, cringing, supplicatory attitude, we trust brother C.'s known love of frankness, candour, and independence, will plead our cause successfully with him. To hear brother C. roundly assert that brother T. had denied the 'resurrection of the dead,' might well make one, who had not examined for himself, think brother Thomas had denied that 'hope and resurrection of the dead,' which once clad Paul with such majesty, and power, and strength, before kings and councils. But not so. Brother C. charges him with denying the 'resurrection and the judgment of the world.'

"What says brother Thomas? He contemplates the human race under two great divisions: those who have the word of life, and those who have it not. The latter division embraces pagans, infants, and idiots; the former comprehends those who not only have the word of life, but have purified their hearts by obeying it, denominated the 'just,' and those who will not obey it, these are the 'unjust.' He further holds that the 'just and the unjust' will be the only persons raised from the dead: the former to enjoy

eternal life, and the latter to suffer the 'second death;' and that all others, including idiots, pagans, and infants, shall die, and sink into a state of endless insensibility. Thus, we find brother T. denying a resurrection in brother C.'s sense, but maintaining a resurrection, according to what he, brother T., conceives to be the scriptural sense.

"Brother C. argues, as a denial of 'the resurrection' implies a denial of a 'judgment of the world,' it would be needless to make more than one article of it, that is, a denial of the 'resurrection,' which charge, he thinks, we suppose, he has proven upon him. If a denial of the resurrection implies a denial of the judgment of the world, then the affirmation of the resurrection of all the dead, implies a judgment of all, not excluding infants and idiots.

"Shall we reckon infants and idiots among those 'at the last day,' who shall be judged out of those things which were written in the books, *according to their works*? In what sense shall we understand our Saviour when he shall say in a coming day to infants and idiots, 'Well done, thou good and faithful servants; I was hungry, naked, sick, and you fed, clothed, and administered unto me?'

"Whether brother T.'s views, limiting the 'unjust' to those who hear and will not receive the Gospel, be false or true, we are not prepared to give clear and decided opinion. But, assuming them to be false, we do not think that perversion and misrepresentation of them are necessary to their refutation. The truth disdains such auxiliaries, and indignantly frowns upon their interference. We doubt not that it was unintentional with brother C. to pervert or misrepresent in this matter, but think it arose from a misapprehension on his part. But designed or undesigned, the effect is the same on brother T. as far as brother C.'s influence reaches with those who 'think and think for themselves' but little. Hear brother C.! 'He (Dr. T.) denies perpetual existence to any human being in virtue of his descent from Adam. He (Dr. T.) also teaches the unjust shall be for ever punished. Now the question is, whence this perpetual existence to the unjust? Neither from Adam nor Christ, says Dr. T.' Thus brother C.'s misapprehension misrepresents brother T., and concludes by fixing on him this triumphant absurdity, 'unbelief gives them endless being.'

"Before such an absurdity can be fixed on brother T., it must first be shown that the idea of an everlasting punishment necessarily implies the endless conscious existence of its subject, and that a person can, at one and the same time, be the subject of the eternal or 'second death,' and of an endless conscious being. And before their last proposition can be shown to be true, it will be necessary, first, to prove that the 'second death' is a figurative expression, and not the antithesis of 'eternal life' in point of being.

"So much for that absurdity, in the noticing of which we have anticipated another perversion, growing out of the same misapprehension, where, in considering the practical tendency of the doctrine, he says, 'it would be cruel to send such a gospel to the heathen, and that it is more malevolent than benevolent, because, forsooth, the greatest part of them would be made unjust by it, and thus made *for ever miserable*, whereas without it they would only have an eternal rest in the bosom of undisturbed unconsciousness.' Brother C. puts it to the understanding and conscience of every reader to say if this is

not cruel.' But we would respectfully submit it to brother C. to say if the cruelty (if it be cruelty) is not on the other side. For does not brother C. teach there are degrees of future punishment, and that those who hear the glad tidings of mercy and reject them, are more worthy of punishment than those who have never heard them? And does he not admit the number who hear and reject greatly exceed that of those who hear and accept? Admitting so much, must he not allow, on his own principle of arguing, that it would be cruel to send the gospel to persons when it will be the 'occasion' of an aggravation of their misery for ever?

"The gospel makes men unjust? We have thought the proper meaning would be better expressed, '*the rejection of it makes them so*'—at any rate, aggravates their guilt and condemnation. What did our Saviour mean when he said to certain of the Jews, 'If I had not spoken to you, you had not sinned?'

"We understand brother Thomas to hold and maintain that 'hope and resurrection of the dead,' about which Paul writes simply, yet so sublimely, in 1 Cor. xv. Suppose someone now should ask, with that idle curiosity and speculative inquisitiveness, which prompted some at Corinth in the days of Paul, 'How can the unjust dead be raised up, and with *what kind of body do they come?*' Who would answer the question in Paul's language? 'Simpleton—it is sown in corruption—it is raised in glory, &c.' No one: as the Scriptures give no answer, there is none to be found among men. If it be clear that Paul is here writing of the resurrection of the righteous, is it not, in some degree, evident that the 22nd verse must be taken in a limited sense?

"Under the most enlarged view that we are capable of taking of this whole matter, and after the most anxious and impartial investigation that we are able to bestow upon it, in reference to the 'great end of morality and religion,' whether in this life or the future, we are brought to the conclusion that there are not, in its practical tendencies, those dangers which seem to excite and alarm the apprehension of many.

"Bear with us a little longer, while we advert to some things which many of us have learned from brother C. He says, 'It is presumed the momentous changes already accomplished in English society—are the legitimate consequences of a single maxim—'manly nature is, and of right ought to be, a *thinking being*,'—he ought not only to think, but to *think for himself*.' 'To those of the most enlarged conceptions of human affairs, and of the natural tendencies of things, we imagine it will appear most evident that it is *safer and happier for society*, that the mind should be permitted to *rest with full assurance only* upon its *own* investigation, and that perfect freedom of inquiry should be guaranteed to every man to reason, examine, and judge for *himself*, on *all* subjects in the *least* involving his own present or future destiny, or that of society. Happy is it for the general interest of all science and all society, that when men begin to think and reason and decide for themselves, on any one subject, unrestrained by the proscription, and unawed by the authority of past ages, it is not within their own power, nor within the grasp of any extrinsic authority on earth to restrain their speculations.'

"Again,—'We have met with no author who could make us understand what are the intellectual and moral powers which constitute that *something* called the human mind.' In addition, we would invite your attention to the



Dover decree, published in the *Harbinger*, by which certain persons were driven out from amongst the Baptists for their heretical love and zeal for truth, and to brother C.'s remarks upon that memorable occasion. All these things maturely weighed and properly applied, will keep us mightily in this trying crisis.

"We have had personal intercourse with brother Thomas. We have seen him in private and in public, and we have seen nothing but the exemplary Christian; his morals unexceptionable; his life rigidly self-denying. As to his style and manner of advocating what he conceives to be the truth, we say there has been too much pungency—too much bluntness—too much roughness, and a seeming disregard for the feelings of others, which a love and zeal for the truth do not require, and we do not approve.

"We moreover declare, that we differ from him in the interpretation which he gives certain passages of the Scriptures, illustrative of his alleged obnoxious tenets.

"Thus have we freely expressed ourselves about this brother and his principles, having in our poor way, and in as brief a manner as we could well, set forth an exposition of the reasons which have determined us in the course we have taken. After much anxious reflection, and we think, mature deliberation, we are constrained to give it as the candid and honest conviction of our minds, that the congregation in Philadelphia have, in the rejection of brother T. from Christian fellowship, put aside New Testament precedent and precept, and therefore have done wrong.

"Have they proceeded according to the authority of the Bible?

"Was the xviii. chapter of Matthew consulted and acted upon by them?

"Does the parable of the wheat and the darnel afford no practical instruction by which a different decision might have been made?

"Can a discrimination between brother T. and a Christian be made with more accuracy and precision, than between the wheat and darnel? If there be not a greater dissimilarity between him and a Christian, than there is between darnel and wheat, we ask Why should the advice given by our Saviour in that parable be contemned?

"We will even put his case upon the extreme ground, that he is darnel among the wheat (which, however, we deny), the precipitancy and unwarrantable procedure of the Philadelphia congregation may be most apparent to all. We cannot but learn from this parable, in what an exceedingly delicate and tender manner our Saviour regarded the excision of members of the church. But all these teachings are thrown aside, and brother Thomas numbered amongst the 'Pagans and publicans.' We do now by the weightiest considerations of brotherly love, harmony, peace, and unity of spirit, seriously and earnestly implore our brethren in Philadelphia, to reflect upon what they have done, resolve the consequences, and, if they find as we really think, they have done wrong, rescind their resolution. We solemnly and affectionately call upon all the congregations which may not have gone so far, to pause, and weigh the whole matter deliberately, cautiously and thoroughly, before they resort to the harsh means of the Philadelphia congregation. We pray you may be governed in what you do, by the wisdom which comes from God, our Saviour, to whom be glory and honor for ever. Amen.

"Let us not be alienated in our affections and driven asunder by man's

vain speculations and unprofitable abstract questions upon the essence of things. Let those who will, investigate and pursue such vanities, till they are lost amid the murky fogs of mysticism, but let us betake ourselves to the higher and nobler business of endeavouring to pursue the unity of spirit by the bonds of peace; let us rejoice with our Saviour's beloved disciple, in the assurance that 'though it does not *yet* appear *what* we shall be, yet *when* he, (our Lord) appears, we shall be *like* him, for we shall see him as he is.' The apostle John does not stop to contemplate an 'intermediate state,' nor to speak of the happiness of his 'disembodied' spirit in that state, nor does he speculate upon *what* he should be, whether 'flesh or bones,' or anything else, but his eyes are fixed in an enraptured gaze upon the glorious appearing of the Lord. "By order of the whole congregation at Bethel, with the exception of one member whose objection lay not against the matter of the letter, but arose from an opinion that its publication *now* would be premature.

THOMAS E. JETER, } Elders.  
JOHN H. JACKSON. }

March 10th, 1838."

On publishing this document the Dr. remarks as follows:—  
"When I review the past, I am inclined to say with Milton, 'best are all things as the will of God ordains them.' I know from Scriptures that 'all things shall work together for good to them that love God, and are the called according to His purpose.' In my own experience, I have verified the truth of this. For my own sake I do not regret that I have been the subject of misrepresentation, slander, and ecclesiastical vengeance; I regret it for the sake of those who have so far forgot themselves as gentlemen and Christians as to have recourse to such unworthy proceedings, to stop the mouth of one whose rights and privileges are equal to their own. It is a pity for them that they should so far have miscalculated their own power and authority as to suppose that they could veto the free discussion of any point whatever. They have brought up their reserves. They have struck the last, and therefore their most potent blow; but happily, thanks to the temper of our breastplate, shield, and helmet, without effect. David's sling and stone were a match for Goliath's spear, though massive as a weaver's beam! So truth will ever be proved to be too strong for error, though marshalled under the patronage of the Goliaths of the literary world.

"By this time, I suspect, my opponents will have concluded that they have been too precipitate in the steps they have taken against me. Crooked policy generally defeats itself. I have never had recourse to it, but have always been straightforward and above board, which, in the long run, will be found to be the best policy, for it is honest. I confess have not laboured so elaborately as I might

have done in sustaining the positions I have set forth. I have adapted my defence to the nature of the attack I have had to bear. This has been, as far as argument is concerned, so feeble and so pointless, that I have ranged much that could have been advanced, in the rearguard as a *corps de reserve*, or body of reserve. We have thrown a few bombs, congreves, and hand grenades into our opponent's trenches, which have done their works much damage; but as our garrison has been straightened neither for water, provisions, nor forage, we have contented ourselves with posting the watch for the look out, while we have reserved our main forces for time of need. But, from all appearances, we do not think that our *reserve of defence* will be needed; we shall, therefore, at some future day, convert it into a *reserve of offence*, and carry the war into the hostile territory."

#### MR. CAMPBELL ATTACKS THE ADVOCATE.

On page 311 of the fourth volume of the *Advocate*, the Dr. extracts from the *Millennial Harbinger* the following remarks by Mr. Campbell, on the Dr.'s letter to him, which we have quoted on page 116.

"The November No. of the *Advocate* is come to hand. As usual, the Apocalypse, the organisation of the brain, and the theory of Dr. Thomas' newly-invented man, chiefly engross its thirty-six duodecimos. About the one-third of them are addressed to his 'dear brother Campbell,' whom he has now converted into a dictator, dogmatist, and persecutor. Every single point worthy of any notice, I believe is found fully anticipated in my late Extra, which he had not then seen. I should, perhaps, except the new titles he has bestowed on me; for, really, I was not prepared to expect that he should convert Bethany into Rome, myself into the Pope, and my declaration to the world, that I had no fellowship with his new doctrines, into a bull of excommunication. I fear nothing from this abuse. If my past and public labours do not shield me from such maliciousness, I should not expect to do it by any defence I could offer. Every instance of church discipline will afford the same scope for the same language from such men till the Lord comes.

"I am happy to learn, from numerous and authentic sources, that the Dr.'s partizans are indeed *very, very* few, only one or two, here and there, out of his own immediate neighbourhood. It is due to the brethren abroad, that this should be known, because the Dr. has sought to make the impression that his new-vamped theory of human bodies and their earthly destinies, is somewhat popular in

Virginia. It is questionable, I learn, whether one dozen of persons in this commonwealth believe them. There may be a very few who regard them as innocent speculations; but if I may believe a great variety of testimony, he has not made perhaps twelve converts as the fruit of his three years' labour of tongue, pen, and press. But this, with him, may be proof of their truth and excellency. The *morality* of some of his representations, and of extracts from letters, and colourings, is, to some minds, as questionable as the truth of his new doctrines. For my own part, I *now* have as little fellowship for the one as for the other. The innuendoes about my letter to Albert Anderson, and some other matters of the same genus, have confirmed my former doubts. My letter to brother Anderson is his property. If he agrees to its publication, I would much rather see it *all* published in the *Advocate* than those unjustified and unjustifiable allusions to it. Other persons in Virginia, I learn, wish their whole letters to be published, rather than the extracts which have appeared; for their views are greatly misrepresented by the extracts given to the public. All this, with me, is as *immoral* as the *Advocate's* speculations are *schismatical*.

“ I think the allusion to brother Shepherd, editor of the *Primitive Christian*, in his last letter to me, as if brother Shepherd was a Materialist of Dr. Thomns's school, is injurious to brother Shepherd, and calculated falsely to prejudice the public mind. The puff he gives brother Shepherd's writing talents for liberty to use his name in this way, will not be deemed by the *Primitive Christian* as a sufficient price for the use of his name on the back side of the *Apostolic Advocate*. Brother Shepherd had better take an inventory of the estate before he risks anything on the venture. I know the *Primitive Christian* has *cautiousness* well developed.

“ There is a very pretty little criticism indeed on the Saviour's exposition of Sadduceeism, from the pen of our brother Walthall, of Virginia, in a late *Primitive Christian*, copied into the *Advocate*, which I intend to present to my readers some of these days, with a full dissertation on that memorable refutation of Saduceeism, the meaning of which, I am fully persuaded, has never yet entered into the mind of some gentlemen. Independent of the argument deduced therefrom against these speculations, it deserves a full investigation for the sake of the reputation of its author, and the good sense of his whole audience in admitting its irresistible conviction. For as the matter now stands in our days, I do not think one in a thousand of the readers of the New Testament understands it; and I am

morally certain it is as completely hidden from the eyes of all those called Materialists as were the pretensions of the Messiah from those who crucified him. A. C."

"In the same number appears the following answer :—

FROM DR. THOMAS TO MR. ALEXANDER CAMPBELL.

GREETING.

"I am constrained thus to address you by a desire not to offend you by the phrase '*dear* brother.' I would substitute '*dear sir*,' were it not that I perceive that the monosyllable *dear*, when written by my obnoxious self, is uncourteously received. I could invoke you by a simple *sir*; but then I should be visited, perhaps, by the acrimonious reflections of those who are accustomed to make me an offender for a word. Besides, it would be said that your notice of my last had aroused within me a vindictive, or, perhaps, an angry spirit. But far be it from me to return you evil for evil, or railing for railing. If you would give me credit for entertaining towards you no worse a feeling than existed in the breast of Paul when he withstood Peter to his face for his dissimulation, I can assure you that notwithstanding all that has passed between us, I bear you no ill-will. There is no man living who can come forward and truly testify that I have ever spoke a disrespectful word concerning you. The worst I have ever said is before the public. I cannot understand how it is that you so uniformly misinterpret me. I am willing to take you as meaning what you say; why, then, cannot you do me the same justice? You compel me to infer, either that you are blinded by prejudice against me, or that you are unhappily the victim of some disguised enemies unknown to me. If it were otherwise, how is it that all who read the *Advocate* do not coincide with you in your judgment of me? I could name men in these parts—who are as intelligent, as faithful, as moral, as self-denying, and as influential in society as any in the country—who acquit me of things you lay to my charge, and who consider the course you have taken as exceedingly reprehensible. They are brethren of good standing in the several churches to which they belong. They are not of the number of those *who scarcely ever make their appearance at the worship of God 'unless a preacher comes along*;' on the contrary, they are pillars in the churches, and honourable defenders of the doctrine of Christ in their several vicinities. From such it is that I have received assurances that the *Advocate* shall be sustained. It is they who strengthen my hands, and will strengthen them so long as I plead faithfully for what I believe to be true. If you want a character of any man, would you not inquire of those who know him best, who are observers of his every day walk and conduct in society? It is such, then, that have testified to you that I deserve better and more Christianlike treatment than I have received at your hands.

"Are you not a '*dictator*?' Have you not *dictated* to the church to which I belong what they were to do with me; and to sister churches what they are to do in case I am not excised by the Paineville brethren? There can be no question as to your dogmatizing upon what you are pleased to term my dogmatism; and certainly, the spirit with which you bear down upon me is very like pursuing me to social reprobation.

"You have not noticed 'every single point worthy of any notice.' I have yet seen no notice of that point which relates to the founding of your decree upon the report of an enemy. I have just returned from Lunenburg, where I learned that the writer of that report said, in effect, to one of our brethren, that he did not give it as a report of what I said at the debate, but as *his conclusions* from what I spoke there and have written in the *Advocate*. So that you will discover that a deception has been practised upon your too easy faith. Why did you seize upon this so greedily? Was it out of goodwill to me, or from a more kindred feeling for a *brother* Methodist?"

"I have bestowed no 'new title' upon you. I merely carried out an idea of your own suggestion. You should not be so free with the use of figures if you are not prepared for their extension. You said, Dr. Thomas has passed the rubicon. This suggested to me the passage in my last, to which you refer. The rubicon was the fluvial boundary of Julius Cæsar's province. When he crossed it with his troops, it was to make war upon the liberties of Rome, towards which he marched. If, then, it were said, that I had passed the rubicon, what more natural than to suppose that I was marching in Cæsar's steps, and upon another Rome? I did not convert you into the Pope; though I confess that, to my mind, your course towards me has been exceedingly arbitrary, and such as no son of liberty would succumb to without a stern defence. If this be to call you the Pope, then be it so.

"What follows is not a fair statement. You say, 'that he should convert my (A. C.'s) declaration to the world, that *I had no fellowship* FOR HIS NEW DOCTRINES, into a bull of excommunication.' It was not the doctrines only, but myself that you cut off from your communion or fellowship. You said, page 513, 'I have no further object in these remarks, than to give my reasons why I can no longer regard him' (this bold speculator, Dr. Thomas, as you term me) 'as a brother in the Lord.' Thus, you prejudged my case, and called upon my brethren here to ratify what you had done, in your 'elevation above all squeamishness.' Is not this excommunicating me myself, as well as my views, from your communion or fellowship? If it be not, I know not what is.

"And this carrying out of your own figure, and calling your separation of me from your fellowship by its right name, you term 'abuse!' Your temperament, I suspect, is a very nervous one. Its texture must be extremely sensitive, for it seems that you are very easily abused. I once thought, from the roughness with which you handled your opponents, that it would take much rallying and long before you would acknowledge yourself 'abused.' I have learned, however, from experience, that it takes much less to abuse a great man than one of small account.

"'Maliciousness!' I am not actuated by malice. I am on the wrong side to be malicious. You have put me on the defensive. It is the plaintiff, and not the defendant in a cause, against whom such a crime should be insinuated. If you will believe me, I have not a spice of malice in my organisation. I could not find it in my heart to treat a wild hog maliciously for rooting up my wheat, much less an intelligent man, who, when on the side of truth, is the noblest object in terrestrial nature. You mistake, I am not a subject of 'church discipline,' unless, indeed, the church is embodied in the person of Alexander Campbell.

"You are happy to learn from authentic sources that my 'partizans are *very, very few.*' I am glad that, for once, even in this stage of our affairs, that I possess the power of augmenting this happiness, so authentically derived. My 'partizans,' as you term some of the brethren whom you fellowship, are not only 'very, very few,' but, as far as I know, absolutely *non-existent.* There is not a single brother, within the range of my personal acquaintance, that I could *venture* to call my 'partizan.' The brethren know, and can testify, that I have never made a single effort, or manifested the disposition to make a partizan. Brother A. Anderson, in whom, you say, you have the fullest confidence, once remarked to me, that he did not believe that such was my desire; because, if it were, I did not make the effort necessary to effect it. No, no. To head a party has no charms for me. I know too well the inconstancy of men's allegiance to their leaders; I am too well acquainted with the fickleness of humanity, to propose to myself any such bubble as an object of ambition.

"But, there is a party, and a growing one, too, *for the truth as it is in Jesus.* This party, though not quite '150,000,' acknowledge me as a brother and a fellow-partizan. We labour together for our leader, whose name is neither Campbell nor Thomas, but TRUTH. We do not seek to make the impression that this leader is 'popular,' for he unquestionably is not. Yet, he can number in this commonwealth more followers in his train than 'one dozen persons.' Upon this point, your informers do not agree in testimony. A one-eyed 'Spectator,' who writes to the *Southern Religious Telegraph*, says, concerning me: 'Yet he has followers. Who, in this *enlightened* land of ours, cannot obtain followers? A Fanny Wright can have them; a Matthias can have them; and why not a Dr. Thomas? In one section of this county (Lunenburg) *his followers are numerous;*' and he might have added, powerful; for he continues, 'they have ejected the old Baptists from one of their churches, and instead of the pure Christian morality inculcated by them, they have, under the cloak of religion, planted infidelity.' So, then, you perceive, that *your* informers testify that they are few; and 'Spectator,' an episcopalian brother (!), as it is said, declares that they are numerous in the county in which he lives, and where the debate occurred! But, as I have said, they neither of them testify the truth, for I have no followers at all. For instance, if I were to venture to teach that a man might attain to the resurrection of the just, without becoming a citizen of the kingdom, as it is, in the only appointed way, my influence would take to itself wings and fly away. They would charge me, and very justly, with falsehood, and soon call me to order, as a good many have done you; and it is because they prefer to follow TRUTH, rather than you or me, that you have been the subject of so much trouble and vexation of late.

"I cannot tell exactly whether I have made 'twelve' or 'thirteen' converts during the last 'three years.' Suppose each one of the '150,000' reformers were to make twelve converts in three years, would it not be doing great things? There would then be no less than 1,800,000! Then if each of these were to do the same, we should have in six years from this time 21,600,000 converts, which would be about seven million six hundred thousand more than the population of the United States! And that, too, without any abatement for the infantile portion of the nation! So that, upon the whole,

if I had made no more than your 'great variety of testimony' testifies, I shall have done my duty, for three years, at least. But suppose that I live 21 years longer, and that I convert during that period twelve persons every three years, at the end of that time I shall have converted *eighty-four*, which will be doing well, provided they are turned to righteousness. Further, if I were to make no more converts, but that each of my twelve were to convert twelve each, and these were to do the same thing, and so on, every three years, the aggregate of the whole in twenty-one years would be 429,981,696; but if I were to continue converting at the rate of twelve every three years in concert with them, by the same rule our converts would far exceed the population of the globe. Despise not, therefore, the conversion of twelve persons in three years by one man. Its effects upon society would be incalculable, if every Christian were or could do the same thing. But how many converts have each of your 'great variety of testimony' made? I know for certain that there are very few reformers east of the Blue Ridge, that have convinced *and* converted twelve adults within three years.

"But when I reflect that at the end of three years and a half, all the permanent converts of Jesus, upon whom he chiefly relied, did not exceed twelve; and that of these one was a traitor, another renounced him with oaths and curses, and all forsook him and fled, I am not distressed at the fewness of the converts I am alleged to have made. But I would observe that I am not solicitous to make converts. I leave others to *convert* while I *convince*. I leave others to build upon the foundation I endeavour to lay. I rejoice to hear of the conversion or *baptism into Christ*, by other brethren, of the persons in whose minds I have sown the good seed. Paul converted no more than Crispus and Gaius; and the household of Stephanas at Corinth: because he was sent not to convert or baptize, but to preach the gospel, or to convince men of sin, righteousness, and judgment to come. This was a matter of thanksgiving to him, as it is to me; for of all charges, it is not likely that it can be established, that I 'baptized into my own name.' I will relate an incident to you which opened my eyes to the unsoundness of the proselyting system of 'this Reformation.' On my first tour in Virginia, I addressed a considerable audience in one of the lower counties. My subject was, on the first day, Peter's discourse on Pentecost; on the next, the Little Kingdom cut out of the Mountains. After I had closed the subject, I exhorted my hearers to enter into that kingdom *which exists now in principle*; but my exhortations failed. Every countenance was composed; not a head bowed; no handkerchief concealed the face of the penitent; not an eye glistened with the tear of contrition or of joy. My exhortation finished, some hymns, or 'recruiting songs' were struck up. They were animating by their exciting sounds. What a change then ensued! The feelings were wrought upon, and what truth could not do of itself, the singing effected. Many sobbed and cried; but for what? I myself could scarcely repress my feelings; I could have cried too, but I struggled successfully to maintain my gravity. It was animal sympathy. These individuals cried copiously; still they hung back, and it was only by personal persuasive efforts that certain ventured up. Others then followed, and before the meeting closed *sixteen* came forward to be immersed. Were their tears of sorrow or of joy? If of sorrow, why did they not cry before the singing began? If of joy, why did they not imme-



diately come forward and demand to be baptized in the name of Christ, without so much ado? If they were tears of sorrow, surely the speediest way of getting quit of their affliction was to demand instant baptism for the remission of sins. But this is not the worst of the matter, for I have since learned that for the most part, these converts have failed to adorn the doctrine of God as become saints. On another occasion, nearer the sea shore, I spoke about four hours and a half on the resurrection of Christ and its connection with the doctrine of remission of sins. My audience was deeply interested; I do not remember that one left his seat the whole time. At the conclusion not one came forward. But in two or three weeks after a brother visited them, and immersed *thirteen* in whose minds I had sown the seed. I could mention similar instances; but these will suffice. I claim no applause; if any real good was done, to the truth of God be all the glory.

“My conviction is, that if it were not for so much singing, we should hear very little of the great proselytings of the west. We are to judge of things by their fruits. What is the value of such proselytes as those described by brother Tompkins in our last? Do the majorities of these thirties and hundreds live among their neighbours as ‘shining lights?’ Are they marked as a ‘peculiar people, zealous of good works?’ Are they careful not to forsake the assembling of themselves together? Do they meditate on the word day and night? Is it their meat and their drink to do the will of their Father who is in heaven? If these things be so, happy are they; and if such be their practice, why do we from time to time read such heavy complaints of their apathy and worldly-mindedness even in the *Harbinger*? The bane of this age is the old evil by which the church of Christ was desolated in the third century. It flattered the vanity of the bishops, and greatly augmented their influence and consideration among men, to crowd their churches with neophytes. In this way the church was soon confounded with the world: an amalgamation which, unless a halt be sounded, bids fair to alloy and finally extinguish the virtue, purity, and excellence of ‘this Reformation.’ This proselyting through thick and thin is but a version, somewhat revised and corrected, of those sectarian efforts which ‘compass sea and land’ to the same end. And we see the working of the system. The fruits of the camp meeting, the revival, the big and protracted meetings, are inundating their communions, and will certainly ultimate in their desolation.

“In reading the Scriptures, I discover no such manner of proselyting as I have seen in the east and west. In the day of spiritual gifts ‘the Lord added to the church the saved.’ How? By confirming the word by the miracles and signs by which it was accompanied. In that day, those who possessed the oracles of God, ‘searched the Scriptures,’ and therefore they believed. And, again, ‘the congregations walking in the fear of the Lord, and in the admonition of the holy spirit, were multiplied.’ There is not a single instance on record in which men were made Christians by singing, or by the mechanism of a big or protracted meeting. I am persuaded that the Lord has little or nothing to do in adding very many to ‘this reformation.’ If he had, we should certainly behold a very different state of things.

“The churches need improvement in faith, hope, and practice. The first thing to be attended to is to enlarge their conceptions, to build them up in their most holy faith, and to discipline them, like a well trained and compactly organised regiment, in the practice of their spiritual exercises. This conviction

is one cause why you receive such 'a great variety of testimony' about the fewness of the baptisms I administer. I am for Christianising men through the congregations of God. If we can succeed in bringing them to 'walk in the fear of the Lord and the admonition of the Holy Spirit,' they will be multiplied as a matter of course; but, if not, then they are nothing but stumbling blocks in the way of truth. Besides, I act according to the light; or, as you would say, the darkness that is in me. Well, be it so. According to your light you are aiming at the conversion of the world, which neither you nor any set of men, unaided by miracles and the judgments of God, can effect; but, according to my darkness, I propose the *preparation of the church, or lamb's wife, for the reception of the Lord at the second coming, which I believe to be near*. In the pursuit of your object, the word does not sustain you; but in labouring to accomplish mine, I have 'the sure word of prophecy more firm;' which to me is 'as a light shining in a dark place' to which I labour to take heed. But convert as many as you can with all my heart, if your talent lie that way: only take care that you turn them to the truth, and not to gospel nullification. I am sure in such a work I wish you heartily 'God speed.'

"When you have proved the '*morality*' of some of your own 'representations, and extracts from letters, and colourings,' it will be time enough for me to meet your new accusation of *immorality*. You say that you have *now* as little fellowship for the morality of my representations, &c., as for the truth of my new doctrines. You would make your readers suppose that this was a new thing. You italicise the word now, as if you had retained me in fellowship till 1838; when, in fact, you forestalled the decision of the church, and cut me off in November: three months before. I refer you to the address of the church in Paineville for my defence.

"If brother A. Anderson object not, I will publish the whole of your letter to him. Of course you will republish it in the *Harbinger*. My allusions are neither 'unjustified' nor 'unjustifiable.' As I have said, I read it myself in the audience of fifteen or twenty brethren, who justified me and reprehended you. Let the persons whose 'views are greatly misrepresented by the extracts which I am alleged to have given to the public,' complain to me, and, if I can, I will redress their grievances. I suspect you 'learn' a good deal more about me and my affairs than I know myself; if guilty, which I deny, and if 'love covers a multitude of sins,' you evidently show that that love towards me has no place in your breast. We are exhorted to 'lay down our lives for the brethren;' nay, more, to love even our enemies. Whether that disposition be in you I leave others to say; I see not an inkling of it when my heretical self happens to cross your path. But I suppose that my being turned out of God's family or house by you, reduces me to the condition of one unbegotten and unborn, and that therefore you are not bound by such considerations toward me. Very well, if not before, we will settle this matter when the Lord comes.

"All who know me, know very well that I am not given to puffing. It would come with as bad a grace from me as flattery. But if I did 'puff' brother Shepherd's writing talents, did you not egregiously puff off the *Christian Publisher*; and in so doing puff off your own spirit and praise? See *Millennial Harbinger* 568. This periodical was designed for the re-publication of much of the *Christian Baptist*; which intention it regularly fulfils. In speaking of its excellence, therefore, you commend your own writings; a commendation, indeed,

they are entitled to, though it would come better from another source. I wish well to brother Colman's paper so long as he pleads for the gospel for remission and a title to eternal life.

"I believe brother Silas Shepherd to be an honest man and a Christian. He may have '*cautiousness*' well developed; but, I am persuaded it has not yet degenerated into *expediency*. It is no compliment to brother S. to appeal to his fears. I doubt not but he will follow out his convictions of the truth, though he should be found in company with myself, and discover that to be found in such company, exposed him to the pains and penalties of an edict from Bethany. I have no inducements to offer him; on the contrary, if he would be popular, let him stand aloof from me at present. This is my day of trial. God will defend the right. I can stand without his patronage or yours. If he or you are disposed to be friendly, I will reciprocate the disposition; if not, then stand to your arms. It will require a good battle to subdue me. I prefer peace, but am prepared for war; so weigh the matter well.

"You have promised us some new light on Christ's refutation of Sadduceism. You have already given us *your view*, in what you termed your 'Seventeenth Argument; or, most triumphant refutation of Sadduceanism and Materialism.' Brother Walthall's article, which he requested me to insert, is to show that you had mistaken the whole matter; and now you are going to give us a *tertium quid* which has never yet entered into the mind of one in a thousand! What a pity you should leave us poor 'materialists' in the dark upon the matter till 'some of these days,'—a very indefinite period—should arrive. To me, this looks very much like a put off. But we shall see!

"A word or so about brother A. B. Walthall, and I have done for the present. You term him 'our brother,' while me you refuse to fellowship. Now, there is not a shade of difference between him and me, on the points at issue in relation to re-immersion and eternal life. He accompanied me to the debate, and approved my defence. You see his name, as one of our elders, attached to the document which you have called forth. We esteem him highly in these parts, as an intelligent, faithful, and orderly citizen, both of the kingdom of Christ and of the commonwealth of Virginia. Now, how is it, with the evidence of his *alleged* 'Sadduceism and Materialism' before your eyes, you can call him, so honeyedly, '*our* brother Walthall,' while, for me, the worst epithet appears to be too good? You are evidently partial. If I am no better than a deluded Mormonite, neither is he; for things equal to the same are equal to one another. I perceive that your generalship consists in *proscribing* me and in *flattering* all others of the brethren who sustain me. If they are vulnerable to flattery, you may succeed to a certain extent. But they have eyes and know how to use them. They already discern the difference of your bearing toward me and toward others who believe the same things. 'Divide and conquer' may do in some cases; but it cannot be practised in relation to those who believe from their hearts, *the truth*. I cannot help concluding, therefore, from all the premisses before me, that your alienation, in reference to me, is not *doctrinal* but *personal*.

"*Liberty, Amelia, Va., January 27th, 1838.*"

## CHAPTER XVII.

Anonymous slanders begin to circulate against the Dr.—They cause him to abandon an intended tour in Southern Va.—Afterwards makes the tour, and is cordially received everywhere—Friends beseech a reconciliation between Mr. Campbell and himself—He goes to Richmond to meet Mr. Campbell for this purpose—Hears him preaching—Talks with him three hours on a railway bridge—Afterwards letters pass between them—They have a second meeting, at Paineville—Friends propose a discussion between them—The discussion takes place, after which, there is a reconciliation—The reconciliation is short-lived.

THE alienation between Dr. Thomas and Mr. Campbell was now complete, and became aggravated by the circulation of anonymous slanders against Dr. Thomas's character. Against these the Dr. fully vindicated himself in the pages of the *Advocate*. It is not necessary now to specify the slanders or publish their refutation, as the death of Dr. Thomas has relegated both to a jurisdiction which mortal cannot touch. It is sufficient to refer to them as incidents of the situation, which they contributed to modify. As the result of them, the Dr. abandoned an intended tour in the southern counties of Virginia, in the early part of 1838. Their effect, however, was only short-lived.

Perceiving, toward the close of the year, indications of a friendly disposition on the part of those intended to be visited, the Dr. left home on Friday, September 14th, 1838, for a visit to Louisa, Spottsylvania, Essex, King William, and Hanover. At these several places he was cordially received, and, after explanations, was exonerated from the charges which had been circulated against him in printed form by certain friends of Mr. Campbell. The tour is interesting, more particularly for what came out of it. The parties visited were friends alike of Dr. Thomas and Mr. Campbell. The effect of the Dr.'s visit was to remove prejudice from the minds of many persons, to gain several new friends for him, recover old ones, and confirm such as had not become disaffected. All of these expressed a strong desire that the differences between himself and Mr. Campbell might be terminated and friendly co-operation renewed. The Dr. expressed his concurrence in this desire. Mr. Campbell was about to visit Richmond shortly, and the brethren pressed the Dr. to do so and meet him there, and have their difficulties adjusted if possible. The Dr. agreed to the desirableness of a reconciliation, and consented to make the attempt to bring it about. Accordingly, he

went to Richmond, in October, 1838, at the time appointed for Mr. Campbell's visit.

Arrangements had been made for Mr. Campbell to preach, and the Dr., accompanied by several others, went to hear him, by way of breaking the ice. Mr. Campbell preached for two hours, against "Speculations and untaught questions," a phrase in these days generally applied to the subjects agitated by the Dr. In the course of his remarks, he said that Dr. Thomas was "fit only for such society as Tom Paine, Voltaire, and that herd." While the sermon was proceeding, the Dr. asked the individual who sat next him whether he should get up at the close and ask permission to reply, but received an answer to the effect that he had better not, as he was in the midst of his enemies, who might charge him with disturbing the congregation, if he took the course suggested. When the sermon was over, a gentleman came up to the Dr. and said he was not aware before that he was such an important person, as to be made the text of a two hours' discourse by so great a man as Mr. Campbell. Another (Mr. Albert Anderson) said he was sick at heart at the course things were taking.

Before the final dispersion of the congregation, the Dr. elbowed his way to Mr. Campbell, and saluted him in the usual way, by asking him how he did. "Ah, is it you?" responded Mr. Campbell. "Yes," replied the Dr., "and I am none the worse for the dose you have given me this morning." Mr. Campbell said he was very glad. After further talk, the Dr. said to him he should be very well pleased to have a meeting with him, in some private place, where they could talk over these matters. "Very well," said Mr. Campbell; "on condition that what passes shall not be published." By which the Dr. understood him to mean that he (the Dr.) should not publish in the *Advocate*. Having that understanding of his request, the Dr. rejoined, "Yes, provided you do not publish what passes, either." To this Mr. Campbell agreed, and a meeting was appointed to be held that afternoon, upon a railroad bridge, in the vicinity of the town.

For three hours, standing on the bridge, the two talked over the differences between them. At the close of their interview, Mr. Campbell asked the Dr. what he proposed. The Dr. replied, "I propose this, that you write upon whatever you please, and advocate whatever you please, I will do the same, and leave the public to judge: without you attacking me or me attacking you." "Oh, but," said Mr. Campbell, "that won't do; you cease to write upon these things altogether

The Dr. replied, "If you have nothing else to propose or suggest, there can be no further understanding between us." As they were parting, Mr. Campbell said, "Well, write to me, and state what you will do." The Dr. said he had no objections, and accordingly did so, repeating in writing what he had said in conversation.

In the meantime, a committee, consisting of Dr. Johnson of Nottoway, Mr. Albert Anderson, and Mr. Doswell, of Lunenburg, waited upon Mr. Campbell to expostulate with him on the course he was pursuing toward the Dr., and to express the dissatisfaction which many of the brethren in eastern Virginia felt thereat. He replied, that God had called him, not by an audible voice, but by His providence (as he had called Martin Luther, John Calvin, and John Wesley), to become supervisor of "this reformation," and that he, therefore, had a right to say who should be his co-labourers. Acting on this imaginary right, he rejected the Dr., whose stern and unswerving regard to the truth enunciated in the Scriptures, regardless of party results, disqualified him for co-operating in the project of building up a new popular ecclesiastical system.

The Dr. was on the point of leaving Richmond, to return home, when a letter was placed in his hands from Mr. Campbell. The letter was a closely-written document of eight pages. Having read it, in the presence of the two messengers who brought it, he said he did not feel disposed to trust himself to reply under the influence of the feelings excited by its perusal, but would do so when he got home, and send the answer to Mr. Campbell, at a place forty miles beyond where he (the Dr.) lived, where he was to hold a meeting. Accordingly, on reaching home, he fulfilled his promise, and despatched a special messenger with the letter, to the place in question. Next day, the messenger returned with a verbal acknowledgment to the effect that Mr. Campbell had concluded, contrary to his original intention, to visit Paineville, eight miles from the Dr.'s residence, and would see him there.

On the day appointed, the Dr. went, and met Mr. Campbell at the house of a friend. Mr. Campbell was surrounded by many who had come from a distance to hear him. In the course of conversation, one named Coleman suggested that, instead of a discourse from Mr. Campbell, the meeting should be organized for a debate between him and the Dr., on the subject of immortality. The Dr. objected to the proposal on the ground that he had not come for debate, but to hear Mr. Campbell discourse. The proposition, however, was pressed with Mr. Campbell's consent. Ultimately, the Dr. decided to agree

to the arrangement, and make the best of it, although the encounter was necessarily an unequal one, Mr. Campbell being then a practised debater, in his fifty-fifth year, and the Dr. being only thirty-five, and but recently introduced to theological life.

At the appointed hour, they all adjourned to the meeting-house, where a large audience had assembled to hear Mr. Campbell. The change in the arrangements was made known to them, and moderators having been chosen, the

#### DISCUSSION BETWEEN DR. THOMAS AND MR. CAMPBELL

Commenced upon three several propositions, in relation to the mortality of man, the resurrection of the dead, and the state of the wicked after their destruction. We reproduce the Dr.'s account of the debate:—

“ Many brethren desired that the proposed debate might be put on record; but brother Campbell expressly stipulated that it should not be reported. I am not at liberty, therefore, to communicate to my readers the arguments adduced *pro* and *con*. Suffice it to say, that we discussed our subject until the third day, about two o'clock. Till that time, we were still upon our first proposition, with but little prospect of agreement on either side. Nevertheless, we can both appeal with confidence to the candour of our brethren and the public, to say if ever they witnessed a debate, between two who had been years in opposition, conducted with such propriety, equanimity, and good-humour. Rarely, we believe has it been known, that variant theological disputants have concluded their discussions with opposite conclusions, and have yet become, not only better friends than they were before, but even brethren by a mutual recognition. Yet, such has been the consummation of our debate, to the surprise and mortification, perhaps, of those who know not the influence of the truth, and who fatten upon the feuds of this present evil age.

“ About two o'clock, a recess was agreed to, that the congregation might refresh itself. During the interval, the brethren got together, and discussed among themselves the propriety of continuing the debate. They considered that there was much on both sides worthy of grave investigation, but that the points themselves, though important, ought not to be made matters of public debate and misunderstanding *between brethren*; who should, as they conceived, devote their time, talents, and enterprise, to a mutual co-operation in the great and highly-important things upon which they were agreed; and seeing we were

as unshaken in our belief of the matters in dispute as at the beginning, and consequently no nearer agreed than when we began, that it would conduce to the harmony and good feeling of all if the debate were discontinued. Accordingly, we were requested to close the discussion that evening. We consented and agreed that, on the re-assembling of the audience, I should address them on some general topic, as long as I thought proper, and afterwards brother C. should do the same. I then read 1 John v., and brother C. the fourth and fifth chapters of the Apocalypse, from which we spoke some hour or so apiece, and then dismissed.

“During the recess, and after we had agreed to close, brother Campbell inquired of me, through certain brethren, what I had to propose by which our difficulties might be settled? In reply, I observed that I had already made proposals by letter to brother C., but that as they appeared to have failed, I was willing to leave it to the brethren to say *what we ought to do*; at the same time, reserving to ourselves the right of accepting, rejecting, or modifying the proposals, as we should think fit. They thought this was ‘noble, and that nothing could be fairer. It was submitted to brother C., who forthwith gave in his assent.

“In pursuance of these things, the brethren met and entered upon the discussion of the matter. After much debating, which consumed about five hours, the brethren whose names are subscribed, at last came to an understanding as to what should be proposed to me, and that upon my accepting their proposition, brother C. ought to give in his adhesion. It had been urged that ‘certain things in relation to’ man’s mortality, resurrection, and punishment, taught by me, were calculated to weaken the restraints of the Christian religion, and to excite prejudices in the minds of some against our views in general; and that, consequently, I ought to be requested to forego their formal discussion, especially as I admitted that their truth or otherwise did not affect the faith or hope of the Christian. These ‘certain things,’ deemed so obnoxious, inexpedient, and dangerous in their tendency, are well known by all to consist of the non-resurrection of infants, idiots, and a portion of the Pagan world, termed by me ‘the third-class;’ and of the absolute destruction in hell, in the strictest sense, of the unjust, who shall be raised to suffer the punishment of the second death. These ‘certain things,’ which flow from the unqualified mortality of man, I have taught, discussed, and do still most assuredly believe. Nevertheless, I do not believe that the belief of these items of the truth affects either the destiny of the third class or of those



who believe them; \* and as I have never hitherto discussed them, I think, unless stimulated thereto by others, my brethren, at that meeting, concluded that there would be no difficulty in obtaining my consent to hold them in abeyance for peace-sake. Besides, it had been represented that there would be a division predicated upon the propagation of these 'certain things.' But who, having a right understanding of the spirit and genius of the new institution, would dream, much less plot, the disseverance and alienation of the disciples of the 'one Lord,' upon a question as to the final destiny of an idiot, or of the unqualified destruction of 'the destroyed?' Such a thought never entered my head, nor should anything short of a surrender of principle be too great a sacrifice to prevent so 'untoward an event.' This sentiment I had over and over again expressed to the major part of the brethren who composed the meeting on Thursday night. If, unfortunately, division be forced upon us by any, let that separation be for principle, and not for unimportant details.

"These things, then, being so, brother William Stone, of Lunenburg county, embodied them in the resolution subjoined, which, upon some further discussion, were passed unanimously.

"We, the undersigned brethren, in free consultation met, at the house of brother John Tinsley Jeter, at Paineville, and, after frankly comparing our views, unanimously agreed upon the resolution subjoined, and submitted the same for the consideration of brethren Campbell and Thomas; and brother Thomas agreeing to abide the same, all difficulties were adjusted, and perfect harmony and co-operation mutually agreed upon between them.

"*Resolved*: That, whereas, certain things believed and propagated by Dr. Thomas, in relation to the mortality of man, the resurrection of the dead, and the final destiny of the wicked, having given offence to many brethren, and being likely to produce a division amongst us; and believing the said views to be of no *practical* benefit, we recommend to brother Thomas to discontinue the discussion of the same, *unless in his defence when misrepresented.*

"*Paineville, Amelia, Va., November 15th, 1838.*

"Signed by—*Wm. A. Stone, Thomas E. Jeter, R. H. Degernette, Thomas Arvin, James M. Jeter, John T. Jeter, Langstone Arvin, R. L. Coleman, Thomas J. Horner, James A. Watson, H. G. Hardy, James F. Price, William Arvin, jun., James W. Poindexter, James*

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\* On this point the Dr. afterwards altered his mind. See his "Confession and Abjuration," in a subsequent part of this work.

*W. Goss, James M. Wootton, Charles May, James Chappel, J. C. Booker, Jesse Smith, Samuel S. Henley, Cephas Shelburn, Silas Shelburn.*

"The resolution being agreed upon by the brethren, brother C. and myself were requested to appear before them. The result of their deliberations was reported to us; we acquiesced in the recommendation after a few words of mutual explanation; and having recognised our Christian fraternity, the brethren gave in their names to brother Stone, to be appended in the order affixed.

"Thus has been happily composed and, I trust, extinguished for ever, the misunderstanding which has so long subsisted between us."

The hope with which this account concludes was not destined to be realised. The breach, closed for a second time, was, after a while, re-opened as an impassable gulf, which no further direct attempt was made to bridge.

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## CHAPTER XVIII.

The Dr. depressed with the backward state of everything in Virginia—A letter from the "far west" causes him to entertain the idea of removing—Determines to visit Illinois, to spy the land, before making up his mind—Sets out on a ride of 900 miles on horseback—Amid the difficulties of the way, cogitates on the power of the "letter" which had taken him from home—Comments on the popular dogma that the word of God is a "dead letter"—Occupies twenty-three days in the journey—Inspects a sublime piece of scenery, which stirs his emotions—Carries no means of defence—Is unmolested—Arrived at Illinois, is satisfied with the country, purchases nearly 300 acres of land at Longrove, and decides to remove to it.—Returns to Virginia, and winds up his affairs—At the end of five months, sets out for Illinois with his family, in a four-horse waggon—Occupies two months in the journey—Meets with an accident nearly fatal—Arrive at their destination in a storm of sleet—In due course, has a house built and commences farming—Suspension of the *Advocate*—Cultivates medical practice, while a man does the hard work on the farm—A fall in the price of wheat makes farming unprofitable—The Dr. finally dispenses with hired labour, and takes to working the farm himself—Ploughing, harrowing, milking cows, too hard work—Resorts to labour-saving expedients, ingenious but amusing—Finally decides to give up farming—Removes to St. Charles, to start a newspaper, leaving a man in charge of the farm till he should sell—Opens a printing office, which is burnt down immediately after—The office re-opened with money advanced by townspeople—Commences the publication of a weekly newspaper—A newspaper incident.

In a few months after the Paineville discussion, the Dr. was brought unexpectedly to entertain the idea of removing to another part of the country. The backward state of affairs in Virginia—religious, social, and commercial—had depressed his mind. He had concluded, in the first instance, that it was not possible to disentangle himself from

the position, and had resolved to make the best of what could not be helped. But a relative in Illinois, in what was at that time known as the "far west," wrote to a member of the Dr.'s household, setting forth the advantages to be derived from a removal to the rising western district. The Dr. was so impressed with the notion that his situation was next to inextricable, that upwards of a week passed before he would read the letter, supposing that it might unsettle him, and so make him restless, without the possibility of being able to gratify his new desires. At length, however, after much persuasion, he perused its contents. The result was to awaken new ideas. He compared the flourishing north-west, rapidly advancing in population and improvement, with the deteriorating and retrograding countries of the south. He began to converse about Illinois with pleasure. His eyes were opened. He, however, did not come to a decision without a thorough consideration of the matter. He determined to go and see for himself. He thought it possible that the account of things in Illinois might be overdrawn, from a desire on the part of the writer to get friends out there, and he accordingly decided to go and spy the land before breaking up his farm in Amelia and moving his family. But going to spy the land was no light matter. The distance was 900 miles, and there were no railways. The journey had to be performed on horseback.

Having put his affairs in order, he set out on the third of April, 1839. The way was toilsome, but the prospect stimulated him to endurance. His friend's word by post had not been a "dead letter" in its effects upon his mind, upon reference to which, he makes these characteristic remarks in the *Advocate*, vol. v. p. 425: "In travelling, from day to day, I often thought how absurd and impious was the dogma of antichrist, that *the word of God is a dead letter*. Here, thought I, when picking my way among the mud holes of the black swamp in Ohio, and into which my horse would plunge breast deep, here am I, a living illustration of its mendacity. Why am I toiling, day after day, over mountains, through swamps and the newly-opened wilderness, existing upon everlasting eggs and bacon, half-baked dough, and home-made coffee? What power has moved me to exchange for these labours and hoosier dainties, the ease, tranquillity, and comfort of home? What, but the *word of man*? Can his word, then, excite to these things, for a few brief enjoyments, and cannot the word of God excite His creatures to encounter the difficulties of the way of righteousness, that they may attain to glory, honour, incorruptibility, and eternal life; a prize incalculably more

estimable than the possession of all Illinois, or the celestial universe for a temporal estate? I concluded that such traditionists were either cracked, bewitched, or both."

The Dr.'s route lay by Liberty, Fincastle, the Sweet Springs, the White Sulphur Springs, Lewisburg, Charleston, &c., to the Ohio river, by Point Pleasant. From Gallipolis, in Ohio, he travelled to Chillicothe, and thence to Springfield, about seven miles from which he halted at the house of a friend. After leaving Springfield, he passed through Urbanna, Sydney, and Fort St. Mary, in Ohio; Fort Wayne, Goshen, Mishawaka, South Bend, and Michigan City, in Indiana; and Chicago, Illinois, which, at that time, contained but 6000 inhabitants. South by west of Chicago, he crossed a prairie of nine miles, to Widow Berry's Point, whence he travelled westward through the region watered by the Du Page and Fox rivers, where he spent three weeks inspecting the country.

He occupied twenty-three days in the journey. His object in performing it on horseback was that he might see the country through which he passed; for the Dr. was a great observer, and possessed an extraordinary taste for the sublime in nature. To gratify this taste, he made it in his way to visit the Hawk's Nest, as it is called, a kind of immense gorge, fifty-four miles from Lewisburg. The spectator stands on the verge of a precipice, 700 feet above the bed of a river, which runs in the depths below. On the other side of the river, is a mountain whose base it washes in its onward course, and on either bank are spurs of the Gauley mountain. On viewing this magnificent specimen of the Creator's handiwork, the Dr.'s eyes filled with tears, which trickled down his cheeks, while, with profound veneration, he exclaimed, "Great and wonderful are Thy works, O Lord God Almighty; righteous and true are Thy ways, Thou King of saints. Who would not fear Thee, O Lord, and glorify Thy name, for Thou only art perfect?"

The Dr. was unprovided with arms or other means of self-defence, but got through his long and solitary journey unmolested.

The result of his visit to the north-west was to convince him of the advantage of removing thither from Virginia. His mind on the subject he thus expresses: "Were my advice asked by friends in the south, I would say, dispose of your property to the best advantage for all concerned, and clear out to Illinois; and did the Christianity I profess allow me to desire the misfortune and the distress of my enemies, I would say, By all means, stay where you are, for compared with that country, poverty, famine, and jeopardy stare you in the face."

The Dr. on his return, passed through Juliet, across the Des Plaines, Kankakee, Iroquois, and Wabash, to Lafayette, in Indiana; from thence to Indianapolis, and thence by Shelbyville and Napoleon to Laurenceburg, at the embouchure of the Big Miami, and then some twenty miles along the Ohio to Cincinnati; then by Lebanon and Xenia to Springfield. At Springfield he rested a few days, and then went forward by Covington, the Natural Bridge, and Lynchburg, to Amelia, where he arrived home after an absence of nearly three months.

He proceeded to wind up his affairs, with a view to removal. The process occupied four or five months. He reached home in the beginning of July, and by the end of November, the establishment was broken up, the farm sold, and everything packed for transfer to Illinois. This transfer was formidable undertaking, as may be imagined, in days when railways had not been generally introduced. They set out on the first of December, 1839, with a waggon and four horses, and a one-horse carry-all, on a journey which it took two months to complete. During all this time, they camped in the woods at night, with the exception of a few days they spent in Ohio, where they halted to refresh themselves and their horses, and to visit some friends in Cincinnati. Shortly after they started from Cincinnati, the Dr. had a narrow escape of being killed by a gun accident. He had with him a smooth bore rifle, which he used for the purpose of shooting game on the route, to replenish the larder of the party. On the occasion referred to, his brother, in loading the rifle, had overcharged it, and when the Dr. raised it to his shoulder to fire at some pigeons resting on a neighbouring tree, the gun burst, and a fragment of the shattered stock struck him on the face, which the next moment was black with powder and streaming with blood. His cap was on fire, his thumb was wounded, and it was discovered that a piece of something had passed through his cap three inches above his forehead. The barrel of the gun was thrown over his head, and alighted on the ground six feet behind him. For ten days after the accident, the Dr. suffered severely from its effects. Sparks of light danced before his eyes, and his hearing was entirely suspended. This was the second accident of the kind that had befallen him. The first occurred some years before, while on his way from Cincinnati to Cleveland. His brother was about to shoot at an eagle, when the Dr., thinking his brother would be sure to miss, asked him to let him have the gun, which he did. The Dr. took the gun, and as he was creeping along toward the tree on which the eagle was perched

the trigger caught in the skirt of his coat, and the gun went off, discharging its contents upwards, past the side of his face, scorching the breast of his coat, but fortunately not inflicting any wound.

The party arrived at their destination (Longrove, thirty-three miles from Chicago), in the midst of a November storm of sleet and wind, &c. It was a dull beginning to the new enterprise. The land which the Dr. had purchased consisted of 288 acres, and had to be entered in order to obtain a title. There was nothing in the shape of a house on the land, but three or four empty oat stacks, one of which was built over and enclosed with fence rails, forming a sort of shed-shelter from the weather. On consideration, it was decided to store the goods of the party into this contrivance of agriculture and yielding to the pressure of necessity, it was resolved that some of the party should spend the night, rough as it was, under the same fragile roof. By a little arrangement of the baggage, tolerable quarters were provided for the Dr.'s brother, the man servant (half Indian, half negro), and the boy; while for the Dr. and his wife and daughter, temporary accommodation was secured at the house of an English labourer who lived in the neighbourhood.

With as little delay as possible, the Dr. proceeded with the building of a house, for the accommodation of himself and family, on the 288 acres which he had purchased. While the house was building, he lived at Naperville, a short distance from Longrove. On the completion of the new house, farming became the Dr.'s occupation. The publication of the *Apostolic Advocate* was suspended, and no other publication for the time took its place. The Dr. had brought with him the printing press and office material used in the production of the *Advocate*, but he did not find immediate use for them. Afterwards, they came to be of considerable service, and, in fact, supplied a link in his future career. Meanwhile, he devoted himself to his farm. He hired a man to do the laborious part of the work, leaving himself at liberty to attend to any medical practice that might come in his way. Things went well till a fall in wheat, from a dollar and a half to fifty cents per bushel, upset the Dr.'s calculations. This made farming by hired labour, at sixteen dollars a month and board, an unprofitable arrangement, and decided the Dr., after a little cogitation on the subject, to farm the land on shares, he providing the land, farming implements, and seed, to one who should furnish the labour and allow the Dr. half the proceeds. The partner in the concern was to have his board on condition of doing what, in that country, is called "the chores," that is, cutting wood,

drawing water, and attending to the stock. The man engaged was exceedingly disagreeable, and the Dr. was beginning to regret the new arrangement, when he was relieved of the man's presence, before the year was out, by his requesting to be released from his engagement, as he had an offer from some one else, which he considered a better one. The Dr. acceding to his wish, made up his mind to do all the work on the farm himself. Having built a barn, thirty feet by forty feet, into which the produce of the year had been stowed, he thought, everything being now under cover, he should be able to get along by himself. He accordingly turned to and devoted himself to wood cutting, water drawing, stock tending, ploughing, harrowing, sowing, mowing, and the general offices of farm life. These were laborious and exhausting enough for a man of the Dr.'s slender organization, but, for awhile, he persevered. He adopted various labour-saving expedients, some of which were amusing. One of them particularly excited the merriment of passers-by. The Dr. had found it very fatiguing to walk after the harrow, over the ploughed land, and he resolved to make some arrangement by which he could ride and drag the harrow after him. He accordingly removed the upper frame of one of the waggons, and attached to the centre of the hind axle, a long pole, to which he harnessed the horses in front; he then passed the chain round the axle to the corner of the harrow, and having placed a cushion to the top of the axle, he took his seat, and raising his feet against the forepart of the contrivance, he drove along, and completed his work. The contrivance, though rather clumsy and awkward-looking, relieved the Dr. of a great deal of walking, and lightened his toil. The Dr. also found mowing a great demand upon his strength, and only managed to get through it by resting at the end of every seventh row, lying at the end, under the shadow of a haycock, until sufficiently rested to renew his labour. By this slow process, he was enabled to cut fourteen tons of hay which he housed in the barn. In addition to these labours, he had to take care of a Durham bull, five horses, two colts, and half a dozen hogs, and to milk two cows night and morning. He had never milked cows before, and he found the process exceedingly disagreeable. One of the cows was a kicking animal, a propensity which, the Dr. thinks, was doubtless aggravated by his awkward mode of performing the dairy-maid's office. He always found it necessary to tie the hind legs of this animal before beginning lacteal operations, so as to escape being knocked down if the cow should attempt any pranks.

Six months of this sort of work brought the Dr. to the conclusion

that, though gentleman-farming might be very fine, the real work of farming for a livelihood was an abomination. It can hardly be conceived that, with such onerous duties, and in the absence of all help (his wife being unable, from sickness, to give him any assistance, and his daughter being too young), the Dr. had any time for literary pursuits. By way of recreation, on Sundays, he used to visit the neighbourhood, four or five miles round, and speak on the subject of what he considered Christianity; but these labours were attended with little present result.

In due season, the severe winter of the north-west arrived in all its rigours, and the Dr. resolved to leave the farm, and to engage some one to live on the land, allowing him the reaping of the crops and the use of the house and ground, for his trouble in looking after things in the Dr.'s absence, till he should succeed in selling the whole concern. This determination being known at St. Charles, a town about twenty-five miles up the Fox River, where it was desired to establish a weekly paper, to advocate the town and neighbourhood as an eligible location for emigrants, and to supply a medium for the circulation of advertisements and general news, the Dr. was invited to settle there, and to set up his press and open a printing-office. Having accepted the invitation, he set out for St. Charles on Christmas Day, 1841, the country being all under snow. He started with his wife and daughter, in a sledge drawn by a pair of horses. When they had got about a mile from home, the vehicle broke down in the midst of the prairie, and they would have been in an uncomfortable plight, but for the neighbourly offices of a settler, who brought them another sledge, and conveyed them to his house, where they remained till their own was repaired. In a day or two, they arrived at St. Charles, and made preparations for commencing their new operations. Before the first number of the projected paper was issued, however, the building in which the Dr. had opened his office, and in which were his books and medicines, as well as printing materials, caught fire and was burnt to the ground. Intelligence of the conflagration was brought to him at three o'clock in the morning. The messenger who roused him, told him the place was destroyed, with its entire contents, and wished him to come to the spot at once. The Dr. told him that, if everything was destroyed, he could do no good by coming out at that hour of the morning, and he went to bed again. When it was light, he got up and went to the place, and found it a heap of ashes. The Presbyterians rejoiced at the calamity, for they had



been greatly disturbed by the Dr.'s anti-sectarian notions. They said it was a judgment from heaven upon him for his infidel sentiments. The difficulty, however, was soon got over, by the principal proprietor of the town offering him a loan for the purchase of another office, which he accepted to the amount of 340 dollars, with which a new office was purchased, at the town of Henepin, on the Illinois river. Here the Dr. commenced the publication of the weekly newspaper already referred to.

About this time, a Dr. Richards, residing in the town, invited him to become President and Lecturer on Chemistry in an institution called the Franklin Medical College, which was chartered by the State of Illinois. This appointment the Dr. accepted. Dr. Richards was Lecturer on anatomy and surgery, and provided bodies for dissection through the enterprise of his pupils. On one occasion, a body was missed from a neighbouring cemetery, and suspicion was at once fixed upon the college students. The incident created quite a sensation. The Dr., in his capacity of purveyor of news, reported the circumstance in his paper, and strove to allay the excitement by remarking upon the necessity of dissection to the qualifications of surgeons, and the groundlessness of the alarm which prevailed. This was construed as identifying the paper and its Editor with the sacrilege (as it was called) which had been committed, and the Dr. became exceedingly unpopular. The excitement, however, died away, and the matter was forgotten. Some years afterwards, however, in the same town (after the Dr. had left it), on the occasion of a similar case, a mob attacked the residence of Dr. Richards, and fired into his house, wounding himself in the shoulder, and killing one of his pupils.

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## CHAPTER XIX.

The Dr. disliking newspaper associations, gives up the newspaper and starts a religious monthly magazine, the *Investigator*—Preaches the word as he has opportunity—Fills a vacancy in a Universalist meeting house—A Mormon preaching at the same place is opposed by the Dr.—A two days' discussion follows—The Dr. re-visits Virginia, on business—On the way, calls at Pittsburg and sees Mr. Walter Scott, who complains of Mr. Campbell—At Fredericksburg, was objected to by the Campbellites who, however, decided by a majority to hear him—Is invited by the Campbellites to various parts of East Virginia, but finds enemies multiplied—Has various offers to settle, but declines and returns westward—Calls at Louisville, where he makes up his mind to leave Illinois—The news of this decision precipitates business calamities at St. Charles—The Dr. is left penniless and in debt.

THE Dr. did not long continue in connection with the paper. He had no relish for the associations which its publication brought him in contact with, and he readily, at a convenient opportunity, transferred the paper to a Dr. Waite, who was a Campbellite. In 1842 the Dr. commenced, and now confined himself exclusively to, a monthly magazine, styled the *Investigator*, which he started as the representative of the *Advocate*, about two and a half years after the latter had been suspended. The writer of this narrative has, unfortunately, been unable to obtain access to this publication, of which twelve numbers were issued, ten at St. Charles and two at Louisville. Concurrently with the conduct of the *Investigator* the Dr. gave himself to the public teaching of the word, as far as he understood it. In this, he embraced all opportunities that presented themselves. These opportunities were of frequent occurrence.

Nearly opposite the house in which the Dr. lived, on the other side of the street, stood the meeting-house of the Universalists, to whom the Dr., from his position in the town, was known. It frequently happened that their preacher was absent from home, and, in such cases, the congregation were in the habit of sending for the Dr. to occupy his place. The Dr. agreed to officiate on condition of being exempted from the preliminary worship. He did not recognise them as Christians, even on Campbellite premises, and refused to countenance their devotional proceedings. They consented to have his services on this footing. The Dr. spoke in opposition to their principles, which consist of the belief that all men will be saved, and that there is no punishment for evil-doers beyond the present state of existence. The congregation never directly attacked his positions, but they indirectly assailed him, by inviting a Mormon elder from Chicago to visit them, and preach in their meeting-place.

This Mormon elder accepted the invitation, and made an appointment. He discoursed on the fourth of Ephesians, and preached a very orthodox Campbellite discourse, proclaiming baptism for the remission of sins; but his Mormonism leaked out in a concluding remark to the effect that baptism was not valid unless administered by an official of the true church, and that the only true church was that with which he was connected, which, he informed them, had the prophets, evangelists, pastors, and teachers, mentioned by Paul in his text.

When he sat down, the Dr., who was present, rose and remarked that the prophets, evangelists, pastors, and teachers of Paul's day were able to prove their mission by divine attestation in the miracles they were enabled to perform, but that, in our day, none of the pretenders to the successorship of the apostles were able to give any proof of the validity of their professions. He remarked that, till such evidence was forthcoming, the audience that had listened to the statement of the Mormon elder, ought to withhold their credence to the high claim he had put forth in respect to the officials of the sect to which he belonged.

Next day, certain of the Universalists called on the Dr., and urged him to debate the question with the Mormon elder, who, they said, was willing and anxious to hold the discussion. The Dr. agreed to meet him, and arrangements were made for the discussion to come off, two days afterwards, in the Universalists' meeting-house. During the short interval, the Dr. supplied himself with a copy of the book of Mormon, by means of which he acquired a knowledge of the system to be attacked. Thus armed, he went into the debate, on behalf of the truth, against the blasphemous and ignorant assumptions of Mormonism.

The debate lasted two days, at the end of which the Mormon elder became exceedingly abusive, denouncing the Dr as an infidel, a heathen, and a devil. After this demonstration, the Dr made his final address to the audience, and declined any further dealings with his antagonist. The latter at once apologised for his vulgarity, and concluded by privately saying that he would be much obliged to "brother Thomas" if he would make a collection for him, as he was out of funds. The Dr. told the people the request that had been made to him, and remarked that, on the express understanding that he was no brother of the Mormon's, he had no objection to say that, if they were disposed to give the Mormon anything, they could do so on their own responsibility. The hat was passed round, and

the subscription returned, as expressive of the congregation's sense of the Mormon elder's services, amounted to three shillings and sixpence and an old button. The number of people present would be about 500.

At that time, Mormonism was a very important political faction, not so much on account of its numerical force (for its voters did not exceed 2000 in the total), but from the fact that the whig and democratic factions were so nearly balanced, that 2000 became of the utmost importance at an election. The consequence was, there was a good deal of political coquetting with the Mormons. The unprincipled and truckling character of the politicians disgusted the Dr. by their utter disregard of all religious principle in the matter. It became evident they would patronise any abomination to obtain a political majority. Both parties complimented the Mormon elders in the Chicago papers; but the Mormons of Nauvoo were not to be imposed upon by their flatterers, and gave it to be understood they would vote for that party which would promote their views. In the end, the democrats secured their votes, and elected Harrison. Soon after, the arms of the State apportioned to the district in which the Mormons had settled, were deposited at Nauvoo, and this enabled them to organize a show of resistance to the State Government; but the power of the Government was brought to bear and broke up their organization, compelling them to vacate the country, whence they emigrated to the Salt Lake.

The Dr. had published the tenth number of the *Investigator*, when demands of a pecuniary nature made it necessary for him to visit Virginia, to see after some 300 dollars that were still owing to him on the farm at Amelia. To accomplish this, he borrowed of the man who had advanced the money for the press an additional sum of forty dollars, by which he became indebted to him to the amount of 380 dollars. Having left his affairs at St. Charles in the hands of an agent, he started with his wife and daughter on his return to Virginia, intending to come back again to St. Charles, when the money owing to him was collected. On arriving at Cincinnati, he confided his wife and daughter to the care of Major Gano, and went on to Pittsburg, in Pennsylvania.

Here he met his old friend, Mr. Walter Scott, the original founder of Campbellism. He stayed with him a day, and had a good deal of conversation with him about the troubles of the past. Mr. Scott was then editing a paper called the *Protestant Unionist*, the object of which was to advocate the union of all Protestant

sects, on Campbellite principles. In speaking of Alexander Campbell, he said, "Brother Thomas, you have no idea what trouble I have had to get along with that man. He is a most unfair man. When he was publishing the *Christian Baptist*, I used to write letters to him on the ancient gospel and order of things, and my remarks he would take and throw into the form of essays, and, without acknowledgment, publish them over his own signature, and thus he would obtain credit to originality to which he was not entitled. I used to tell him, in talking with him upon the course he pursued towards you, that it was most unjust, and that he acted more like a man who sought your destruction than your redemption."

From Pittsburg, the Dr. went to Fredericksburg, in Virginia, where he arrived on Sunday morning, about eleven o'clock. Here there was a Campbellite meeting-house; he went direct to the place, and went in, and took his seat about a third of the house from the door. He instantly became an object of scrutiny and whisperings, till one, who could restrain his curiosity no longer, came up to him and asked him if his name was not Thomas? On being informed that it was, he told the Dr. he was very glad to see him, and invited him to come forward. The Dr. afterwards learnt that, though personally known almost to the whole congregation, no one knew him again, from the change that had taken place in his features during the interval that had elapsed since he last appeared before them in the pulpit. The hard work of practical farm life, and the general exposure to which he had been subject, during his changes from place to place, had furrowed his face, and given him an appearance of age.

When it was known that Dr. Thomas was present, the question was agitated whether he should be invited to speak. Some were for, others against the proposal. One man named Parish, who afterwards went to California, to wash the gold sands for filthy lucre's sake, was particularly fervid in his opposition to the Dr. However, on a vote being taken, a majority decided that the Dr. should be invited to speak. The Dr. spoke, and the result was a division of the meeting, which, as a matter of course, was attributed to the Dr.'s evil influence.

From Fredericksburg, the Dr. went to Richmond, and met with a cordial reception at the hands of old friends. On its becoming known that he had returned, he received invitations to speak in different parts of Eastern Virginia, and placed himself at the service of all who preferred truth to mere denominational interest. In

keeping his appointments, however, the Dr. found that things had changed in Virginia, and that his enemies had greatly multiplied. This was not encouraging, in one point of view, but it did not deter him from plainly stating what he conceived to be the teaching of the word of God. This course he continued to pursue, wherever he went, determined to "buy the truth, and sell it not" for any man's good graces. He was invited to take up his residence at Richmond, and offered the proprietorship of a farm in another county, eighty miles to the south-west of Richmond, as a "material guarantee." He also received the offer of another farm in another direction, if he would go and settle there; but his desire to maintain his independence in all religious matters was still predominant, and he declined both offers, and left his future course open, to be determined by contingencies.

The 300 dollars, in quest of which he had come to Virginia, he found to be unattainable, the parties owing it being unable to pay, and he determined to return to Illinois. Previous to his departure, a brother, who was building a large house, said to him the house would be too large for his own immediate necessities, and that if the Dr., on any future occasion, thought of returning to Virginia, he would be welcome to both board and lodging for himself and family, in his house, for any length of time he might please to stay. The Dr. promised to take the proposal into consideration.

On his journey westward, the Dr. called at Louisville, Kentucky. Here he made up his mind to leave Illinois, and sent word to his agent to sell his farm, stock, and furniture, and send the proceeds to him at Louisville. On these instructions becoming known at Louisville, the man to whom the Dr. owed 380 dollars, levied an attachment on the farm for his money, and had it knocked down to himself for the sum owing, although it cost the Dr. 2000 dollars, or eight times the amount! The Dr. would have lost the entire property, if it had not been for a law of Illinois, to the effect that the debtor, in such a case, shall have a year to redeem the property, and if not redeemed within that time, the sale shall be recorded. The Dr. raised the sum of 400 dollars, and sent the money to his agent to redeem the farm. Upon this, a worse hitch than all occurred. The agent sold the farm for something like its value, and, having paid off the detaining creditor, absconded with the balance of the money and the 400 dollars besides. The Dr., on hearing of it, wrote at once to the bank at New York, on which the cheque for the money was drawn, instructing them not to cash

it; but he received an answer by return, to the effect that the cheque had been cashed just the day before the arrival of his letter, and that they had no further control over it. Thus the Dr. was left in the unenviable position of not possessing five dollars in the world, with a debt of 400 dollars hanging over him.

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## CHAPTER XX.

**The Dr.'s stay at Louisville—Preaches to the Campbellites—Holds a week's debate with a Universalist—Offers to show the Adventists they were wrong in expecting the Lord in 1843—Article written by him for the purpose on the world's age, with interesting prefatory remarks—Acts as newspaper editor *pro tem*—Writes an article on the nature and tendency of Popery, which excites public indignation—Starts the *Herald of the Future Age*—After the issue of a few numbers, returns to Richmond, where the Campbellites object to receive him—First organic separation of the truth from Campbellism—The Dr.'s progressing studies.**

THE Dr. remained in Louisville about a year, residing alternately with the two elders of the Campbellite Church, who were his personal friends. By them, he was occasionally invited to speak in their meeting-house, with the effect of developing intrigue in the congregation to prevent it. To shut up the pulpit against him, they invited a man from Cincinnati, named Barnet, to be their hired shepherd. Just before the arrival of this Barnet, the Dr. had a week's debate with a Universalist preacher in the Campbellite meeting-house. The audience each night consisted of about twelve hundred persons, and considerable interest was excited, but of course in the Dr.'s then state of ignorance, little or no impression was made in favour of what he subsequently advocated as the great salvation. Something, however, was done to modify the asperity otherwise existing toward himself, on account of his growing perception of the truth as he afterward held it.

Having at this time his residence with Mr. Craig, a Campbellite friend of Millerite tendencies, he was led closely to investigate the principle of that (at that time) large and increasing section of believers in the second advent. Mr. Craig took in the publications of the sect, so that the Dr. had access to them, and was thus introduced to the system of chronology drawn out by the Rev. W. Miller, the founder of the sect, and which was the basis of the prophetic calculations in currency among them. These chronological tables

were published in the principal magazine, with a note by the editor, Mr. J. V. Himes, to the effect that Mr. Miller was willing to stake the accuracy of his calculations on the conclusion that the world was 6,000 years old in 1843. This was a narrowing down of the controversy, of which it occurred to the Dr. to take advantage. He thought that if he were able to show that the world was younger than Mr. Miller's theory assumed, it would be on Mr. Miller's own admission a complete refutation of his prophetic arithmetic. The Dr. accordingly set to work and wrote an article upon the world's age, in which he showed that several important mistakes had been made by Mr. Miller. This article appears in the second and third numbers of the *Herald of the Future Age*, vol. i. About the same time he wrote a letter to the editor of a leading Millerite paper, which he afterwards republished in the *Herald*, with interesting prefatory remarks. As both will be read with interest, we reproduce them :

“ It is well known that the editors of the periodicals of that section of the ecclesiastical community styled ‘ Millerite ’ ( I use this term, not as a reproach, but to distinguish the party from other religious denominations ) have very boldly challenged investigation into their premisses and conclusions, no doubt feeling that they were based upon the rock of eternal truth ; for it is a consciousness of this which inspires a man with a courage which knows no fear, and cannot be subdued. Taking for granted, in the present instance, that a sect had sprung up, whose principle of action was to prove all things, and to hold fast only what was good, because proved to be true, we could not find it in our heart to oppose them ; although in much we believed them to be mistaken. We therefore coincided with them where we could agree, and concluded to await the arrival of the Ides of March, 1844, as an epoch which, in the disappointment of their expectations, would do more to open their eyes, than the most laboured argument we could elaborate against their hypothesis. Nevertheless, we were in hopes that, before the time expired, as the end of this dispensation, as Mr. Miller had expounded it, we might succeed in speaking to the understandings of his fellow believers. We were glad to see them take so much interest in the second coming of Jesus Christ, in the belief of whose near approach we fully coincide with them, though not so instantaneously as they imagine. But, we believe we could discern a very radical oversight in their policy with respect to the future age. It is well to believe in the approaching manifestation of Messiah, *but it is better* to believe that, and to be prepared for him too. We perceived that a belief that he



will soon appear, accompanied by a moral (termed by some, 'a *pious* life,' if the morality be mixed up with an attendance on preaching, prayers, &c.) deportment, made up the preparation for his coming; which, however, by no means reaches the standard of a scriptural preparation. We determined, therefore, to open a correspondence with the *Western Midnight Cry*, published in Cincinnati. Accordingly we forwarded the subjoined epistle, in hope that it would prepare the way for others, in which we should have directed the attention of its readers to the purification which can be derived only from a belief and obedience of the gospel preached by the apostles, and without which the belief of the coming of Jesus, instanter, however confident that belief may be, will be of no avail as a ground of acceptance with him; for 'every man that hath this hope in him purifieth himself ('by obeying the truth') even as He (the Lord) is pure.'—(1 John iii. 3.) We mailed it to the editor, and waited patiently for two or three weeks, expecting its appearance, but it was never permitted to see the light." The following is the

LETTER TO THE EDITOR OF THE "WESTERN MIDNIGHT CRY."

"LOUISVILLE, Ky., February 13th, 1844.

"MR. EDITOR,—Your *Midnight Cry*, of February 10th, is before me. From it, I perceive you profess to be acting under a 'commission' to cry with a loud voice, 'Fear God, and give glory to Him,' &c. This is a good work. Obey the exhortation of the prophet, '*Cry aloud, and spare not.*' But, first, 'be sure you are right,' and then 'go ahead,' courting neither the smiles, nor eschewing the frowns, of this faithless and *disobedient* generation.

"Allow me, though not '*a Millerite*,' to say that the great truth, to the propagation of which your paper professes to be devoted, is the grandest, most comforting, animating, and soul-stirring in the whole Scriptures of truth. The cry, 'Behold! He cometh!' when believed, is truly terrific; but to whom? To them who are unprepared; to them whose treasure, instead of being in heaven, is vested in stocks, merchandise, lands, houses, colleges, &c., &c., and whose hearts are where their treasure is; to them 'who receive honour one of another,' and who love to be called rabbi. To such worldly-minded professors as these, slaves as they are to 'the world, the flesh, and the devil,' to them, I say, the cry, 'Behold! He cometh!' falls on their ears as the death-knell of all they esteem great and good. But to him who has obtained '*a right and title*' to eternal life, the cry is as '*life from the dead.*' *Ans why?* Because he knows that his '*life is hid* with Christ in God; and that **WHEN** he who is our life shall appear, **THEN** shall we appear with him in glory;' because he knows that '**WHEN** he shall appear, *we shall be like him*;' because he knows that an unfading crown of righteousness will be given to him at his appearing. Yes, the cry 'Behold! he cometh!' is as life

from the dead to the believers, because the day of his coming is the day of the world's redemption from the tyranny of unrighteousness in church and world; and the grand era when all the obedient 'in Christ' will put on incorruptibility and life; when they will 'be crowned with glory and honour,' as the reward of a 'patient continuance in well-doing.'

"Though I differ with Mr. Miller in some of his conclusions, I sympathise with him, because he is traduced and misrepresented. I believe he is both candid and honest; which is more, I think, than can be said of some of his opponents with whom I am acquainted. If ever so much mistaken, he deserves much credit for having aroused the attention of so many of this truly infidel generation of religionists to the study of the holy prophets. I have read both sides to a sufficient extent to be enabled to judge without prejudice; and I am perfectly satisfied that his main arguments are untouched by his opponents. No man who has any regard for his reputation for rationality and intelligence ought to deny that the Seventy Weeks are a part of the vision of 2300 days. This can be proved beyond a doubt, independently of all Greek and Hebrew. They must, therefore, have a common origin; and, therefore, the 2300 days must end in 1843, though it can be by no means proved that, because they end in that year, the world will, therefore, come to an end with them. This, however, by the way.

"I would call your attention, further, to this; namely, that the data of Mr. Josiah Litch's calculations are fallacious with respect to the Ottoman Power. He argues that '*the hour, the day, the month, and the year,*' for which they were prepared '*to slay the third part of men,*' were expended August 11, 1840. But the massacre of the Nestorians to the number of 50,000, in 1843, sufficiently refutes this. The 391 years and *thirty* days ought certainly to be calculated from the *political death of the Greco-Roman Empire*, which took place as signally by the capture of Constantinople, the Capital, and the death of Constantine XV., the last of the emperors, as did that of the Mosaic Kingdom, by the destruction of Jerusalem; or that of the Western Roman Empire by the dethronement of Augustulus and the capture of Old Rome by the Goths. I contend, therefore, that the 391 years and *thirty* days should be calculated from May 29th, A.D. 1453, which will cause them to end June 29th, 1844, which is only *three months and eight days* after the supposed termination of the 2300 years in March, though some say June. The time is near, so that you will soon be able to verify or confute this calculation by the facts in the case. But I affirm that, *after June next, you may expect to hear of political movements, on the part of the Great Powers, in connection with the Porte and its sovereignty over the Sanctuary or Holy.* This, in the journals of Europe, is styled the EASTERN QUESTION; and by Sir Robert Peel, '*the question of questions;*' and well he may say so, for upon the turn this may take rests the destiny of the British power in India, and consequently the fate of the Jews and of the world at large.

"On the first column of page 66, you have given us a new translation and paraphrase, by Dr. Hales, of Daniel ix. 27. How can the abomination of desolation be said to stand on the pinnacle or battlement of the temple, until the consummation of the 2300 days, seeing that the temple has been

non-existent for the last 1774 years of that period? This translation is condemned, when tried in the court of common-sense, by the facts in the case. The original, without the points, is '*uol caneph, shiutzim meshimem uod cale; unecharetze tathac ol sukmem,*' which is literally rendered, '*and unto the extremity, abominations of desolation, even until the accomplishment; and then the decreed shall be poured out upon the desolator.*' The word '*caneph,*' which Dr. Hales has rendered '*pinnacle,*' 'denotes,' says Parkhurst, '*extremity, outermost, or farthest from the middle.*' Now, the prophecy is speaking of the invasion of the Holy Land, and destruction of the Holy City and sanctuary, or temple; hence, the context sustains the version I have given, that the desolation would spread over the land, *to the extremity,* or '*farthest from the middle,*' or metropolis, which is the mother city, and generally situated as near the middle of the country as circumstances will allow. Again, '*shi kutzim,*' which he has made singular, is plural, and should be rendered '*abominations.*' Hence, you will perceive that it was not one abomination of desolation that was to pervade the Holy Land to the end of the vision of 2300 days, but a plurality, which accords with the history of the case. Thus, there were the Pagan-Roman Abomination of Desolation; the Greco-Catholic Abomination; the Saracenic Abomination, the Latin Catholic, or Papal, Abomination, during the Crusades and Kingdom of Jerusalem; the Mamlouk Abomination; the Mogul Tartar Abomination; and the Ottoman Abomination of Desolation, which is still '*the Desolator*' of '*the glorious holy mountain*' (Dan. xi. 45) upon whom the Sixth Vial has been dripping, and now pouring out abundantly for the last *thirty-six* years, as the facts of history plainly show. '*And then,*' the end of the Vision having come, *the pouring out of the Vial,* which contains the things '*decreed,*' will be rapidly exhausted in the consummation; when the Great Battle of Armageddon shall be fought between the Almighty and the kings of the world.

"If you think it will tend to the illustration of the truth, or assist in confirming the faith of the genuine disciple of the Lord Jesus, you will, perhaps, insert this in your next; if not, you can return it to my friend, Major Gano, who will put it in my hand at some convenient season.

"Yours truly, JOHN THOMAS."

The Dr. remained at Louisville several months. During his stay, a characteristic incident occurred. The Editor of the *Louisville Tribune*, with whom the Dr. was acquainted, being absent on a trip, the Dr. was requested to write a leading article for the paper. The Dr. agreed to do so out of consideration for the Editor. It was at the time of the great Presidential election, which resulted in the election of Dallas. Riots were prevailing to an alarming extent in Philadelphia in consequence of the popular indignation against the Romanists. These riots suggested to the Dr., as the subject of his article, the nature and tendency of Popery in a Democratic Republic. He showed that Popery was a venomous serpent, and that its patronage was fruitful of danger to a free country, and calculated

to destroy the vitals of society. This excited the unmeasured indignation of the political factions, with whom it was an object to secure the support of the Jesuit influence, which was strong in the neighbourhood of Louisville, owing to the existence of a Jesuit College, at a place called Bardstown, not far off. One of the candidates for the State Legislature came into the office greatly excited, and asked what they were about? The foreman replied they were publishing the *Tribune*. "Oh," said he, "I know that, but what are you publishing in it?" The foreman replied, "The truth, as far as we can get at it." "Yes," said the candidate, "but it does not do to preach the truth at all times. Your article on the Catholics has lost me 200 votes. The candidate then asked if they would publish him some cards to counteract the impression. "Yes," said the foreman, "if you pay for it." The candidate then paid down his money and wrote his card, in which he highly complimented the Catholic priests, having known them, as he said, from his earliest days, and always found them gentlemen. He was getting on in such flowery terms about the excellencies of the Catholics, that he found it necessary to cut short, lest it should be thought by the Protestants that he was himself a Catholic. He, therefore, finished his card by saying "I am a Protestant," which no one would have discovered from his card, if he had not said so. Torchlight processions were organised in glorification of the candidates, and when the procession came opposite the office of the *Tribune*, groans were given for the paper in consequence of the anti-Papal sentiments expressed in the leading article referred to.

At the end of several months, the *Investigator* being suspended, and having no particular work on hand, the Dr. favourably received a suggestion made by Dr. Bodenhamer, with whom he was residing, that he should re-commence the publication of a periodical. Acting on this suggestion, he started the *Herald of the Future Age*. He adopted this title because he had come to see that the truth of the gospel was identified with the approach of the age of Messiah's reign on the earth. After the issue of a few numbers, he decided to return to Richmond, Virginia, and continue the publication there. Carrying out this decision, he left his wife at Cincinnati, and with his daughter, took up his abode with the friend (Mr. R. Malone) who invited him to share with him the accommodation of a large new house.

On the first Sunday after his arrival, an incident took place which led to the first organic separation of the truth from

Campbellism. Mr. Malone, who was in fellowship with the Campbellites at Richmond, took the Dr. to a Meeting-house at Bethesda, ten miles from Richmond, where was accustomed to meet a Campbellite congregation. Being known among them, he was invited to address the people, very much to the annoyance of their preacher, who was known as "Parson Talley." This old gentleman not only refused to stay to hear the Dr., but gave vent to his aggrieved feelings in a very lugubrious style. "Dr. Thomas," said he, in the presence of the company, "why do you come here to trouble us? We don't want you, sir! We have no use for you, sir! We have no more fellowship with you than with an infidel!" Upon which he left the house, boiling over with indignation. On their return to Richmond, the incident was made an accusation against Mr. Malone. It was noised abroad that he had gone out with Dr. Thomas to Bethesda, broken bread with him there, and had procured speaking facilities for him. This offence, in process of time, was charged against him by the authorities of the Richmond "church," and made the ground of his expulsion, and also of a resolution, duly passed and recorded, that any member having anything to do with Dr. Thomas in a friendly way, should be excommunicated—the peculiarity of the situation being that the Dr. himself had never been excommunicated. This, of course, made little impression upon Dr. Thomas, who had been accustomed to that sort of thing for a considerable time; but it had the effect of causing the Dr. and a few others to commence a meeting on non-Campbellite principles.

This may be said to have been the first organic manifestation of the truth in the present age. Previous to this the truth had been rankling and germinating in the bosom of Campbellism, but had never taken form separately from Campbellism; now, through the force of circumstances, it became the basis of a distinct ecclesiastical organization, though not in its pure and ultimate form. The Odd Fellows' Hall was offered and accepted for the delivery of an introductory discourse. There was a considerable audience. The Dr. laid the case before the meeting; he defined their principles, and explained their purpose for the future, intimating that thenceforth a few of them would meet every first day in the week at Mr. Malone's house. The number who did so was four or five. They crept along slowly for awhile, till they resolved to come out more publicly by hiring the Temperance Hall for a meeting every Sunday. This step resulted favourably to the truth, along with other agencies at work.

The Dr. continued to publish the *Herald of the Future Age*, at his office in Richmond, subscriptions and contributions barely paying the expenses of publication. Though barren in a financial point of view, however, this period was rich in spiritual results to the Dr.'s mind. His editorial duties in connection with the *Herald* imposed upon him an amount of scriptural research which, otherwise, would not have been attempted; and being unencumbered by secular occupation, though not unburdened with the anxieties incident to the provision of food and raiment, those labours in the mine of Divine truth, introduced him to many an undiscovered vein of treasure, and formed a link of no small importance in the chain of circumstances that led him from the darkness of the Apostacy to the full blaze of the light emanating from the oracles of the Deity.

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## CHAPTER XXI.

**A lull in the controversy between Dr. Thomas and Mr. Campbell. The lull terminated and the war resumed—Mr. Campbell's misrepresentations corrected by one who knew—A Campbellite congregation's protest against Mr. Campbell's treatment of the Dr.—Peculiar position of the Dr.—unexcommunicated yet rejected—The Campbellite question, "Do you belong to us?"—The Dr.'s answer—Another proposed reconciliation between the Dr. and Mr. Campbell—The Dr.'s response—Failure—The last attempt—The Dr. weary of Campbellite inconsistency—Speaks out in defence of an uncompromising apostolic testimony, and repudiation of the apostacy from which Campbellism had professed to have come out.**

**COLLISION** with Campbellism continued to be the exciting cause of the Dr.'s advances in the knowledge of the truth. During the interval elapsing between the suspension of the *Advocate* in 1839 and the commencement of the *Herald* in 1844, the controversy between the Dr. and Mr. Campbell, which had been composed at the Paineville debate, slumbered, so far as active manifestations were concerned. "I was so silent," says the Dr., during this time, "that many of my friends knew not whether I was dead or alive." After the Dr.'s return from the Far West, this state of slumber did not long continue. The Dr.'s friendly reception at Louisville by Dr. Bodenhamer and other leading men in the Campbellite congregation, seemed to have excited murmuring on the part of others, and a reference to Mr. Campbell, who, in response, published in his periodical, the *Millennial Harbinger*, an article entitled "Narrative of my last interview with Dr. Thomas." In this narrative, Mr. Campbell, describing the Paineville debate,

represented it as a complete humiliation of Dr. Thomas, resulting in a covenant on his part to abandon the advocacy of his views "which," says the Dr., "I would rather have suffered the loss of my right hand than have assented to." The narrative was also blended with damaging insinuations against the Dr.'s character. This misrepresentation greatly galled the friends of the Dr., who were parties to the debate and resolution. One of them (Dr. May, of Lunenburg, Va.), addressed the following letter to Campbell on the subject:—

"LUNENBURG, VA., JUNE 19th, 1843.

"BROTHER CAMPBELL.—DEAR SIR,—I saw a few days since, in the *Millennial Harbinger*, your 'Narrative of my last interview with Dr. John Thomas,' in which you state your understanding of certain things that transpired in Amelia. Now, as a member of the committee referred to in the piece, I may presume to know something of that matter; and being, to say the least, as disinterested an observer as yourself, I hope you will, in justice to 'the Dr. and his friends,' give equal publicity to my version as to your own.

"You say: 'On perusing it ('the large pamphlet from the pen of Dr. Thomas') I immediately visited Painville, Amelia, for the purpose of exposing its sophistry in the presence of the Dr. and his friends. I left it to them to choose the way. They preferred a public discussion. We met in their meeting-house, and occupied some ten hours in examining some of its representations. Before we commenced, I distinctly stated my objection to any publication of the conference, on account of the scandal to the cause of Reformation, which I apprehended from the publication of the Dr.'s views and arguments. The brethren, desirous of saving the Dr. (as I understood the matter), and being fully satisfied with the discussion, interposed, and proposed to settle the difference in some other way. They proposed reconciliation on the broad principles of Christian forbearance and forgiveness. Believing, as I most certainly did, that they were fully satisfied with the development made, and that Dr. Thomas was truly humbled, and desirous of a restoration of Christian harmony and co-operation, I responded to the brethren that I was ready to hear such proposition as they might deem expedient to offer,' &c., &c.

"Now, I would ask, what idea is conveyed in this language, and indeed throughout the 'Narrative?' Why, that the 'Dr.' acknowledged himself beaten, that the Dr.'s 'friends' acknowledged him beaten, and that the 'Dr. and his friends' had given in their adherence to the popular dogma of 'The Immortality of the Soul,' and that these admissions constituted the basis of the 'reconciliation.' This I conscientiously believe to be a just inference from your language in the above extract, and, indeed, throughout the narrative.

"If this be indeed the impression on your mind, I must, with all due deference to your talents and age, say that I am extremely surprised that a man of Alexander Campbell's acuteness of intellect should be so much at fault.

"I mixed with the 'Dr. and his friends' freely at Paineville, both in public and private, and can testify (to a negative, it is true,) that I never heard any one of them express any wavering in his belief in the main point

at issue—the mortality of man, and the consequent doctrine, the conditionality of Eternal Life.

“To the best of my knowledge—and I am personally acquainted with all the members of that committee, with many of them intimately—about sixteen out of the twenty-three have rejected the ‘Immortality of the Soul,’ as a doctrine diametrically opposed to the teaching of the Holy Spirit.

“So the ‘reconciliation’ was not effected in consequence of brother Campbell’s convincing ‘the Dr. and his friends’ of holding erroneous views.

“Besides, what says the ‘resolution?’ It states that to remove the cause of ‘offence to many brethren,’ and to avoid ‘a division amongst us,’ we recommend to brother Thomas ‘to discontinue the discussion of the same, unless in defence when misrepresented.’

“Here we see with what Christian forbearance ‘the Dr. and his friends’ acted, in order to remove every cause of ‘offence,’ and to avoid schism in the body of Christ, and this, too, after brother Thomas had, in their estimation, ably and successfully defended what they esteem scriptural doctrine against the attack of the renowned polemic, A. Campbell.

“You speak of the Dr.’s being ‘duly tamed and humbled,’ ‘much dejected and humbled;’ but, if we were to judge from the circumstances of the case, we should be compelled to fasten, if anywhere, the being duly tamed and humbled on another person, seeing that you, unless I greatly mistake, non-fellowshipped brother Thomas for holding sentiments which, after the discussion, as the ‘Resolution’ shows, you allowed him to hold, giving him the right hand of fellowship, simply on the understanding that he should discontinue the discussion of the same.

“How the ‘covenant’ could be ‘broken in the very annunciation of it by brother Thomas re-affirming his unshaken confidence of the truth of his own views of those litigated opinions,’ is, I must freely confess, beyond the reach of my mental vision.

“We, in this part of the country, can appreciate the charges issued, at your instance, from Philadelphia and Richmond—for they and their refutation have been before us; and, moreover, the fact that you received brother Thomas into fellowship, after the accusations referred to were made, and without, at least so far as I know, any expression of contrition on his part, plainly evinces what estimation you yourself placed on them.

“If you know anything against the Dr.’s moral or religious character, whilst in Amelia, I have no doubt ‘the Dr. and his friends’ would prefer to know the charges to hearing insinuations. As to Dr. Thomas’ moral deportment whilst in Amelia, allow me to say that I never heard anything against it, even as coming from his enemies, the sectaries; and I resided in that county ten months of the year subsequent to that in which you visited Paineville. And, as regards his religious character, he was, at the time of his removal, as he ever had been, in fellowship with all the congregations.

“His standing cannot, I presume, be quite so low in Illinois as your anonymous correspondence would imply, since his fellow citizens—clergymen, too, among the number—have unanimously elected him president of Franklin College.

“I have given the Paineville matter as I understood it, and as I have no doubt the majority of the council understood it, and, as it appears to me, every



one must understand it, who will consult the resolution as it is on page 226, *Mill. Harb.*, for May, 1843.—*Fiat Justitia ruat cælum.*

Yours truly, CHARLES MAY."

The following is a companion document, though of earlier date. It had been drawn up by the Campbellite congregation at Dundee, Kane Co., Ill., in answer to disparaging remarks made in the same periodical at the time of the Dr.'s removal to the West.

[CERTIFICATE.]

"Whereas, in the fifth number of the *Millennial Harbinger*, p. 240, it is written by the Editor that 'if he is not greatly mistaken, the Dr. has set out for a new party, founded on the annihilation of the wicked, infants, idiots, pagans, and Jews. Infants, idiots, and pagans will never rise from the dead; and the unjust hearers of the gospel, when raised, shall be judged and literally destroyed, or reduced to everlasting insensibility. To this gospel, the Dr. is now devoted, and, of course, will regularly assail us, and all who will not succumb to his speculations.'

"Now, this is to certify, that in consequence of misrepresentations, which, we believe, originally emanated from Bethany, we formerly regarded the said Dr. Thomas as a 'thorn in the flesh,' 'a factionist,' a disturber of the peace of the churches, and a setter forth of strange and heretical doctrines; and, consequently, when he removed to this State from the Old Dominion, and it was proposed by one or two of our brethren to invite him to come among us, we were afraid to comply with the suggestion, not doubting but he would do more to retard the progress of the truth than 'a dozen good men could do to carry it ahead.'

"But we were deceived, and freely confess that we did him injustice in arriving at such a conclusion, upon no other testimony than upon the interested and garbled report of his opponents. We have now been acquainted with him a considerable time, and having conversed with him abundantly, heard him discourse often and read his writings attentively, we feel ourselves qualified to testify to the uprightness of his character, and to the things he inculcates for faith and obedience.

"We, therefore, without hesitation, pronounce that there is not a vestige of truth in the above extract, which we cannot but regard as a gratuitous calumny upon him. He is devoted to no such gospel, and but rarely even converses upon the destiny of infants, &c., unless the question is broached by another. The gospel to which he is

devoted is the gospel preached by the apostles Peter and Paul. He maintains the necessity of that gospel being *understood and believed as a pre-requisite to the reception of remission of sins by baptism*. This is the principle which characterises his teaching from that of those who denounce him : a principle which if acted on in the beginning would have caused 'this reformation' now to present a more scriptural aspect than it does.

"As to the Dr.'s assailing the Editor of the *Harbinger*, 'and all who will not succumb to his speculations,' we can testify that our experience contradicts the truth of this intimation. He assails none but the assailants of the faith and hope of the gospel. He pleads for the Word of Life, and lays no stress upon matter of doubtful disputation.

"In relation to the Dr.'s character, we are happy in being able to rebut the falsehood which would hold it up to reprobation. There is no man in Kane County whose character stands fairer; for while we admit that his religious opinions are detested, we know that the breath of calumny has not yet affected the reputability of his standing in the estimation of the respectable portion of our fellow citizens."

*Signed by elder John Oatman and fifteen others.*

For awhile the discussion of these personal matters occupied attention perhaps unduly, but not unnaturally. The Dr.'s position in relation to Campbellism was such as to give him a hearing among many of the members of the Campbellite body. He had never been expelled from their midst by the only process which was recognised by them, viz., exclusion by the congregation of which he was a member. The Richmond congregation refused to receive him, but this was not because any of their congregations had excluded him, but because they adopted Alexander Campbell's antipathies, in their giving effect to which they clearly acted in an unconstitutional manner. Hence the question, 'Do you belong to us?' was one which met the Dr. at several points. It was propounded to him in this specific form by the editor of the *Christian Journal*, in a letter dated June, 1844, which appears in the *Herald of the Future Age*, vol. i. p. 85.

**"DO YOU CONSIDER YOURSELF ONE OF US**

As connected with the great reforming movement of this century, which has for its object the establishment of Christianity as it was in the beginning? Do you consider yourself one of this brotherhood?—

a brotherhood united in the belief of the facts of the gospel, and not in opinions; or must the brotherhood embrace your opinions (or your *faith*, if you prefer that word)—those opinions which have created present difficulties between you and them—before you can recognize them as brethren?" The following is

#### THE DR.'S ANSWER.

"With the calumny (for such I consider it) afloat against my name before you, it is for you to say whether I am one of what you term '*us*' in your letter. I believed the gospel, and do still believe and rigidly contend for it as Paul preached it; I have obeyed it; and do *most earnestly avow my most full and perfect conviction that there is no salvation but by an intelligent obedience of it.* This is the foundation corner-stone of my '*heresies.*' Those that are best acquainted with me can testify that I '*persevere in well doing,*' notwithstanding all the obstacles thrown in my way by those who ought to know better. I can fellowship anyone who is '*in Christ.*' Can you do *more?* If you can, I cannot; but I do not believe you can. If by the term *us*, you mean all who are '*in Christ,*' then most certainly, regarding myself as '*in Christ,*' I consider myself as *ONE OF HIS DISCIPLES*; but whether others are willing to consider me as such remains with them to say. You will also be able to determine whether I am connected with '*the great reform movement of the century,*' by what you read in the *Herald* I sent you, and by the fact that I labour without compromise for an entire and complete return to first principles in theory and practice, as a preparation to meet the Lord when he appears, which I believe is not far off. A brotherhood to be spiritual must be united on something more than '*a belief of the facts of the gospel.*' When you reflect you will, doubtless, agree to this. That Jesus died is a fact; so did Abel: that he was buried is a fact; so was Abel: that he rose again is a fact; so did Lazarus. But what makes these facts in relation to Jesus of more interest to the world than the same facts in relation to Abel and Lazarus? Is it not the meaning, truth, or doctrine of the facts? The truth is, '*he died for sins,*' or '*was delivered for our offences,*' and '*rose again for our justification.*' The facts and the meaning of the facts, I regard as making up the *truth or gospel.* I consider myself as *one of a brotherhood united on a belief of the gospel as a whole and as defined; and who have been baptised into Christ in that belief.* Is it an opinion that Christ died for sin; that he rose for our justification, that immortality, glory, honour, and eternal life are the reward of the righteous: and if so, belong not to the wicked? Is it an opinion that the wicked are destroyed, that Jesus will come again in person, that the dead in Christ are raised, the living believers changed at his coming? . . . . If these are opinions, then what is faith? I believe and teach these things; but I GIVE LAWS TO NONE. I recognise all who are in Christ, and walk worthy of the gospel, though in some things, such as '*the immortality of the soul,*' '*the destruction of the wicked,*' the '*visible manifestation of Jesus soon,*' or '*the destiny of infants, idiots, and pagans,*' we may differ. The mottoes of the Christian Baptists are leading principles with me: *first,* '*Call no man Rabbi,*' &c.; and *secondly,* '*Prove all things*

and hold fast that which is good.' To these I have adhered hitherto, to the best of my judgment and ability, and trust I shall be enabled to do so even till the end. My friends will, doubtless, be ready to sacrifice anything for peace, BUT *truth, liberty, equal rights, justice, and character*; and this we know how to defend as 'the apple of the eye.' The word of God requires no sacrifice of these for the sake of peace. For myself, I have weathered the storm when the tempest raged the fiercest; I do not think my barque will founder now that the wind has lulled, and the heavens are disposed for peace."

The letter to which this was part of the answer, proposed to "open a correspondence for the purpose of ascertaining if there existed a probability of a reconciliation of all past difficulties between Dr. Thomas and Mr. Campbell." In answer to this the Dr. said:

"What has originated the difficulties since 1842? *A spontaneous and unprovoked attack upon me by friend Campbell.*

"If I have *guessed* right that he is disposed to bury the past *for the sake of peace*, I would remark that, however much disposed, *it is not in my power to make peace.* Peace upon Bible principles is very desirable; and that is the only peace I will be a party to. I have tried peace *based upon compromise*, and experience teaches me that no good comes of it. I am anxious and ready to promote peace based upon *truth, liberty, equal rights, and justice*. If the 'principal brother' and 'Virginian brethren' are prepared for this, then I, and the brethren who are my friends (and without them I make no treaty) will all doubtless be ready to bury the tomahawk and smoke the pipe of peace.

"Allow me to remark that an overture for peace with such a character as 'the Virginia Brethren' are labouring in speech and print to make me, greatly astonishes me, and suggests the inquiry, can I without a profound suspicion of their want of 'good faith' and honesty consent to peace with them? And should I not commit sin before God in being reconciled to them? Consider for a moment the crimes and heresies with which I am charged! They denounce me as an 'Arch factionist,' 'a reviler of the brethren,' 'a splitter of every church with which I have had to do,' 'a hypocritical rascal'—[Coleman's saying] 'a wolf' [A. Campbell's]; a denier of the divinity of Jesus, a Materialist, a Sadducee, who denies the resurrection of all the dead; I am compared to an unclean beast; disinherited of the kingdom of God, and therefore not fit for any church; one whose principles subvert the foundation of all religion, a liar, &c., &c. Behold the use made of my name at Lexington, and in the *Charlottesville Intelligencer*, and the arbitrary proscription of the brethren who will not join in the proscription against me. These are not old, but current, denunciations just issued from the press; yea, brother F., some of them even *since the date of your letter*. Now, this is either my true character, or it is not. If I am what they represent me to be, then they would perpetrate a high crime and misdemeanor against high heaven in being at peace with me; *if they believe their own charges* (for I am to-day what I was three months ago), and *in that faith they offer peace*, I would as soon be at peace with Satan, for it would be a fellowship of rank iniquity—such faith and fellowship will not suit me; and if they have been moved to this overture by the unfavourable attitude Mr. Rice has placed them in by their *unholy course*

towards me, I cannot consent to *hush up the matter* to extricate them from a dilemma; upon the horns of which they have suspended themselves. Did I believe a man to be such an one as they profess to regard me, I would wage war against him till death, unless he reformed. This is their duty with respect to me, *if they believe the truth of their own charges.*"

As may be supposed, reconciliation was not assisted by this correspondence. It does not appear that any further attempt was ever made. The Dr. grew less and less in sympathy with a system of things professing to be a return to apostolic simplicity, but lacking consistency and earnestness, and coquetting with the denominations which in theory they condemned. His mind on the subject comes out clearly in a notice of a Campbellite address at Louisville, which appears in the first vol. *Herald of the Future Age*, p. 120. He says:

"During his sojourn in this city, brother Fanning addressed the public in the 'Christian Chapel.' We regret that, on Tuesday night, the house was not full to overflowing. There was, as usual in the week, but a small audience. The Church ordinarily assembling in the house is said to amount to about 300; but of these and strangers together, there were just sufficient to make a speaker miserable at the prospect before him. He addressed us on the Remission of Sins, and filled the hearts of several, styled 'factionists' and 'heretics,' by professing formalists, with joy and gladness at the simplicity, clearness, and force with which he presented the subject. He delivered to us the truth, and it delights us to commend him for it; and if all who pass current for 'Proclaimers of the Ancient Gospel,' would exhibit the truth in the same scriptural, emphatic, dignified, argumentative, and uncompromising manner, there would be, we think, a happier and a healthier state of things than at present can be gloried in. We say not this to flatter brother F.; we speak only of what we heard; but Louisville has been favoured with so little preaching other than GOSPEL NULLIFICATION, that when one appears who fears God more than man, or the loss of popularity, we cannot but commend him, and bid him God speed. We are sick, Oh heartily sick, at the yea-and-nay gospel of the day! Men tell us to obey the Pentecostian Gospel for remission of sins, and almost the next respiration, preach 'Christ the Saviour of ALL men,' and proclaim the 'great and good men' of the apostacy, such as Luther, Dwight, Adam Clark, and, perhaps, the 'divine Plato,' and Socrates, and a host of other unwashed sinners, to be now hymning the praises of God around His throne! And for such stuff as this, under the misnomer of Ancient Gospel, people calling themselves 'Reformers'

have been paying a thousand per annum! Yet, in Kentucky, this passes current for the doctrine of the Reformation; yes, indeed, in this state, a 'proclaimer' can stand before his brethren and say of men, that,

'Between the stirrup and the ground,  
He pardon sought and pardon found!'

And yet be countenanced as a teacher in good odour with reformers. All we have to say more, on the present occasion is, that the advice of the apostle John should be followed in relation to such prophets, and we trust that the day is not far distant when many voices will be lifted up against them."

Another illustration of the same thing is to be found in the following comments upon a visit of a certain Campbellite preacher (Mr. Johnson) to Charlottesville, in 1846.

"We sincerely hope that the truth may yet insinuate itself among them, and cause a great shaking among the 'dry bones,' which at present are 'very dry.'

"One of the crying sins of 'this Reformation' is the *mutual puffs and flatteries of its leaders and partizans*. The overweening vanity, conceit, and self-adulation of some of them is truly fulsome. Whoever joins them, especially if he is rich, is heralded forth as highly intelligent, and most respectable; but if he discover that 'the whole truth and nothing but the truth' is not with them, he is then denounced as weak-headed and spoiled, and accordingly proscribed as pestilent. This same James is very guilty of this offence against good taste, good manners, and truth. He says to 'Dear Bro. Kendrick' of the *Chr. Jour.*, 'You have a fine population, greatly Virginian in its character; in general refined, and always companionable. This to an Englishman who has by choice become a Virginian by adoption, and who admires the land of his preference because it retains the good and ennobling manners of English life, is always delightful and gratifying wherever found.'

"We more highly respect the Christian artizan who works at the last in the week, and does what he can to edify the church when convened, than those salaried shepherds 'who, feeding themselves and not the flock,' are too idle or too proud to work. This used to be practised in 'this Reformation;' and when James lived in Baltimore, the principles of the church there confined him to this wholesome regulation. Reformation went ahead in those days; but its wheels are locked now. A non-working and hireling priesthood has sprung up, which is creating calls for itself by societies of divers kinds. It is creating a cry for pastors, whose work will be to build the walls of their Babylon, extinguish lay enterprise, and proscribe the truth under the name of heresy. This is the working of the system in the best organised and most orderly congregation known to Mr. Johnson. Their pastor has closed their eyes and shut their ears against everything but the lust of the flesh, lust of the eye, pride of life, and his own traditions. How long they will continue shut up to the truth heaven only knows. If we can get them to read, there is

hope. It is a singular fact, but true, that when they used to listen to our voice, they cried out against our severity upon the apostacy: it would do harm; it would drive the sectarians away, and they would not come to hear! But what is the fact now? These very 'sectarians' constitute the great bulk of our audiences, and the exception to the rule is to find a Reformed Baptist among them. When people are themselves apostatizing they sympathise greatly with the apostates. The 'Evangelists' and 'Pastors' have closed their ears; for well they know that if their flocks are permitted to hear and read without molestation, their deadening influence will be dispelled, lay enterprise rekindled, and themselves sent back to the workshop and the plough.

"This flattering of the 'fine populations' of the world emanates from a man-pleasing spirit; it is a part of the popularity-hunting mania with which Christianity is cursed in this age. These fine populations are the incarnations of sin, and thereby subordinate to 'the carnal mind, which is enmity against God, is not subject to His law, neither indeed can be.' Do not flatter, but tell these populations the truth. God's word does not flatter or compliment the world. It deals plainly with it. It tells its 'fine populations,' that they are lying under the wicked one; that his spirit works in them as the children of disobedience; tell them not of their 'refined and companionable' qualities: but tell them truthfully that they are Godless and Christless, living without God and without Christ in the world; and that because they are all this, and sowing to the flesh, they will of the flesh reap condemnation, corruption, and the second death. O, James, doff the Englishman and the Virginian, with their 'delightful and gratifying companionable refinements,' and become a new man in Christ Jesus, if it be possible! This is heaven's gentleman, 'good and ennobled' by the word of God; a pilgrim and a sojourner here, but an heir of that country promised to Abraham under a constitution from the 'Possessor of heaven and earth.'"

The leaders of Campbellism became more and more hostile in their attitude towards the author of such plain speaking. Writing of the efforts of one of these (a Mr. Samuel Ayres, in the *Christian Journal*), the Dr. places on record the following

#### PRAYER.

"O Lord God in heaven above, merciful and gracious Father, what can we render to Thee for Thy goodness? Thou hast appointed a day in which Thou wilt judge the world in righteousness by Jesus Christ! Blessed be Thy holy name. We shall all be judged before his tribunal and not man's. Then the hidden things of men shall be brought to light, and their secret thoughts shall be unveiled, to their justification or reproof! Thou God seest us all, for all hearts are open before Thee! If Thou beholdest any thing in me displeasing in Thy sight, let me fall into Thy hands, and not into the hands of those who thirst for my destruction! Grant me patience to endure their unrighteousness, and by fidelity and perseverance to overcome the iniquity of their doings; and may

the word of the truth concerning the hope of the glorious gospel of Jesus be established in these countries; and may those who now oppose it, in ignorance and unbelief, find mercy of Thee, repenting of their waywardness, and purifying their hearts by faith, that they may be accepted when the Lord comes! 'Forgive them, for they know not what they do;' and may we all at length find an abundant entrance into the kingdom of the future age, to the glory of the great Immanuel's name! Amen! Amen!"

On this he remarks :

"Such is the standing petition, which we record as expressive of our aspirations to the Eternal Throne, when called upon to review the effusions of bigotry, of prejudice, and misrepresentation, which, from time to time, flit phantasmically across our *point de vue*. Though perfect strangers to each other, though Mr. Samuel Ayres is as ignorant of our writings as we are of his, though he neither knows nor understands our views in whole, or even in part, correctly; nevertheless, the first article we have seen from his pen, concerning us, which is in this number, teems with the unhallowed spirit of 'the supervisor,' which is insulting, mendacious, and perverse. How soon a man is led captive of the spirit of faction! Here is Mr. Samuel Ayres, without provocation on our part, rudely and wantonly attacking us. Is it necessary to declare war against us to maintain peace and credit with the advocates of Spiritualism? So it would appear. Then be it so, if thus it please you. We are willing to reason with you, if you will argue like civilised men, without denunciation, ridicule, or reproach; but, if the contrary be your election, then leaps our trusty weapon from its sheath; we hurl the scabbard to the winds, and asking no quarter we give none; for the truth asks no favour from its foes, and will accept of peace only on the ground of unqualified surrender. Mr. Samuel Ayres has committed an ungentlemanly assault upon us; this is disgraceful and injurious only to himself; he is for war, not we; but, being compelled on every side to defend the right, we lift the gauntlet, and with glowing heart, do battle for the truth to victory or death."

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## CHAPTER XXII.

A Campbellite editor visits the Dr., and afterwards reports the interview in his paper—Speaks of the Dr. as a curiosity and a dangerous man—The Dr. replies at length in a letter to the Editor—The Dr.'s explanation of the motives which actuated him in his apparently bootless opposition to the state of things around him.

AN interesting incident occurred about this time, which was the visit to Dr. Thomas of Mr. Fanning, editor of the *Christian Review* (Campbellite paper), and that gentleman's remarks on the visit in his paper,



together with the Dr.'s reply. Mr. Fanning's report was as follows:—

“Friday, the 14th, I travelled nearly fifty miles to Louisville, and spent the night with brother James Trabue, merchant of that city. Saturday, the 15th, I spent the day in visiting the city, renewing acquaintances with old friends and forming new ones. Among the rest, I became acquainted with Dr. John Thomas, who is at present publishing the *Herald of the Future Age*, in Louisville. As Dr. Thomas has been the cause of some difficulty amongst the disciples of Christ, both east and west, I hope a few reflections on his course, and the course of others towards him, will not be considered derogatory to the objects of a religious journal. I found the Dr. a pleasant gentleman of about forty-five years of age, much devoted to the study of the Bible, and one who thinks very intently on all subjects which engage his attention. My own opinion is, Dr. John Thomas wishes to do right, but he labours under considerable embarrassments. Although he is an intelligent man, he is certainly very speculative—is an abstractionist in the fullest sense—is devoted to his friends, but has no mercy to such as he esteems his enemies. I shall not pretend to enter into the merits or demerits of the Dr.'s religious career. Suffice it to say, he may be an *injured man*, and he has in turn *injured*, in my judgment, every one who has come under his influence. His position in reference to the necessity of persons understanding the nature of baptism to enjoy its benefits, IMMORTALITY being a subject of promise in the New Testament, and the anti-christian character of sectarianism, may doubtless be sustained by the Bible. Still, on all these subjects his language is generally too strong, or rather of a character to embitter those who love it more than pious instruction. His notion of the non-resurrection of infants, idiots, and pagans, and annihilation of the wicked are certainly subversive of all the benevolence of God, and contrary to the Scriptures of truth; yet he *admits* these things constitute no part of the Gospel of Christ; I regret, with this admission, the Dr. persists in such unprofitable speculations. From the Dr.'s *peculiar organization* and temperament, and the unmerciful opposition which some of his views have met, he has become emphatically a man of war, and always uses dangerous weapons. In the heat of conflict, he not unfrequently knocks out the eyes and commits other damages on his best friends. Hence the idea that ‘his hand is against every man,’ and every man's hand is against him. The evils resulting from his course have not been so much from *what*

he has pleaded as from the style of his teaching. His admirers generally possess the same spirit as the Dr. While I blame the Dr., I can but love him, and regret that his organization and the circumstances which have governed him have been such as to render his best efforts worse than useless in the cause of Christ. I separated from the Dr. with the conviction that if he could forget Alexander Campbell, would quit studying and *writing* upon his speculations, and could be thrown into *pious* society, where he would be told plainly his errors, by genuine friends, he might become a good and useful man."

The Dr. replied to Mr. Fanning's remarks in the following letter, addressed personally to himself:—

DEAR BRO. FANNING.—Your periodical for this month has come to hand. I am glad to find from it that you have arrived amid your domestic circle in good condition and prepared for new 'Themes of Discussion.' In this epistle I address you as 'brother' without intending any offence. I would not 'knock out your eyes,' or 'commit other damage' upon you, by any means. Perhaps you may inquire, 'why suppose that I should be offended at your claim upon my fraternity?' I will tell candidly. On page 194 of your paper you have introduced me to the notice of your readers in a style such as a showman would describe some new individual of his menagerie, not as yet described by naturalists! You nominate me about nine times, and in every instance you style me either 'Dr. John Thomas,' 'Dr. Thomas,' or 'Dr.' Now, in looking over the whole article of 'Notes on a Tour,' I find you mention many other 'brethren' with whom you met for the first, or more times; and among these also 'doctors,' or, at least *reputed* ones. Thus, for instance, we have 'Dr. B. F. Hall,' &c. Now, if I had looked no further, I should have concluded that there was nothing meant in the appliance to my humble self of the oft-repeated 'Dr. ;' but on glancing at a subsequent paragraph, I there perceived this same 'Dr. B. F. Hall,' who sings:

'Between the stirrup and the ground  
He pardon sought and pardon found'

Spoken of as *brother* Hall. And, furthermore, you speak of fifteen or sixteen other individuals, all of whom you style 'brother;' and in particular one of whom you write '*brother doctor* W. D. Gordon.' Besides these, I find certain doctors 'of the world' named; and of them you speak in the same style as of me. Thus you class me (perhaps justly in your opinion)—with the 'sinners;' while our *deacon-patron* of dancing in Louisville, and 'Dr. Hall'—of whom—(but I forbear)—who pardons sinners 'between the stirrup and the ground' (!)—you put among the saints; from these considerations, I say, I conclude that you deemed me unworthy of your fellowship *when at home*, and that, if I addressed you as 'dear brother,' it would be offensive to you. But when I recollect that you spent a considerable time with me, frequently repeated, in the most social, friendly, and fraternal manner, and without qualification or hesitation, styled me 'brother Thomas,' I thought I might venture upon the present occasion to return, what I hope was not a mere compliment (for I do not like such compliments), and address you as 'Dear Bro. Fanning' without offence.

"Now, don't let this 'knock your eyes out' (I quote your own phrase); but the truth is, I every now and then meet with individuals in *private* who call me 'brother,' who, when they speak or write of me in the hearing and seeing of 'brother Campbell, brother Challen, brother Hall, brother this and brother that,' only know me as one of the profession of medicine in general. Is this honest in the sight of men? If their conviction is that I am 'an alien from the commonwealth of Israel, an unpardoned sinner,' and therefore not of the 'One Body,' then let them be honest and say so. They will not offend me; but let them, I pray, cease to act two parts towards me: the one when no eye sees us but God's; the other, when to fraternise with me might jeopardise their popularity with A., B., and C.!

"I perceive that, in the *Review*, you have devoted nearly a page to 'Dr. John Thomas;' in the exordium of which you say, 'I hope a few reflections on his course, and on the course of others towards him, will not be considered derogatory to the objects of a religious journal.' Well, I suppose your readers won't object to these upon that score; for I presume my course and that of my opponents have, at least, as much to do with 'the objects of a religious journal,' as the 'Mammoth Cave,' 'compact limestone,' 'gypsum,' and 'eyeless fish,' of which you write on p. 193. For my own part, I have no objection, provided you prove yourself an exception to Reform Editors of my acquaintance, who 'knock out the eyes, and commit other damages,' upon the brethren, as concerns their estimate of my 'course and character,' and refuse to allow me or my friends (whose 'eyes' have not been 'knocked out') to prescribe for their relief, as becomes practitioners of the healing art. In a word, my good brother, I expect you to give insertion to this letter in your *Review*, as an antidote to the fatal 'love' you have therein revealed towards the 'pleasant gentleman' you formed an acquaintance with in this 'fashionable and luxurious city.'

"You say, 'I found the Dr. a pleasant gentleman, of about forty-five years of age, much devoted to the study of the Bible, &c.' First, you are mistaken as to my age. My locks may have deceived you, I am not yet forty; but let that pass. You are right as to my devotion to the study of the Scriptures. I believe you generally found me so engaged. The things they reveal are my study day and night. I study them by the midnight oil that I may discover the 'wondrous things in God's law,' that I may shew them forth to the faithful, who desire to know all the Scriptures teach concerning 'Christ in us the hope of glory,' and 'the one hope of our calling.' These things 'engage my attention,' and, as the world would say, too much for my own interest; for, you know, I am not a salaried religionist. You say, I think 'very intensely' on these things: that your 'opinion is, Dr. T. wishes to do right,' and that he is 'an intellectual man.' Now, permit me to ask, if this be true, do you not think that intense study of the Bible, by an intellectual man who wishes to do right, would be very apt to develop things from that book which would *appear* 'new' and 'speculative' to a generation immersed in the world, whose intense thoughts are concentrated upon the means of accumulating wealth for many years? The result of my application is, that I have come to conclusions *which, you admit*, 'MAY, DOUBTLESS, BE SUSTAINED BY THE BIBLE.' These are: the necessity of persons understanding *the gospel* before immersion can be any benefit to them; that

'immortality and life,' being *matters of promise* in the New Testament, to be bestowed at the resurrection, they constitute no part of the animal man; and that sectarianism is anti-christian and, therefore, cannot produce Christians. If these things, among others, be sustainable by the Bible, they are true; and, by this admission, you tread upon the position I hold in opposition to Mr. Campbell, who rejects them as 'speculative and untaught' in the Bible. But, I no sooner think I have a co-operator in you, than you suddenly retreat behind a 'still' (no *double entendre* here) 'his language is generally too strong.' But, if the things be true, can language be too forcible to express the truth? If we would soften the truth, we must, doubtless, select the softest words, and construct our sentences with the least possible precision. We shall thus preserve our character for sweetness and piety; for truth is bitter to the errorist when unmistakably expressed.

"You say, my dear brother, 'Although Dr. T. is an intellectual man, he is certainly very speculative, is an abstractionist in the fullest sense.' Now, this reading would imply that speculative men were not intellectual men. I should like to see a man who speculates without intellect; he would be quite a curiosity. Well, I admit that I speculate; and will you tell me, brother Fanning, how a man can think without speculating, or speculate without thinking? I speculate thus: I regard the Bible as a *speculum* or mirror, into which I look, and there I behold, as in a glass, the image of God, to which He requires me to be conformed. I think, I reflect, I look, or, if you will, I speculate upon this image, and I behold the *pattern* of immortal men. I see in this speculum that this archetype became immortal by the resurrection of his mortal body from the dead; and I see it averred that all his brethren who do his will shall become like him, perfect and complete, when he shall appear in glory. Yes, I am 'an Abstractionist' also. I abstract myself as much as possible from the world, 'hating the garment spotted with the flesh.' The industrious and busy bee is an abstractionist; it sips the nectar and abstracts the honey from every flower: the word is the nectary I sip, and its 'unadulterated milk' the saccharine juice from which I abstract the nutriment of my faith. Avaunt this folly, my brother, and cease to pander to popular ignorance, by stirring up prejudice against a man for being guilty of the noblest exercise of intellect, that of speculating and abstracting the heart-cheering promises, and teaching of the word of God.

"You say, 'Dr. Thomas has no mercy on such as he esteems his enemies.' Believe me, I regard men personally as my *opponents*; mostly as opposing what they do not understand, and, therefore, their leaders excepted, as 'not knowing what they do.' These leaders are hostile to me; and yet, if their 'unmerciful opposition,' as you term it, were confined to my 'views,' I should not complain; but they assail my character, and seem to lack only the power to extinguish me from religious and social existence. I am not their enemy; but I am their invincible and interminable opponent, till they cease to 'pervert the right ways of the Lord.' My weapon—my 'dangerous weapon,' as you style it—is truth; I seek to take no unfair advantage of them; I do not circulate through the country, trumping up charges against them as they do against me; but when they attack, I expose falsehood, intrigue, and malevolence, and, in an avalanche of refutation, make it recoil upon their

own pates. If this be merciless, then be it so; and if they would spare themselves the mortification of defeat, let them beware how they tempt me to unshield the sword. If they will repent and do right, I will forgive them. I do pray for them, that the eyes of their understandings may be opened; that they may become honest men, and cease to pervert the truth; that they may act up to their old professions, and take their stand upon principle, and no more presume to dictate even to their inferiors, as they may suppose them, what they *may* see in the Scriptures, and what they *may* publish as contained in the word of the Lord. Let them attend to their own studies, and if they do not agree with the results of other people's, let reason and testimony prove theirs the better; and let them remember that Christ's freemen understand the liberty with which he has freed them from the yoke of bondage, too well to permit them to lord it over their rights and consciences. I have 'no mercy' upon what I believe to be their perversions of the gospel, neither do I crave mercy; as men, peace be with them when they shall prove themselves worthy of it by having conquered.

"Again, you say, 'he has injured, in my judgment, everyone who has come under his influence.' Well, this you give merely as your opinion. The assertion is a very broad one. You do not say wherein the injury I have done them consists. You ought to have been more explicit; for though you have a right to express your opinion, you have no right to injure me in vaguely exercising that right. You are not, I think, a competent judge in the case, because you are not acquainted with 'every one who has come under Dr. T.'s influence.' You only know a few, a very few; and if they have been injured, 'in your judgment,' you have no right to judge by the rule, *ex uno disce omnes*.\* If you have, so have I; and I could, from a few cases, not difficult to find, shew where they had become immoral after imbibing 'brother' Campbell's opinions. Should I not, then, do him injustice in saying that he has injured 'every one,' &c., because some whom he had influenced had become renegades? Did all the troubles you have been mixed up with for the last few years originate from my influence? By whatever spirit they were actuated it could not be traced to me; they were 'brother' Campbell's especial friends; but I argue nothing against him upon that account, any more than I argue against the doctrine of Jesus as injurious because of the impiety of multitudes of his disciples and professed friends. Be more impartial and reasonable in your conclusions.

"Again, 'his notion of the non-resurrection of infants, idiots, and pagans, and the annihilation of the wicked, are certainly subversive of all the benevolence of God, and contrary to the Scriptures of truth.' This is an imprudent declaration of yours. You ought to have said, 'subversive of all *rabbinical views* of the benevolence of God, and contrary to *their interpretation* of the Scriptures of truth.' By the Rabbis in this case, I mean the teachers of the orthodox opinions of the destiny of infants and pagans; and of course you among the number. I do not use the term derogatively, but as best suited to express my idea. Can you perceive no difference between your views of God's benevolence and His benevolence itself; or do you conceive your

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\* From one case learn all the rest.

benevolence and His, your interpretations and Scripture itself as identical? Now, I admit that my 'notions' are 'subversive' of your views; but I deny, and it is for you to prove, that they are 'subversive of all the benevolence of God,' and 'contrary to the Scriptures of truth.'

"But I affirm that they are neither, and I put you and all your side of the question to the proof. I affirm that my 'notions,' as you style them, are in harmony with God's benevolence, and the plain, ungarbled letter of the word. I invite you to take up my review of Campbell and Rice's Debate about infants, &c., in Nos. 4, 5, and 6 of the *Herald of the Future Age*, in all its several points, methodically; I invite you to grapple with the *grand principle* therein developed, and to annihilate the *testimonies* of the spirit adduced. I invite you to take it up candidly, chivalrously, honestly, and without fear, and see what you can do with it: and permit me to say that until this work is accomplished, it will be prudent for you to be sparing of your criticisms upon my 'notions' concerning pagans, &c., as subversive of anything but the traditions of men.

"As prejudice may prevent many of your readers from perusing the *Herald of the Future Age*, I present the following for their especial benefit, on the presumption that you will do me the justice to insert this epistle.

"I do not use the word '*annihilation*' in speaking and writing; but, as my opponents force it upon me for effect, I will say a few words about it. It is derived from two Latin words—*AD*, to, and *NIHILUM*, *nothing*, which in combination are used to signify a *reducing to nothing*. Abstractly, this conveys more than I believe; because I believe the wicked will be reduced to *dust*, which is something: but, in the sense that their organization, or that they, as men, will be utterly demolished, or reduced to no men, as there was no man before Adam was formed from the dust, in that sense they may be said *not to be*, or to be '*annihilated*.' Now the question is, do the Scriptures teach that the wicked shall *not be*? On page 205 of the *Review*, you say, 'speculations are not wanted, but the teaching of the Holy Spirit.' Well, here it is. I believe you noted down the passages when I delivered them to you in my office. Job, speaking of his brethren, who had dealt deceitfully and forsaken the fear of the Almighty, says, 'the paths of their way is turned aside; they go to *nothing* (*ad nihilum*) and perish.'—(Ch. vi. 18.) 'Thou hast destroyed the wicked; Thou hast put out their name for ever and ever.'—(Ps. ix. 5.) A name represents something which exists; to *put out a name* is to put out of existence the thing for which it stands. 'The wicked shall perish; they shall consume; into smoke shall they consume away as the fat of (the sacrificial) lambs.'—(Ps. xxxvii. 20.) Can any destruction be more complete than this? It comes as near to '*annihilation*,' as you style it, as words can express. *Man* that is in honour and understandeth not, *is like the beasts which perish*.'—(Ps. xlix. 20.) What do you term the destiny of beasts? Call it what you please; such is the destiny or end of the wicked. 'As a snail which melteth, let every one of them (the wicked) pass away, like the untimely birth of a woman, that they may not see the sun.'—(Ps. lviii. 8.) What is the end of an abortion? Has the Holy Spirit yet convinced you of the '*annihilation*,' as you call it, or of the destruction of the wicked, as the Scriptures term it; or do you need greater and plainer testimonies? 'In the mouth of two or three witnesses,' saith the Scripture, '*shall every word be established*;' but

here are *five*; must I add the climax? Here, then, is **the sixth witness**. 'Consume them in wrath,' saith Messiah in prophecy; 'consume them that they *may not be*.'—(Ps. lix. 10.) When they are in a state of *not being*, will you tell me, my brother, how much of the wicked, save dust, remains? Again, 'let them be blotted out of the book of the living.'—(Ps. lxxix. 28.) When blotted out of this book, are they living or dead? Again, 'when all the workers of iniquity do flourish, it is that they shall be *destroyED* for ever—(Ps. xcii. 7.)—not *destroying* for ever, but just as it reads. Do you still think something of the wicked remains, when they are consumed into smoke away, and cease to be? Well, then, here is the last passage I will quote, and if that will not convince you, you must pursue the path of your own waywardness. 'Let the sinners be consumed out of the earth, and *let the wicked BE NO MORE*.'—(Ps. civ. 35.) This is triumphant.

"Is it 'contrary to Scripture' to affirm that a portion of the pagan world will not arise again from the dead, to undergo the same punishment which shall hereafter be inflicted upon those who, knowing God's law, have refused to obey it? I will give you one passage, and when you have put that out of the way, I will give you more. Read the whole of Isaiah xxvi., beginning 'IN THAT DAY shall this song be sung in the land of Judah.' In what day? See the context of the two preceding chapters, and you will find the answer to be, 'in that day when the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously;' in that day when he shall on that mountain 'make unto all people a feast of fat things.' 'When he will destroy in this mountain the face of the covering cast over all people, and the veil (of 'strong delusion': 2 Thess. ii. 11) that is spread over all nations; when 'he will swallow up death in victory,' THEN 'shall be sung in the land of Judah this song.' This song occupies the whole of chap. xxvi.—a song of victory which will be sung by Israel then become, by eminence, 'THE RIGHTEOUS NATION.' Having ascertained the *time when and the choir by which* this song shall be sung, we are prepared to appreciate the sentiments of the glorious melody. What are these as bearing upon the question before us? Let us see.

"The subjects of the song are the exultation of Jerusalem; the overthrow of the 'lofty city'; the destruction of the wicked (parallel with 2 Thess. i. 8); the *Non-resurrection of Israel's oppressors*; and the resurrection of the Lord's dead men, at his appearing 'to punish the inhabitants of the earth for their iniquity.'

"Now open your eyes, brother Fanning, if they are not 'knocked out,' and read what the Spirit saith about the 'non-resurrection of pagans' (verse 12), 'Lord Thou wilt ordain peace for us (Israel), *for* Thou also hast wrought all our works in (or among) us. O Lord, our God, other lords besides Thee have had dominion over us: but by Thee only will we make mention of Thy name. *They are dead*; THEY SHALL NOT LIVE; they are deceased; THEY SHALL NOT RISE; therefore hast Thou visited and *destroyed* them, and made all their memory to perish.'

"Answer me, now, who are these 'other lords?' Are they not those who 'have had dominion over' Israel from the first until this song of triumph shall be sung by them in the land of Judah, when 'the Restitution of all things'

to Israel shall come to pass? Lords or rulers who have 'deceased' under times of ignorance' which 'God winks at?' What else can you make of it? But, behold the contrast in *verse* 19, where it was written, '*Thy dead men SHALL LIVE, my Dead Body SHALL ARISE.* In view of this, the prophet joyously exclaims, 'Awake and sing, ye that *dwell in the dust*; for Thy dew (O Lord) is as the dew of herbs, and *the earth shall cast out the dead*,' like dew from the womb of the morning.'—(Ps. cx. 3.) Where do the dead dwell? 'In the dust!' What dead shall the earth cast out? 'Thy dead men, O Lord!' Then they are neither in Heaven, Paradise, nor Hades, but dead and sleeping in the dust! Is this 'language too strong?' Is it 'rather of a character to embitter those who love it?' Do you condemn this instruction as destitute of piety? Is this what you style 'unprofitable speculations?' Or is it not rather a glowing theme, and a satisfactory vindication of the justice, benevolence, and abounding goodness of God? Ah! brother Fanning, there are more soul-expanding speculations, more ennobling developments, than have yet 'entered into the hearts' of the editors; or have yet been displayed in the pages of the periodicals of this reformation. You seem all of you to be colleagueed against the truth by raising a stupid cry against speculation and untaught questions! Be more modest, I beseech you all, and confess that you have as yet scarcely peeped into 'the things which God hath prepared for them that love Him,' and which He hath revealed by His Spirit to His apostles.—(1 Cor. ii. 9.)

"Again, you say, 'Dr. T. admits that these things constitute no part of the gospel of Christ.' But, my brother, does the New Testament treat only of the gospel? Does the Old Testament treat only of this? You say, I believe that 'the Bible is your rule of faith and practice;' well, does it testify of nothing but gospel or glad tidings? Does it not treat of the destiny of man, as righteous or otherwise; or does it assign all men to one destiny? You must admit that it treats of pagans, of the wicked under law, as well as of the sinners without law; as I have shown, it also treats of resurrection and non-resurrection, and a multitude of other things beside. I propose to explain, as far as I am able, whatever comes to hand. The Bible also is your rule of practice. Why do you not follow that rule? Paul offered the gospel to all men. When they rejected it, he preached damnation to them. The apostacy has dishonoured God in the misrepresentation of His dealing with the condemned; I propose to vindicate His character from its aspersions, by shewing the true doctrine of the word, if I can; and I believe I can. What possible objection can there be? Truth is dangerous to nothing but error; have you or others any beloved traditions they fear to lose? I hope not.

"Again, you say, 'the Dr. has become emphatically a man of war, and always uses dangerous weapons.' Well, what is the use of weapons to a soldier unless they are 'always dangerous?' You would not have him encounter Satan's troops with a lath, would you, my good brother? I wield a sharp two-edged sword, but only against the perverters of the truth, as I believe it. My opponents have the same weapon within their reach, if they have valour and chivalry enough to use it according to the rules of fair and honourable warfare. Why don't they slay me, if my views are so very ridiculous? Surely, it is easy done! Is my weapon kept in too



good order; is its edge too sharp, its point too piercing; does it chill their timid hearts to look upon it? They can shoot poisoned arrows from behind bushes; my corselet, helmet, and shield are sticking full of them, but they have not reached the skin yet. Thanks be to God, who gives the victory, I have seen nothing in them yet to excite dismay. They are crying 'peace,' and 'let him alone,' and he will die away. These are the words of the 'fearful and unbelieving,' not of the conqueror who fights for a kingdom, a sceptre, and a crown of life.

"But, assuming that you are correct, what objections have you to a Christian being 'a man of war?' Can a man be a *conqueror* without being a man of war? What do you call that man equipped, with girded loins, a breastplate, shield, helmet, and sword? Is he not a very warlike person? 'Oh, but,' you say, 'his weapons are not always dangerous; they are not carnal.' I admit they are not carnal; they neither defend his flesh from wounds nor doth his sword draw blood from the flesh of his opponents. His defensive armour is spiritual; it is constituted, not of brass and steel, but of truth, righteousness, faith, hope, and the sandals of a genuine gospel preparation: his weapon is not a Damascus blade, or 'Toledo trusty,' but the word of God. Is not such a man, clad in 'the whole armour of God,' a warlike looking character? A soldier, who 'knocks out the eyes and commits other damages' upon Satan's troops, whether friends or foes, good, bad, indifferent, or 'best?' If my 'best friends' are found fighting with the aliens against the truth, I exceedingly deplore it; and if they get their 'eyes knocked out,' and sustain 'other damages' in the affray, I am very sorry for it.

"But, brother Fanning, men are mistaken in supposing that 'the times of the Gentiles' were, in any portion of them, to be the times of peace to the soldiers of Christ. THE PRESENT AGE (by this I mean the interval between the ascension and future advent of Messiah) is essentially a period of war: war for principle against the apostacy in all its forms. Disciples obtain peace in this age in proportion as they are indifferent to principle. We are not to expect peace and enjoyment; and if we are faithful we shall be certain not to get it. I hear men sing

'Must I be carried to the skies  
On flowery beds of ease,  
While others fought to win the prize,  
And sailed through bloody seas?  
Are there no foes for me to face?  
Must I not stem the flood?  
Is this vile world a friend to grace,  
To help me on to God?  
Sure, I must fight, if I would reign;  
Increase my courage, Lord,' &c., &c.

"I say Yes, there are foes enough for you to face, if you will contend for the faith without adulteration. Try it, brother F.; defend the 'position' I have taken against the opposite, and which you admit is sustainable by the Bible, and you will find foes start up against you like dragons' teeth, who will take care not to allow the angels to carry you to the skies on flowery beds of ease! But, let men be indifferent to everything that interferes with their worldly advantage, and they may sing for foes for ever, but they will

and none; for the devil feels so sure of them, that he will destroy the wretched factionist, if he can, who shall dare to disturb their schemes of peace, prosperity, and aggrandisement, for so very ridiculous an affair as principle.

"If it be true, how can I help being Ishmaelish, if every man's hand is against me? If they are determined to treat me as Ishmael, they must expect a sharper sword than Ishmael's to cleave them to the dust. You love me, brother Fanning? Ah, how can I persuade myself of this? Would a lover shew up his beloved in such a style as you have exhibited me to your brethren and the public? Is it the part of one who loves another to treat him thus? Reserve your regrets, my dear friend, for other times. You express them too early by twenty years. You will, perhaps, then see no cause to regret, but rather to rejoice at our present position. I have no regrets, save the straitness of my means; but this may be overcome. My 'organisation' is suited to what lies before me, and the 'circumstances which have governed me,' though they may have rendered my 'best efforts worse than useless,' *in your opinion*, in promoting the worldly policy of a certain class of reformers. We will, with your leave, defer a final judgment in the case of how much I have abused 'the cause of Christ,' until he shall come and settle all disputes.

"You greatly err in supposing that a remembrance of A. Campbell disturbs the tranquillity of my mind. It is true, from the nature of things, that I do not forget him. So long as he retains his present ground, and I mine, we must necessarily be in opposition. I am sorry he has not more chivalrousness of disposition; if he had, he would not persist in what he knows to be wrong. You understand me; and it does appear to me, that a man of his intellect must know better than he acts. I hope I do him no wrong in this opinion. If he would study demonology less and Christology more, he would not be so tyrannous in his opinions; and could he be thrown into a less *parasitical* ('pious' though it be!) society than that which surrounds him, he would be prepared to discuss the truth with less arrogance and self-sufficiency, and have a better opportunity of becoming acquainted with his own foibles, from the testimony of 'genuine friends,' who, like brother Fanning, in the case of Dr. John Thomas, might shew him up on the pages of the *Christian* or some other *Review*!

"Finally, my brother, if you do, you ought not to love me (unless as an enemy, and that is evinced by heaping coals of fire upon his head). Indeed, I do not see how you can love me, for you say I am neither 'good nor useful;' seeing, you say, that 'under certain circumstances, I *might become* a good and useful man;' which is plainly declaring that, *in your opinion*, I am neither one nor the other.

"Wishing you better measure than you have meted out to me, I subscribe myself, without intending to offend you, your brother in Christ,

JOHN THOMAS."

The Dr. thus expresses the objects which actuated him in his apparently bootless opposition to the state of things around him:

"Our object in bringing these things to light is to put such 'reformers' to shame, and to let good men see the deception which is

practised upon them, when they are called upon by interested partizans to uphold such a system of things under pretence of its being sacred and apostolic! We yearn for such a state of society as will reflect the principles of God's Word, where His testimony is the delight and glory of the people. We love the truth too well to allow mankind to be imposed upon with counterfeit metal instead of the pure gold. 'This reformation' in Eastern Virginia, is a mere apology for apostolicity. It is sound neither in doctrine nor morality. It began with a show of zeal for truth and liberty, but it has ended in establishing a new form of human authority and tradition. If it were not for the truth's sake, do you suppose, with our means of doing better, that we would subject ourselves to reproach, to defamation, to the vexatiousness of a great enterprise with scantily furnished means, to the labour of body and mind, &c., which we have to undergo? Is the carnal mind of so purely a philanthropic constitution as to toil for the everlasting weal and glory of its contemporaries, with no other recompense than these things? No, reader, indeed; this is more than human nature, unimpressed with God's truth will subject itself to. We labour for that reward that is laid up for us in the heavens, and but for this, we should long, ere this, have bid you learn the things of the Spirit as you best could; for ourselves, we must, long ago, have imitated the pious of 'this reformation,' and have devoted ourselves to covetousness and fleshly lusts. Our self-denial, while it will redound to our glory at the coming of the Lord, will be condemnatory of those who add to our difficulties by their proscription, or by a lukewarm and inefficient co-operation. Often, in retirement, do we sigh over this misguided and grovelling generation, and fain would we, if our race were run, or the day of Christ were arrived, that we might find deliverance. But, courage, O my soul, with patience we must wait for it!"

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## CHAPTER XXIII.

The Dr.'s visit to New York—How it came about—A cold reception—Nevertheless, the Dr. receives the use of the Meeting-House and lectures ten times—Interest created—Synopsis of the things unfolded, which were pronounced "chaffy" by the leaders of Campbellism—Proposal to the Dr. to accept a "call" to become preacher to the New York Campbellites—The Dr.'s response.

IN October, 1846, the Dr. paid his first visit to New York. This visit was instrumental in precipitating a crisis in the Dr.'s mind, to which the studies of fourteen years had been gradually tending. It was brought about through a conversation the Dr. had with a friend one moonlight night, in the square of the Capitol at Richmond. The Dr. and his friend were promenading the square to the strains of a military band, when, after talking of the kingdom and age to come, the Dr. observed, "Brother, it will indeed be a glorious day when our king shall judge among the nations, surrounded by his ancients, and all drums and trumpets shall sound his praise. Then the moon shall be confounded and the sun ashamed, when the Lord of Hosts shall reign on Mount Zion and in Jerusalem, and before his ancients gloriously. Is it not deplorable that men should turn away their ears from these glowing truths, and be "turned aside to fables?" "Yes," said his friend, "If you could only pay a visit to New York—that is the place where you would get a hearing on these topics." The Dr.'s friend had been acquainted with New York some years before, and was aware of the sympathy existing on the part of some for the things of the kingdom of which the Dr. wrote. He (the Dr.'s friend) was about to visit New York in a few weeks, and proposed to the Dr. that he should accompany him, stating that he should be able to get an introduction for him. The Dr. acceded to the proposal, and the two set out together on October 8th, 1846, for New York, which they reached on the third day. The Dr.'s friend found matters greatly changed since his former visit; the reception of the Dr. and himself was very cold. However, application was made by one of the congregation to the Executive Council of the congregation for the use of the Disciples' Meeting-House, for some lectures by the Dr. on "The Deep Things of God." Three out of the five elders composing the council thereupon waited upon the Dr. to know "if he had been excommunicated from any church to which he had belonged in fellowship with the Reformation." "To this question," says the Dr., "we replied, emphati-

cally, 'No!' But continued to observe that we would candidly confess that in not being excommunicated, it was not because the leaders of the reformation had not the will, but that they had not been able to devise the way. They had not been able to get at us. That we were in connection with the reformation on the same principle that Mr. C. claimed to be with the Baptist denomination. He had never been excommunicated, though denounced. This was precisely our condition; we had been denounced and persecuted with great bitterness, but we had yet to be the subject of a denominational excommunication. They declared themselves satisfied; they had only to do with the fact, and that being as stated, and having been introduced to them by one who was formerly a worthy member of their body, the only obstacle to our use of their house was taken out of the way. Thus the conference ended and they withdrew."

Having thus received the use of the meeting-house, the Dr. lectured ten times, as the result of which, "an interest was enkindled in the hearts of a goodly number in relation to the things of the kingdom of God and of His anointed King, which" says the Dr., "no amount of opposition can extinguish. They no longer revel in the fancy sketches of wild and vain imaginings; they look for the realisation of the promises made to the fathers Abraham, Isaac, Jacob, and David; and when the heavens shall open, and David's Son shall be manifested to the eyes of all nations, from the right hand of the Majesty in the heavens; when he shall descend to the Mount of Olives, and thence make his triumphant entry through the everlasting gates of Jerusalem, the city of the great King. They can no longer sing

'With thee we'll reign,  
With thee we'll rise,  
And kingdoms gain  
Beyond the skies!'

But, with the saints gathered unto Jesus, the new song, saying, 'Thou, Lamb of God, wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; *and we shall reign ON EARTH.*'—(Rev. v. 9.)"

As the themes of his discourses were stigmatised as "chaffy," a taunt which led to important results, it will be useful to reproduce the summary of them, which the Dr. at the time published in the *Herald of the Future Age*.

**THINGS ELABORATED FROM THE WORD DURING TEN  
DISCOURSES AT NEW YORK, IN 1846.**

" 1. That the Spirit of God formed man in the image and likeness of the Elohim, 'very good,' but without character, susceptible of mortality or of immortality, but then actually in possession of neither.

" 2. That the subsequent state of Adam upon the earth was predicated on the character he should develop, that is, upon his obedience or disobedience of the Eden law.

" 3. That by transgression, he came under the sentence of death, and all his posterity in him, by which when 930 years old, he was demolished, and became as he was before his formation, leaving only his character behind written in the remembrance of God.

" 4. That he was driven out of the garden that he might not become immortal.

" 5. That immortality is deathlessness, and consists in life manifested through an incorruptible body.

" 6. That inasmuch as immortality is no inherent principle of the nature of the animal or natural man, it must be sought for a 'Gift from God,' 'who only hath it' as the 'fountain of life.'

" 7. That God purposed in Himself before the world began, to set up a kingdom, the attributes of which should be 'glory, honour, incorruptibility, and life' to all who should possess it, that these things, therefore, are to be manifested through and in connection with it alone.

" 8. That this kingdom is terrestrial and has a territory, a king, subjects, constitution, laws, and an executive administration.

" 9. That the kingdom is David's kingdom, at present non-existent, but soon to be restored.

" 10. That the territory of this kingdom is the 3000,000 square miles of country promised to Abraham, Isaac, Jacob, and their seed, or descendant, the Messiah; and these are all to possess it coetaneously and for ever; that none of them either did or expected to possess it in his corruptible lifetime. and therefore that in the covenant of territory, there is a veiled promise of a resurrection to eternal life; and of the coming of Abraham's seed to take possession of it as the inheritance willed and confirmed to him by his Father in Heaven.

" 11. That God promised that David's throne and kingdom should endure throughout all generations; that he should never want a man to sit upon his throne; and that David should witness the fulfilment of these things.

" 12. That God has promised to give the Messiah these promises made to his Father David, after he should have been first raised from the dead, but not immediately after.

" 13. That David's throne and kingdom have had no existence since the dethronement of Zedekiah, upwards of 2,400 years ago; hence for the promises concerning the kingdom to be fulfilled, the Messiah must come and re-establish David's kingdom, and raise David from the dead.

" 14. That the fulfilment of these things is the regeneration, restoration, or restitution of all things spoken of by all the prophets since the days of Moses.

" 15. That all who would inherit this kingdom must become the 'seed of Abraham' and 'joint heirs with the Messiah.'

" 16. That the descendants of Abraham according to the flesh, in the line of Jacob are the saints of the law; but that 'the *People* of the Saints,' are those Jews who walk in the steps of the faith of Abraham, and those Gentiles who become citizens of the commonwealth of Israel and Abraham's seed, by becoming Christ's: that these are the true Jews who shall possess the empire of the world, exercising sovereignty over Jews and Gentiles in the flesh.

" 17. That for Jews and Gentiles living in the times of the Gentiles, to become heirs of this kingdom they must become the subjects of repentance and remission of sins through the name of Jesus.

" 18. That repentance is the gift of God, and consists in that state of mind in which the disposition of the fathers, Abraham, Isaac, and Jacob obtains possession of the affections, and turns men to the obedience and wisdom of just persons; that this Abrahamic disposition, which is childlike, humble, believing, and teachable, is appointed and accepted as repentance, consequent on belief of the gospel of the kingdom, and baptism in the name of the king: that the fruits meet for repentance are the fruits of the Spirit, which evince the indwelling of the disposition of these fathers in the heart.

" 19. That they who hope for the things of the kingdom of God, may become the subjects of repentance and remission of sins, by believing that Jesus of Nazareth is the Messiah foretold in the law and the prophets, both Son of David and Son of God; that his blood cleanses from all sin, and that he rose from the dead, and by being baptised into the name of the Father, of the Son, and of the Holy Spirit.

" 20. That we are sinners *by constitution* and actual transgression, being destitute of all inherent holiness or righteousness; so that to become holy and righteous, we must be *constituted* the righteousness of God in Christ.

" 21. That Matthew gives the genealogy of Jacob the father of Joseph, the husband of Mary, from Abraham in the line of David, *Solomon*, and *Zorobabel*; by which lineage it is demonstrated that Jacob and Joseph were descendants of Abraham in the royal line.

" 22. That Luke gives the genealogy of Heli, the father of Mary, from Adam and Abraham in the line royal of David, *Nathan*, and *Zorobabel*: thus the families of Jacob and Heli were two branches of the royal house.

" 23. That David's throne and kingdom were decreed to the heirs male, as proved by 2 Sam. vii. A daughter of David, or female descendant, could not, therefore, ascend the throne. The right of the Princess Mary, derived from her father Heli of the elder branch, would consequently give way to those of Joseph son of Jacob, though descended from the younger son of David.

" 24. That the families of Nathan the elder, and of Solomon the younger, or the sons of David by Bathsheba, united in *Zorobabel*, governor of Judah under the Persians; from *Zorobabel* the family again divided into the branches terminating in Jacob and Heli.

" 25. That by the marriage of Joseph, son of Jacob, with Mary, daughter of Heli, the two branches from *Zorobabel* were again united; so that all right and title to the throne and kingdom of David concentrated in Mary's First Born. He, therefore, became the head and hope of the family and nation. Hence he is styled the *BRANCH*; but, dying without issue, the royal house in the direct line became extinct.

"26. Jesus, the grandson of Heli, being born of Joseph's wife, was born hereditary king of the Jews. Heli married the sister of the father of Elizabeth, the wife of Zechariah, and mother of John the Baptizer, who was, therefore, second cousin to Jesus. Elizabeth was of the daughters of Aaron; consequently Mary, daughter of Heli and mother of Jesus, was of the house of David by her father, and of the house of Aaron by her mother: so that in her son Jesus was not only vested, by his birth and the marriage of his mother, all kingly rights, but all rego-pontifical as well. In Jesus, therefore, is united the combined kingly and high-priestly offices of the nation of Israel: so that when the government shall be upon his shoulders he will sit as a priest upon his throne, after the order of Melchizedec, being without predecessor or successor in the united office of king and priest.

"27. From all which it is evident that if there lives any one who has a right to David's throne, it can only be Jesus; and therefore he must have been raised from the dead; that if the Jews of this age were to agree to restore David's throne, they could not effect it, though all other things might favour, because they could not find a son of David to occupy it. Hence there is no one can re-establish it but God, who retains at His right hand the only descendant of David who is alive.

"28. That the period occupied by the kingdom of God and of David's son is 'the dispensation of the fulness of times,' which lasts 1,000 years. That this is the day of judgment, when Messiah shall sit upon David's throne, judging the living and them that were dead in his kingdom. That this periodic-day is the world to come, or future age, of which Paul speaks in Hebrews, when the saints judge the world, and the unjust are punished according to their works.

"29. That the Scriptures classify mankind according to the times and circumstances under which they live; that these are times of ignorance and times of knowledge; that under the former, they are 'alienated from the life of God through the ignorance that is in them,' being permitted to walk in their own ways, and 'receiving in themselves that recompense of their error which was meet.' That this class, though in part accountable, are irresponsible, and therefore not the subjects of a resurrection to judgment or to life: that this class is composed of *two orders* of beings, the one accountable, the other not being able to give an account, but both from circumstances peculiar to their case, irresponsible, and the heirs, therefore, only of what the constitution of the kingdom of sin, under which the human race has been involuntarily placed, can give them a title to.

"That it is light or knowledge which makes accountable men responsible. That by this light, accountable and responsible men are subdivided into *three orders*: first, those who would not receive the light; second, those who receive and continue in it; and third, those who having once received it, turn from it. That 'sinners,' 'wicked,' 'unjust,' and 'just,' are terms indicative of these orders of men: that the third order is composed of 'cursed *children*,' who awake from the dust to everlasting shame and contempt,' while the 'wicked,' or 'rest of the dead live not again till the 1,000 years are ended.' That the second order is composed of 'blessed' children, who are to inherit the kingdom prepared for them.

"30. That the dispensation of 1,000 years is the state intermediate between the times of the Gentiles and the eternal state. That to enter the eternal world we must pass through the intermediate dispensation of the future age."



The New York congregation made an unsuccessful "call" to a certain preacher. A member of the congregation then wrote to the Dr. (having heard his lectures) and asked if, in a certain contingency, he should propose the Dr. On this the Dr. remarks: "With many thanks to our brother for his kind disposition, we answer emphatically, 'No.' We cannot afford to sell our independence for a mess of pottage. How could we faithfully, teach the rich the unpalatable doctrine of Christ concerning the proper use of the mammon of unrighteousness, and be dependent upon them for the perishable pittance of a few hundreds per annum? We must be free if we would be faithful to the truth. We object not to receive contributions in aid of the cause we advocate; but they must be *spontaneous*, not extorted. We cannot preach for hire."

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## CHAPTER XXIV.

A Campbellite criticism on the Dr.'s visit to New York—His expositions denounced as "husks and useless speculations"—The effect on the Dr.'s mind described by himself—Description of the process by which he had arrived at his conclusions—The conviction it brought him to—That he was an unbaptised man—Re-immersed for the hope of Israel—Thereupon publishes a Confession and Abjuration, in which he confesses his mistakes and abjures his errors—The interesting document in which he did so.

In February, 1847, the Dr. observed a communication in the *Protestant Unionist*, written from New York, and referring to the Dr.'s recent visit there. The writer (a Campbellite preacher, by the name of J. H. Jones) remarked that, on visiting New York, he "found the minds of the brethren confused and agitated about the reign of Christ on David's throne, the restoration of the Jews to their own land, the millennium, the destiny of the wicked, the non-immortality of the soul, and other husks and useless speculations laid before them by Dr. Thomas." This started a vein of thought in the Dr.'s mind, which led to important results. He thus describes it:—

"Is it possible, said we, that these things are useless which the Spirit hath revealed; and is it to 'feast on husks, to dwell on the throne and kingdom of David, the future age, the glorious appearing of the saints, &c.; and doth the heart-warming and enlivening truth consist in the vain philosophy of Philetus? We will look further into this matter and see.

“Accordingly we resumed our pen, and commenced an article on **the Hope of the World and the Hope of Israel** (published in the *Christadelphian*). In elaborating this, the first principle that startled us on reviewing it, after we had penned it was, ‘that it matters not what a man hopes for if that hope be false or spurious, i.e., if it be not the hope promised in the covenants of the promise, he is repudiated as hopeless in the Scriptures of truth.’ Our hope of going to heaven *somewhere*, when the immortal vigour of our remains should spontaneously shoot them forth into new life, like the chrysalis into the nascent butterfly, was false or spurious, and therefore no part of the hope promised in the covenants of the promise. Still, though convicted of hopelessness while we held this notion, we had since acquired the knowledge and belief of the one hope, and we were not yet prepared to say that this subsequent acquisition would not be sufficient. It was a startling truth; but the chord had not yet been struck which was to vibrate on the conscience, saying, ‘examine thyself, and see if thou be in the faith.’

“As we progressed, we came to consider Paul’s definition of faith in Heb. xi. 1. We pointed out its relation to hope that it contained the belief of things to come; and that without this expectant faith, it was impossible to please God. Still, when we penned this, we possessed this expectant faith, and had been unfolding for several previous years the unseen things to come! Was not our faith then pleasing to God? Step by step we neared the precipice over which our profession was to be dashed to pieces. We continued our argument, showing that none other than this was a saving faith; ‘*for we are saved by hope.*’—(Rom. viii. 24.)

“This was the turning point. ‘Saved by hope,’ said we. ‘What hope?’ Hope may comprehend a multitude of general matters—saved by hope of what? Did the apostle not express himself more definitely than this? We will look into this. Accordingly we turned to the original, and found that he had said, ‘**THE HOPE;**’ and not only so, but affirms this salvation by *the hope in time past*—**WE WERE SAVED BY THE HOPE.** This was very definite. A number of passages now crowded in upon us, and we perceived that the time when the Roman brethren were saved by the hope, was when ‘they obeyed from the heart that form of doctrine delivered unto them.’ They were then saved from sin, ‘being made free from it.’ The question immediately flashed within us, ‘When you were buried in baptism, were you saved by the hope?’ We had to confess we knew nothing then about the hope: that the covenants of the promise were a hidden mystery to us,

and that beyond what we have stated, we were entirely in the dark upon the subject.'

"Our pleadings are two-fold; *for* some things, and *against* others. We plead against the immortality of the soul, and all the details resulting from it. Secondly, we plead for the *indestructible Kingdom of God, and the glory, honour, incorruptibility, and life OF THOSE ONLY who shall inherit it, upon condition of believing and obeying the gospel CONCERNING IT AND THE NAME of Jesus, and of walking worthy of such a high calling*—we plead for this, AND FOR ALL THINGS WHICH NECESSARILY FLOW FROM IT.

☞ "Now, reader, mark this: We have never until comparatively recently perceived that the doctrine pleaded for concerning this kingdom, &c., 'was the Gospel;' and therefore we have never ventured to affirm that these things concerning the kingdom 'were necessary' to be believed in order 'to salvation.' 'We have recently perceived the truth' that the belief of the immortality of the soul, &c., is a 'damnable heresy.' We have only recently been prepared to show that he who believes this heathenism cannot inherit the kingdom, *because he believes traditions utterly subversive of it.* Unless men believe the truth, they cannot be saved by the truth. The immortality of the soul is not of the truth, and therefore a lie; and no man can be saved by the belief of a lying or false hope. We are saved by hope—the one hope of the calling,' which Plato knew nothing at all about.

"We have heretofore supposed that if a man believed that Jesus was the Son of God, that he died for sins, was buried, and rose again according to the Scriptures; and was sorry for sin, and ceased to do evil, and was baptized, &c., for remission of sins, he was in Christ; and would by patient continuance in well doing be saved, although he might believe in Plato's Heathen Philosophy, that is, that he was born with immortality in him; that at death his congenital immortal soul would fly on angels' wings to heaven; be with Christ there, and reign with him over kingdoms beyond the skies—that he might even resolve the first resurrection, or resurrection of the first fruits, into the restoration of the ancient gospel by Scott and Campbell (a tradition of one of the elders of the reformers in this city); the coming of the Lord into 'a sort of providential invisible coming' (Campbell's dogma); and the Millennium into a diffusion of Protestant-Gospelism over the whole earth under clerical patronage—that he might hold to all these things and yet inherit the kingdom! But our eyes have been opened by the word to see that he who believes these Hymenean dogmas believes utter falsehoods; believes nothing as he ought to believe it, and is spoiled by a vain and deceitful philosophy to his own damnation.

“ Does the reader enquire by what steps we were brought to the discovery of this truth? Listen. In looking over some old *Christian Messengers* and *Reformers*, published in England by Mr. Wallis, we found one dated July, 1839. On looking through it, an article arrested our attention entitled ‘The Hope of the Gospel.’ You will find a reprint of it in the *Herald*, vol ii., page 170. In reading over it, the following passages struck us forcibly :—

“ ‘The light which must soon enlighten the Gentile Church, is the HOPE OF THE SECOND COMING OF OUR LORD, and no worship or ordinance can be considered acceptable unless this great event be held up in the very front of every Christian assembly. And in the same proportion as this hope be quickened will be the advances made in knowledge, in faith, in life, and in purity.

“ ‘We are not to look for heaven in any other way than by the medium of A HEAVENLY KINGDOM.’

“ ‘WITHOUT THE PROCLAMATION OF THE ANCIENT HOPE, THERE CANNOT BE ANY PROCLAMATION OF THE ANCIENT GOSPEL.’

“ Now for twelve years, we had delighted to dwell on the coming of the Lord in power and great glory, as visibly as he appeared to Peter, James, and John on the Mount of Transfiguration; we have held it up in the forefront of our discourses; yet we did not perceive that the belief of it was essential to acceptable worship or salvation. But we see it now.

“ While for a less number of years we have spoken much about the kingdom which *is to be set up*, and believed that heaven would be on earth, we did not perceive its manifestation ‘through the medium of a heavenly kingdom.’ But we see it now most satisfactorily.

“ Much as we have talked and written about the hope of the gospel, it never occurred to us, till we read this, that the ancient gospel could not be preached without it. This gave us pause. Queries crowded upon us thick and fast. The principle is doubtless true, most true. But if so, what shall we say of the ‘ancient gospel’ that Scott and Campbell were contesting the honour of having restored? Life and incorruptibility through a future kingdom on earth is no part of the gospel they preach! They oppose this as an untaught question and speculation, and in lieu thereof have substituted the Hymenean philosophy. These gentlemen believe not the hope, but subvert it by their traditions. What did we know about this hope before we heard Mr. Scott’s ancient gospel? Nothing. What did he teach us about it? Nothing. What did we know about it before we were immersed? Nothing.”

Led by the convictions indicated in these remarks, the Dr. came

to the conclusion that he was an unbaptised man; that when he was immersed by Walter Scott, he was immersed into a sect merely, and not into Christ; that being ignorant at that time of the one faith and one hope, he was yet in his sins. Accordingly the Dr. asked a friend to accompany him to the water, and there addressed him in the following terms: "I desire you to immerse me. All I ask of you is to put me under the water, and pronounce the words over me, 'Upon confession of your faith in the things concerning the kingdom of God and the name of Jesus Christ, I baptise you into the name of the Father, Son, and Holy Spirit.' I don't ask you for any prayer or any ceremony. All that is necessary I will do for myself, except the mechanical part of putting me under the water, and your utterance of these words." With this understanding, the Dr.'s friend immersed him. The Dr. did not ask for re-immersion on the supposition that the administrator could add anything to its efficacy. "Thus," says the Dr., "after a journey of fourteen years, I had found the truth, which, on the ocean I declared I would not rest till I had found, should I be permitted again to tread on *terra firma*; but, in all this journey, I had been directed in a course very different from what I would have selected if I had been left to map it out for myself. I had been entangled into preaching and editing, and taking part in distasteful theological controversies, which, however, in their combined influence, brought me to a knowledge of the one faith, and the obedience which it demands."

Upon this, the Dr. published the following

#### CONFESSION AND ABJURATION.

"When we consider the nature of flesh and blood, and the constitution of the world to which it stands related, it seems impossible that a man should struggle for twelve long years in and with the darkness and evil by which he is surrounded, and have no errors to confess and abjure. There may be some immaculates who, being wise in their own conceit, consider themselves as free from these; and who regard with pious horror the possibility of 'heresy' being an ingredient of their religionism. But it is not so with the Editor of the *Herald of the Future Age*. He admits he has erred 'in many things;' and it affords him great and pleasant satisfaction to announce to his readers that by the profitable assistance of the sacred writings, he has discovered some mistakes, which, if not corrected, would prove fatal to his eternal well-being. His errors are of a positive and negative character—errors of omission, and errors of commission. While it may be a palliation to say *he erred in sincerity*, he considers such a plea no valid excuse or expiation. Paul committed many heinous offences ignorantly, therefore he found mercy; but he was not therefore pardoned. So, because we have erred ignorantly, and at the same time honestly contending for what we believed to be true, we have also 'obtained mercy,' in

the forbearance of God towards us, seeing that we are still spared to the discovery of the sandiness of our foundation, and the correction and abjuration of our errors unto life.

“When we look back upon the past thirteen years, it is with mingled astonishment and satisfaction. But though in the course of that period we have had many regrets, yet from the position we now occupy in viewing ‘the landscape o’er,’ we cannot confess that our mingled feeling is disturbed by the bitterness of regret. Our barque has been buffeted and tossed by the winds and waves of an unfathomed and stormy course. It is true that its masts and spars have bent and creaked under a not infrequent press of sail; but her hull was tight, and her stays and halliards, though stretched, have not given way. She has always answered to her helm, and we rejoice to know that we have brought her to soundings tight and trim. But from the tropical, let us turn to plain, unvarnished details of matters and things.

“I.—First, we remark that our moral training at the hands of a kind and pious mother was the best her education in the Calvinism of the Scottish Kirk could enable her to give. She instilled into us a profound veneration for the Holy Scriptures, which we retain till this day. We had more veneration for the book than accurate knowledge of its contents. Hence, while our youth was strictly moral, the hereditary principle of our flesh was strong and unsubdued. Pride and ambition, our ancestral sins, were the leading characteristics of our early manhood. These urged us on to ‘high things,’ as we then esteemed them. We sought distinction in politics and science, ‘the mean ambition and pride of men;’ but God in His goodness foiled all our schemes, and we found ourselves an alien in a strange land.

“II.—With a very, very insufficient knowledge of the word, amounting almost to nothing, we became a truth seeker. We sought truth as a worldly-minded, but otherwise moral young man might be supposed to seek it. We sought it at the lips of the world’s prophets and diviners. In the search we failed. Events introduced us to our worthy friend W. S., of the *Protestant Unionist*. We conversed on the Book of Daniel. We were acquainted with these prophecies then only so far as they were interpreted by Rollin, which we have elsewhere, by a different interpretation, proved to be fallacious. If, therefore, the Kingdom of God was touched upon, and we think it was not, it is very certain we did not understand it. However, said our friend, ‘we agree very well as to generals; let us see if we cannot come to an understanding as to particulars.’ ‘You believe that Jesus is the Christ.’ The truth is, in relation to this, we could not have told when we did not ‘believe’ it! We answered ‘yes!’ ‘What hinders, then, that you should be a Christian?’ You believe that Christ died for sins, was buried, and rose again; why not be baptised?’ ‘Yes, we believed this, because it was so written; but we had also supposed ourselves as good a Christian as others, though not in a church. We had belonged to the Independents, when 17 years old, for about six months, when we withdrew. We had always been a church-goer, and had officiated as a sort of chaplain on board a ship. A Christian! Could we be more a Christian than we were? Such was the kind of thoughts flitting athward the mind; but we replied that ‘we thought that, being a stranger, he ought not to press us to do this; but that he should wait, and prove whether we were worthy; we might discredit our profession, which would be worse than none.’ He very politely expressed that he had no fears of that kind. We

told him, however, frankly, that we were seeking the truth, and if the course he recommended were scriptural, we would comply. He cited the case of the Ethiopian officer, and in the conversation quoted Acts ii. 38, which proved an end to all controversy.

“Such are the leading facts in the case, as well as we can remember at this distance of time. We cast no blame on our friend, while we condemn ourselves. With the views he had then, and seems still to retain, and which for many years we have shared with him and others, we should, and doubtless have pursued the same course; but, the eyes of our understanding being enlightened, as we verily believe, we confess that the whole matter was a mistake, and as such make this public abjuration thereof.

“1.—Because our ‘faith’ rested mainly, if not solely, upon the word of man.

“2.—Because that most excellent man, we think, did not then, neither does he now, appear to know, nor did we, what the Gospel of God is concerning His Son.

“3.—Because we mistook the mystery of the gospel for the gospel itself.

“4.—Because the editor was a stranger to the Abrahamic disposition and mode of thinking which are the true type of ‘repentance unto life.’

“5.—Because being destitute of this childlike frame of mind, even had he known and believed the gospel of the kingdom, his faith would not have been imputed to him for righteousness.

“6.—Because that men are ‘saved by the hope,’ being ignorant in toto of that hope, he was not saved by it, and therefore, while he writes this, must be in his sins.

“These, we consider, are sufficient reasons why we should abjure the whole transaction, in which we once firmly thought we had believed and obeyed the one only true apostolic gospel of Jesus Christ.

“III.—Having been immersed into what we *now* see is an erroneous system, an interest was *then* awakened in us to know more about it. Accordingly we devoured the *Christian Baptist* and *Harbinger*. For seven months we supposed we were studying the truth itself. We were but too faithful a student of these writings. We acquired a taste for theological gladiatorship, for which we have not been altogether unjustly blamed. If at this period we *studied* the word otherwise than through these works, the impression thereof has faded from our remembrance.

“IV.—At the end of seven months, an unforeseen and unwished for change in our circumstances supervened. When we look back we are astonished. It was not, however, presumption, but a pressure from without, that placed us in the attitude of a religious instructor! Our friend W. S. could never induce us to attempt ‘to preach.’ We were concerned in relation to this matter by Mr. A. Campbell, who forced us most reluctantly into the position. We now found ourselves under an extraordinary obligation to study the word. Accordingly we closed the other works and set about it in good earnest; and, becoming an editor, a new impetus was communicated, which became irresistible. While the *Christian Baptist* maintained its ascendancy, our mind continually reverted to its author as *the* light of the age, and we wrote and spoke of him as such; but, as the word began to take root in our hearts, and to enlighten the eyes of our understanding, in the same ratio that light became dim, and we began to discover the dense fog in which he and his system are embedded.

" V. It has consumed many years to convince us thoroughly of this. This will explain how it is we have taught errors we are now under the necessity of abjuring. We taught these errors under the influence of human tradition ; we have recently perceived the truth, aided only by the prophets and apostles ; therefore, we do confess :

" 1. That we have taught that to believe that Jesus is the Christ, the Son of God ; that he died for sins, was buried, and rose again for our justification ; and that to be immersed into the name of the Father, Son, and Holy Spirit, for the remission of sins, is to believe and obey the gospel.

" 2. That we have taught, that to be sorry for sin, cease to do evil, and learn to do well, is repentance.

" 3. That the kingdom of God was set up on the Day of Pentecost ; that it consisted of 3120 citizens ; that the apostles then sat upon their thrones ; and we have sung that we shall gain kingdoms beyond the skies, &c.

" 4. That the gospel was preached for the first time by Peter, on Pentecost, and that it is contained in Acts ii. 38 ; and that the transactions therein detailed are a fulfilment of Isaiah ii. 3.

" 5. That by immersion, a believer after the type of No. 1, is introduced into the kingdom.

" 6. That, while we have always contended that the faith of the sectarian world, and the faith without which a man cannot please God, are essentially different faiths, we have erroneously attributed that essential difference to not believing in the remission of sins through immersion into the name of Jesus, instead of to their utter ignorance of the gospel of the kingdom.

" 7. That while formerly, with these errors, we taught the truth as it opened up before us from the word, we have never, till comparatively recently, perceived that it was the gospel, and, therefore, we have never ventured to affirm that these things were necessary to salvation.

" 8. That, like all the rest of our contemporaries, we have taught unknowingly the conditions of the gospel as a substitute for the gospel of the kingdom of God.

" 9. That, under the influence of human tradition and example, we have invited persons to come forward on the spur of the moment, and be baptised for remission of sins, when, from the nature of things, it was impossible that they could have been enlightened ; had we been properly instructed we should not now have had to make this confession and abjuration of our mistakes. Better late, however, than not all.

" 10. We do not remember that we ever taught the existence of an immortal soul in corruptible man, and the translation thereof to heaven or hell, at the instant of death ; if we have, so much the worse : no man can hold this dogma and acceptably believe the gospel of the kingdom of God and His Christ ; we abjure it as ' a damnable heresy.'

" The former nine of these items we confess to ; there may be other things which have escaped our recollection ; whatever they be, let them all go into eternal oblivion ; we count them all but dross, and abjure them all, that we may enter upon a new era, as the freedman of Christ and his truth.

" VI. We erred in holding in abeyance the most trivial inference from the truth on any pretence whatever ; we abjure all errors of this kind, and take this opportunity of declaring that no compromise with men or principles can hereafter be extracted from the editor of this paper.



“VII. We admit that we have not accepted the slanders and reproaches bestowed upon us with that gratitude the word inculcates. Born and educated in a country where character is more precious than gold, we have, in time past, felt like Ephraim, unaccustomed to the yoke, when suffering under the galling imputations of reckless assailants. Experience, however, has taught us that, in this country, slander is the people’s broadsword, with which they seek to slay the reputations of all who aim to serve them otherwise than in subservience to their passions in the things of time or eternity. But, blessed be our foes in their basket and store. We thank them for their persecution and opposition with which they have encountered us. But for these, we should have been, perhaps, like them, ‘in the gall of bitterness and bond of iniquity.’ Their course has compelled us to study more diligently than we might have done the Holy Scriptures, that we might be better able to give an answer to every one that should ask a reason of the hope that is in us. Had they let us alone, it is probable we should have been in good repute indeed with them and their leaders, and might even have been teaching the same fables; which, however, would have deprived us of the pleasure of confessing our errors and mistakes, and of thus publicly renouncing and bidding them adieu.

*March 3<sup>rd</sup>, 1847.”*

#### DECLARATION.

“Having presented the reader with our confession and abjuration of errors, the fitness of things requires that we should declare to him what we believe the Holy Scriptures teach in lieu thereof. We shall, therefore, now proceed to do this epitomially, and in as few words as possible.

“1. First, then, they reveal that **THE GOSPEL WAS PREACHED TO ABRAHAM.**

“This is proved by what follows: ‘The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all the nations be blessed.’—(Gal. iii. 8.) Referring to this incident, Jesus said to the Jews, ‘Your father, Abraham, rejoiced to see my day: and he saw it, and was glad.’—(John viii. 56.)

“Upon this we may remark, that all nations have never yet been blessed in Abraham; secondly, that when all nations shall be blessed in Abraham, Messiah’s day will have been revealed; and thirdly, that these events, not having been accomplished, their fulfilment is yet a matter of hope; hence Abraham rejoiced in the prospect of the future age, then far off, but now near, because it was, doubtless, then revealed to him that he should sit with his descendant, the Messiah, in the kingdom of God (Luke xiii. 28); for Abraham, when called, went out into a country where the kingdom is to be set up; which country ‘he should after receive for an inheritance;’ ‘he sojourned in (this) the land of promise, as in a strange or foreign country; for he looked for a city or state which hath foundation, whose builder and maker (or founder and constitutor) is God—(Heb. xi. 8-10.) These passages are a few of the beacon-lights which display the kind of truth preached to Abraham as the gospel. They shew that he looked for a state, or kingdom, divinely established and constituted under his descendant in the land promised to him and to his seed, when all nations should own his sovereignty. This he looked for as Messiah’s age; he saw it by the eye of that ‘faith,’ which is ‘the assured expectation

of things hoped for; the conviction of things unseen; and without which 'it is impossible to please God;' 'he saw it, and was glad.' This was the ancient gospel, preached to Abraham, which is still a matter of hope to all of Abraham's seed.

"*Query.* Of those who preach 'baptism for remission,' &c., as the ancient gospel, we would inquire, when the gospel was preached to Abraham by the Lord God, did He preach to him that Jesus was the Christ, His Son; that he died, was buried, and rose again for faith, and repentance, and baptism into the name of the Trinity, for the remission of sins, in obedience to that faith? In the nature of things, this could not have been preached, yet He preached to him the gospel; and you admit that there is but one gospel. How do you disentangle yourselves from this difficulty? Is it not manifest that we have been preaching something else than what the Lord God preached to Abraham, and which Paul says was the Gospel?"

"2. *The same gospel was preached to Abraham's descendants in Egypt and in the wilderness of Egypt.*

"This is proved by these testimonies. In the good news announced by Jacob to his sons, he said: 'The sceptre (the symbol of sovereign power) shall not depart from Judah, nor a lawgiver from between his feet, until he whose it is come: and unto him shall the gatherings of the nations be.'—(Gen. xlix. 10.) Joseph preached the same gospel to them fifty-four years after, saying, 'God will surely visit you, and bring you out of the land (of Egypt), unto the land He swore (or promised) to Abraham, to Isaac, and to Jacob: and ye shall carry up my bones.'—(Gen. l. 24, 25.) None, however, of Joseph's generation left Egypt; but, by faith, Joseph, when he died, made mention of the departing of Israel, and gave commandment concerning his bones.—(Heb. xi. 22.)

"The Angel of the Lord preached the gospel to Moses at the bush, saying, 'I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows: and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good and large land, unto a land flowing with milk and honey; unto the place or country of the Canaanites, and Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.'—(Exod. iii. 6-8.) In this discourse, Jesus says God preached to Moses the resurrection of Abraham, Isaac, and Jacob.—(Luke xx. 37.) What were they to rise from the dead for? To inherit this 'good and large land flowing with milk and honey,' promised to them in the gospel preached to them; and in which they, and all their posterity, as *yet*, have only dwelt as pilgrims and sojourners.

"By an assured expectation of the things delivered to him from his fathers, and a conviction of them then as yet unseen, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of (or, on account of the expectation of) the Anointed King (spoken of by Jacob when blessing Judah), greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward,' which Shiloh should bring.—(Heb. xi. 24.) Moses, then, believed the same gospel as did

Abraham, Isaac, Jacob, and Joseph, and, as we shall see, preached it likewise.

“‘Go,’ said Jehovah to him, ‘and gather the elders of Israel together, and say to them, the Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me saying, I have surely visited you, and seen that which is done to you in Egypt: and I have said (to Abraham: Gen. xv. 13-16) I will bring you up out of the affliction unto the land of the Canaanites, &c., unto a land flowing with milk and honey’—(Exod. iii. 16.) ‘And Aaron spake all the words which the Lord had spoken to Moses, and did the signs in the sight of the people. And the people believed, and bowed their heads and worshipped.’—(Exod. iv. 29-31.) And ‘by faith,’ yea, by this faith, which Paul defines in Heb. xi. 1, ‘they passed through the Red Sea as by dry land.’—(ver. 29.)

“In Exod. vi. 4, Jehovah saith, ‘I have established my covenant with Abraham, Isaac, and Jacob, to give *them* the land of Canaan, *the land of their pilgrimage, wherein they were strangers*. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and *I have remembered my covenant*.’ From which remembrance we are to understand that the Exodus of Egypt under Moses, the passage of the Jordan under Joshua, the occupation of the land of promise temporarily by the Twelve Tribes, somewhat more permanently by Judah, and the events of the times of the Gentiles, which are all converging to a grand and awful crisis in the Holy Land, with all their correlates and details, constitute the economy of means instituted by the Almighty, through which He predetermined that the gospel preached to Abraham should be manifested in its glorious consummation: this economy, how vast! It begins with the departing from Egypt, and is accomplished in the setting-up of the kingdom of God, when the son of Abraham shall come in power and great glory!

“‘Wherefore,’ O Moses, ‘say unto the children of Israel, I am the Lord. and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgment: and I will take you to me for a people, and I will be to you a God, &c.: and I will bring you into the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and *I will give it to you* (also) *for a heritage*; I am the Lord (ver. 6, 8). This was the same gospel that the Lord God preached to their fathers. They should have that good land for an everlasting heritage when the promise should be fulfilled to the worthies enumerated by Paul in Heb. xi.

“The Lord brought them into the wilderness to prove them; but ‘they always erred in heart.’ They were a stiff-necked and perverse generation. They despised the gospel preached to them, and wished themselves again in Egypt. They murmured against the Lord, whose wonders they had witnessed in the land of Ham. They were a people in whom was no faith, so that ‘the Lord sware in His wrath they shall not enter into my rest.’

“Now, the apostle saith of this generation under Moses, and of those Jews who lived in his own day, ‘Unto us was the gospel preached, *as well as unto them*; but the word of hearing did not profit them, not being mixed with faith in them that heard it.—(Heb. iv. 2.) From which it is clear, *first*, that the gospel was preached to the Israelites whose carcasses fell in the wilderness; and, *second*, that **IT WAS THE SAME GOSPEL THAT WAS PREACHED TO AND BY THE APOSTLES TO THEIR CONTEMPORARIES.**

" 3. The same gospel was preached to the generation that invaded Canaan under Joshua.

" The Lord said to Joshua the son of Nun, 'Be strong, and of good courage,' for thou shalt bring the children of Israel into the land which I swear unto them : and I will be with thee.'—(Deut. xxxi. 23.) At that time Moses was permitted to view the land promised to *him* and his fathers, but not to enter it. He was to wait until it was made 'a heavenly country' under the sovereignty of Shiloh, to whom he was afterwards introduced on the Mount of Transfiguration.

" 'Within three days,' said Joshua, 'ye shall pass over this Jordan to go in to possess this land, which the Lord your God giveth you to possess it.'—(Josh. i. 11.) 'And the Lord gave unto Israel all the land which He swore to *give unto their fathers* ; and they possessed it and dwelt therein. And the Lord gave them *rest* round about, according to all that He *swore* unto their fathers. (ch. xxi. 43.) But this was not the rest promised to Abraham, Isaac, Jacob, Joseph, Moses, Rahab, Samuel, David, and the prophets ; they all hoped for the rest to be manifested in the country lying between the Euphrates, Mediterranean, Nile, and the Gulf of Persia, according to the promise: this was the gospel preached to them, whether actual residents in the land or out of it. These all having obtained a good report through faith, *received not the promise*. God having provided some better thing (than Canaan as it was in their day) for us, that they without us should not be made perfect.'—(Heb. xi. 39, 40.)

" The rest in Canaan under the Mosaic law to which Joshua introduced the nation, was not the final rest which constitutes the burden of the gospel. Several hundred years after Joshua, the Holy Spirit said by David to his and all subsequent generations, 'If ye harden your hearts, ye shall not enter into my rest ;' thus speaking of another rest in the land of promise differently constituted from that of Joshua. Let the reader study well Heb. iii. and iv., without referring to word-corrupting commentators. Paul says Joshua did not give them rest, therefore there remains a Sabbatism to Joshua, Caleb, &c. Where is this rest ? In the Holy Land, when it shall be constituted an heavenly country or paradise. And remember that it is declared that **NO ONE SHALL ENTER INTO THE REST WHO DOES NOT BELIEVE THE TRUTH CONCERNING IT.**

" 4. This same gospel of the rest which was preached to Abraham is amplified throughout all the prophets.

" Speaking of this, Paul says, he was 'separated unto the gospel of God, which he had promised afore by His prophets in the Holy Scriptures.'—(Rom i. 1.) Indeed, under this head, we may state summarily that all that is said about the latter-day glory of the Israelites, about the magnificence and everlasting sovereignty of David's son, of his throne, and of his kingdom ; of the future destiny of the Holy Land, of Jerusalem and Zion ; of the benign and peaceful reign of Messiah on his father David's throne ; of his dominion over all nations ; of the glory, honour, immortality, and royal and priestly dignity of his saints, &c., :—all these, and much more, make up 'the gospel of God concerning His Son.'

" This same gospel was preached by John the Baptist, by Jesus, and by his apostles, before the day of Pentecost.

" 5. John preached, saying, 'Repent, for the royal dignity of the heavens hath come !' 'Now, after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying the time is fulfilled (see Daniel) and the kingdom of God (or His royal dignity, or majesty) is come: repent ye,

and believe the gospel.—(Mark i. 14.) ‘I am sent,’ said he, ‘to preach the kingdom of God.’—(Luke iv. 43.) ‘And he sent his twelve disciples to preach the kingdom of God. and to heal the sick. And they departed and went through the towns, preaching the gospel, and healing everywhere.—(Luke ix. 1, 2, 6.)

“From these texts it is plain that to preach the gospel was to preach about the kingdom of God; and, *vice versa*, that to preach the kingdom of God was to preach the gospel. Did John, Jesus, and the Twelve preach for the gospel baptism into the Trinity for remission to those who believed Jesus was the Son of God? No; they preached the gospel Abraham rejoiced in; the good things of which wrought in the hearts and minds of those who believed dispositions and modes of thinking after the Abrahamic type; this was *repentance* because of the kingdom of God.

“6. The same gospel was preached by the Twelve, and by Paul, after the day of Pentecost.

“It would be easy to shew that it was preached on every occasion recorded in the Acts. We are not now arguing, but declaring in as condensed a form as the subject will admit. We cannot now, therefore, go into minutiae. Turn to Acts viii. 12. Philip’s discourse consisted of two general divisions; *first*, ‘the things concerning THE KINGDOM OF GOD;’ and, *second*, concerning ‘*the NAME of Jesus Christ*;’ now mark, the first was the gospel; the second, *the mystery of the gospel*. See also Acts xix 8; xx. 25; xxviii. 31.

“7. The grand principle brought to light by the preaching of the gospel from Abraham to the apostolic era, was: LIFE AND INCORRUPTIBILITY THROUGH THE KINGDOM OF GOD.

“The nature of the kingdom will manifest this. Read Daniel ii. 44; vii. 13, 14, 18, 27. Here it will be seen, that the kingdom is to be *indestructible*; secondly, that *it is not to be left to other people*, or to pass from hand to hand; thirdly, it is to *stand for ever*, that is, to be superseded by no other; fourthly, the saints are to take this kingdom and possess it for ever; fifthly, they will possess it with the Son of man, to whom, sixthly, all nations will be politically and ecclesiastically obedient.

“Flesh and blood, therefore, cannot inherit this kingdom; for flesh and blood is destructible, or corruptible. If, when God sets up this kingdom, the administration of its affairs were committed to mortals, they could only retain it as they now do the kingdoms of the world; but it is not to be left to successors; hence those who are promoted to its glory, honour, peace, and power, must be immortal; so that when once appointed to office, being endowed with an incorruptible life, they can administer its affairs until it is delivered up to the ‘Father by the Son, at the expiration of 1000 years.’ This glory, honour, incorruptibility, life, might, majesty, peace, blessedness, and dominion, are attributes of this kingdom alone; to preach these things is to preach the gospel through which incorruptibility and life are brought to light by Jesus Christ, the future sovereign of the world.

“Such is the gospel we now believe with our whole heart. Like Abraham, through the testimony concerning it, we ‘rejoice to see Messiah’s day, and do see it, and are glad.’ It is our hope; the hope of our calling through Jesus; ‘the anchor of our soul, both sure and stedfast, within the vail.’ It is by this hope we are saved.

“Does the reader believe this gospel; does he earnestly desire to partake in such a glorious inheritance as this? Dismiss, then, ‘the vain and deceitful philosophy’ of the pietists; dream no more of phantom ‘kingdoms beyond the skies;’ but be content to receive the word as a little child, and yield a willing conformity to the conditions of the

#### MYSTERY OF THE GOSPEL OF THE KINGDOM.

“These are to the Jews a stumbling-block, and to the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ crucified, the power of God, and the wisdom of God.—(1 Cor. i. 23.)

“1. The first condition is, that you believe that Jesus of Nazareth is the anointed King (Christ) and Son of the living God.

“2. That, according to the predetermination of God, he was crucified for believers’ sins, was buried, and rose again from the dead, according to the prophets and apostles.

“3. That you be the subject of the same disposition and mode of thinking as were Abraham, &c.

“4. That ye be immersed in the name of the Father, and of the Son, and of the Holy Spirit, that you may become the recipient of repentance and remission of sins, or of an imputation of righteousness, through the name of Jesus Christ.

“We cannot enter into detail. The Scriptures must be searched in relation to these conditions. We can only kindle up the beacon fires. The word is profitable for all things. An ENLIGHTENED believer being thus obedient to the faith, is baptised for the resurrection, for the kingdom of God, and for all else the Gospel promises. He thus becomes an heir of God, and co-heir with Jesus of the world. He will ‘inherit all things,’ provided:

“5. That he walk worthy of his high destiny, ‘denying himself of ungodliness and worldly lusts, and living soberly, righteously, and godly, in the present age; looking for that blessed hope, and the glorious appearing of the great God, our Lord and Saviour Jesus Christ.’ If he do these things, he will never fall.”

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## CHAPTER XXV.

The Dr. proposes to Alexander Campbell a full written discussion of the immortality of the soul—Mr. Campbell’s contemptuous reply—The Dr.’s rejoinder—A military allegory illustrative of the career of the Dr. and Mr. Campbell, by one who had watched both.

THE illustration of the most interesting crisis in the history of the truth, to which the foregoing document stands related, would be incomplete without the article in which Dr. Thomas proposed to Alexander Campbell a full written discussion of the immortality of the soul, in the pages of the *Harbinger*, Mr. Campbell’s periodical. Mr. Campbell’s reply, and Dr. Thomas’s rejoinder.

PROPOSED WRITTEN DISCUSSION ON THE IMMORTALITY  
OF THE SOUL.

“There is no subject of more, or even of equal importance to mankind than that contained in the inquiry, ‘*If a man die shall he live?*’ We need not argue here to prove that it is paramount to all other questions; its superlative importance is self-evident and admitted by all.

“In this question the patriarch in effect inquires, ‘If a man die, *what is his state after death?*’ or, as he asks in another place, ‘When a man gives up the ghost *where is he?*’ In Job. xiv. 12, the question is solved in these words: ‘He lieth down and riseth not: till the heavens be no more they shall not awake, nor be raised out of their sleep.’ By this, this enlightened prophet instructs us plainly that when man dies he does not live till ‘the heavens,’ or ‘times of the Gentiles,’ pass away, or ‘are fulfilled;’ and that in the interval between his death and resurrection, he sleeps in the dust of death. He teaches us that man does not live till he rises from the dead; that he comes forth into the present state ‘like a flower; that he fleeth through this life as a shadow and *continueth not.*’ In other words, he hath continued long enough to leave behind him a character which remains written in the book of remembrance before God, and then passes away into nonentity until a ‘*set time,*’ when he will be raised identical with the character which he left behind. Character is alone perpetual; as a shadow and a fading flower its animal proprietor vanishes away, and ‘is no more’ till the spring time of immortality arrive.

“Such was the doctrine taught and believed in the days of the patriarchs. Upon what principles in detail this resurrection from nonentity, or nothingness, to an antecedent identity was to be developed, they knew not; but that they might attain to a resurrection to consciousness and all its correlates, has been the one hope of the sons of light in all ages and generations since the world began.

☞ “In ‘the Word of the Truth of the Gospel’ the realization of this hope has been made consequent upon retaining the knowledge of the true doctrine thereof in memory, and on not holding traditions, the reasonings and conclusions of which nullify, and therefore subvert it. Let the reader mark well what we have to say; let him think deeply upon the words of this paragraph, for they are words of fearful and weighty import. ☞

“Now it is notorious that this doctrine is not the teaching of our day. On the contrary, a doctrine is taught, which is not only different, but subversive of the hope of Israel, which is the only hope that God acknowledges, and by which alone a man can be saved. Job’s words are in effect denied. ‘Man’s body fleeth,’ say they, ‘as a shadow; but he continueth.’ The patriarch saith, ‘*he continueth not.*’ Job saith that when men die ‘they go to nothing.’ Others say ‘this is devilish doctrine, for there is something left that is immortal and cannot die. Job saith, ‘my life is wind.’ They say, ‘no; it is the essence of the Deity, or God in every man.’ Job saith ‘that man in his nothingness is in a state analogous to sleep, and commingled with the dust. They say, that this is ‘soul sleeping,’ which they call ‘damnable heresy,’ and pronounce that he is awake, and in consciousness dwelling with God or the Devil! Thus they make the word of God of ‘none effect by their traditions;’ for if these things are believed and maintained, to such persons at least, the resurrection and the judgment of the day of Christ are a mere nullity, an inconvenient and troublesome conceit.

"These traditions constitute a part of the theology of all sectarian teachers, from His Infallibility the Pope, down to the most recent edition of infallibility in the Protestant world. They teach one and all that the descendants of the first Adam, the great progenitor of sinners, have all in their animal bodies, and as a part of their fleshly natures, immortal souls! That, being immortal, when man dies his existence continues in heaven or hell, and consequently that the eternal life and eternal death of the holy word are but eternal happiness and misery.

"Now we can prove that these dogmas are not only untrue, but pernicious and damnatory to him that believes them, as they are false and absurd. Being convinced that this is the case, we desire an opportunity of demonstrating it to mankind; but through what channel shall this demonstration flow into the minds of men? There is no particular medium through which all men may see, for there is no paper or periodical that all men will read. Our demonstration, therefore, must be to a part, that through this part we may operate upon all who take an interest in the answer to the question, 'What is the truth?'

"Well, we have a periodical, it is true; but then only a very small part of the public, comparatively, will or care to read it. As time and labour are precious, we would economise both as much as possible. We would, therefore, seek a vehicle more extensively diffusive than our own. But the great difficulty is not the finding of such equipage for the way, but the lighting upon such a *conductor* as would not be afraid: that, in admitting us as 'an inside' with our baggage, we should cause his *Diligence* to break down, and henceforth to be condemned as mere lumber by the way. But as there are periodicals which profess to be devoted to the apostolic precept, 'prove all things, and hold fast that which is good,' we should judge that such at least would not demur to take us up as a traveller by the way. On the other hand, can it be possible that a paper professing to revere this admirable precept, can be found upon this planet that would refuse to allow the question of immortality to be fairly and fully discussed in its pages? We would hope that there is no such paper under the sun which would act thus, on any conceivable pretence whatever. But we shall see.

"But what '*theologian*' under these heavens can be found, who has confidence enough in his own dogmas, who will come forward, panoplied in his Greek, Latin, and Hebrew, and defend 'the immortality of the soul' in *all its relations* against the editor of the *Herald of the Future Age*? There is one champion in theology of whom we have some knowledge, whose spirit hath for years by-gone proved itself to be most chivalric and combative. He is a knight whose renown for 'tilt and tourney' has echoed through the world, against whose lance the Anakim have been broken as the reed. We knew such an one, who has bestrode his Bucephalus in the glory of his power, and become almost like another Alexander, in weeping because for him there remained no more champions to subdue! But *hinc illæ lachrymæ*. Avaunt these tears! 'Be followers of me,' says the apostle, 'and so walk that ye have us for an example.' Paul was a courageous and untiring combatant for the faith; a soldier of Christ, whose soldiership is worthy of admiration and imitation, till the Lord of Hosts appear at the head of his celestial squadron. It was not till the end of his service that he said, 'I have finished my course; henceforth there is laid up for me a crown of righteousness.' There was no



resting upon his sword with him, and sighing for weariness, or for more Anakim to slay. 'Be thou faithful unto death!' is the condition of 'the crown of life.' The 'fight of faith' is not crowned with victory to the soldier that faints or runs away.

"Will that warlike theologian *on any pretence* seek to wage a combat for the truth? He is among the Philistines, whose 'Dagon' is the 'Immortality of the Soul,' and while he fraternizes with them, we cannot but regard him as a champion of their idol. If this fondly cherished dogma be the truth of God, if it be the doctrine of His holy word, it can easily be demonstrated. We deny it, and challenge the whole world to the proof; and we denounce it as a pernicious falsehood, and dare this champion of it to make it appear from the Scriptures that it is the truth.

"But, why do we challenge him to the combat before any other? Because he is regarded as 'a Master in Israel,' and of great authority by 'this Reformation,' with which we are identified,\* and to perfect which in doctrine and morality, we are *primarily* solicitous. Will the conductors of the *Millennial Harbinger* open their pages to a discussion of the subject of immortality, the parties to which shall be the senior editor on the one side, and the editor of the *Herald of the Future Age* on the other? We want a full and fair investigation of the matter, in type, that the public may see where the truth lies; if with the Platonists, then let it be proclaimed as proved that we are in error, and that 'life and incorruptibility were brought to light by Plato;' but, if the truth be with us, then let all embrace it, though persecution and reproach follow; or if it be with neither, then may we all still search for it as a hid treasure.

"We do not forget that the senior editor of the *Millennial Harbinger* has said that he wants nothing to do with us in any way. This may be his desire truly; but neither the times, the circumstances, nor the relation he professes to hold to the truth will permit him to evade a discussion with us upon this matter. We are obliged 'to do with' many things and persons in this life which are by no means agreeable. Let Paul be his example in this particular, who 'wrestled against the rulers of the darkness of this (his) world (or age), against wicked spirits in the heavens;' or the archangel Michael, who disputed with the devil. Now, we argue, if Paul and Michael acted thus with devils, and the disputation of the latter was about a dead body, the senior editor may not fail of Scripture precedents to dispute with us about the hope of Israel, through which 'life and incorruptibility' are manifested in the world.

"Nor let him excuse himself on the plea of our inferiority. This will not avail him; for, if in 1838 he demurred not then, on account of inferiority,

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\* "We say advisedly, that we are identified with 'this Reformation;' not that we regard ourselves belonging to it in a sectarian sense. All that has been proved to be good in relation to it we believe, teach, and earnestly maintain; the principles of reformation we advocate even to a preparation for the Lord at his coming. We are, however, opposed to these things of 'this reformation,' which consist in the building up by reformers what they formerly destroyed. We wish, and we are ready to co-operate with reformers in going on to perfection in knowledge and morality; but in so doing we feel bound to protest against their practice, if, in our judgment, they are contrary to the truth. We trust we shall never be found the apologist for iniquity, transgression, and sin, because the abominations happen to be current among those with whom we associate.

he can have no just cause to do so now. If he is strong and we are weak, let him show his strength by proving his propositions. Our strength is in the truth; if this be against us, we shall be exhibited as weak indeed. We were then 'a very young man,' and 'a stripling;' yet he or his friends, we forget which, proposed a debate. It was then sought for by our opponents, now *we* seek it, not to steal a march upon them unawares, but that the truth may be made manifest.

"We invite to a discussion in the *Harbinger*, upon fair and equal grounds. We ask nothing we are not willing to grant. We would not put all the burden of proof on him, but divide it into two sets of propositions; the one expressing the dogmas on the side of which we find him, and the other the things we affirm in opposition thereto. With these views we submit the following particulars.

#### FIRST SET OF PROPOSITIONS.

"1.—There is a principle or essence in all animal men which is inherently and necessarily immortal.

"2.—When animal men die, their inherent and hereditary immortal essence, commonly styled 'the immortal soul,' lives in heaven, hell, or an intermediate place other than the grave. Hence, 'eternal life' is simply 'eternal happiness,' and 'death' *misery* without end.

"3.—The heaven promised to the saints in the Scripture, is 'beyond the skies,' is the place of 'immortal souls,' and is entered when the body dies.

"4.—The hell spoken of in the Scriptures is the place of the unrighteous 'immortal souls,' burning with fire and brimstone, into which 'immortal souls' are placed at the instant of death.

"These four propositions embody the hopes and fears of orthodox professors. As the senior editor is now reputed orthodox to a considerable extent, he can affirm these, perhaps, and we will meet him with a denial, saving only a slight modification of the fourth. But, from our recollection of his sentiments as expressed in his debate with us in 1838, we have a misgiving that he will not affirm the third and fourth of these. We would, therefore, present him the two following as alternatives, which, if he pleases, he may affirm instead: we also denying.

#### SUBSTITUTIONAL PROPOSITIONS.

"5.—The heaven promised to the saints in the Scriptures is 'beyond the skies.' It consists of two departments, the one proximate and the other remote. The proximate heaven is a place and a state intermediate between the death of the body and its resurrection, and is tenanted by 'disembodied immortal souls;' these enter into it at the instant of death, and there remain till the end of time. At this crisis, 'disembodied immortal souls,' or 'departed spirits,' leave the proximate, or intermediate heaven, and are united with their bodies in the graves from which they issue forth to judgment, after which they enter the ultimate heaven as disembodied immortal souls.

"6.—The hell spoken of in the Scriptures is the place where the unjustified dwell coeval with the years of God, burning in fire and brimstone. It consists of two departments, proximate and remote. These are states of being in one place or two; the proximate being for wicked departed

immortal disembodied souls or spirits, and the ultimate or remote, for the same spirits when embodied; which embodiment is a reunion of the spirits with their bodies at the end of time, when they come forth from their graves to judgment, after which they enter upon the fulness of their torment.

"These six propositions, we believe, cover the whole ground of our opponents, and if they contain the truth, it can easily be shewn without many words. But until we can meet with something like truth, we cannot justly be condemned for not assenting to them. In the meanwhile, we offer to demonstrate, subject to the denial and critique of the senior editor of the *Harbinger*, this

#### SECOND SET OF PROPOSITIONS.

"1.—From the Creation until the proclamation of the gospel of the kingdom of God by the apostles, all men were ignorant of the true doctrine concerning immortality.

"2.—Immortality is not an essence or abstract substance, but a quality or property of body.

"3.—Immortality is a part of 'the recompense of reward,' and, therefore, promised only to the righteous.

"4.—The 'great recompense of reward,' or 'hope of the gospel,' glory, honour, incorruptibility, life, corporeal might, political majesty, and dominion and power over the existing nations, in association with Jesus Christ, reigning in person on the throne of his father David, to be re-established, exercising supreme ecclesiastical political jurisdiction over the restored twelve tribes of Israel and the Gentiles for 1000 years, at the end of which this everlasting kingdom and empire will be discontinued.

"5.—Heaven is a place and a state of being. Its locality is the planet earth, as reformed and renewed when the future age, or 'Dispensation of the fulness of times' shall have passed away. Its population will then be, to a single individual, all sinless, glorious, and immortal as the angels of God. This, and this only, is the heaven to which God invites mankind, on the terms of the gospel of the kingdom of David's Son.

"6.—Before the saints can enter heaven, they must reign with Christ on earth 1000 years, or 'a season and a time.' This reign is 'the state' *intermediate* between this and the eternal world.

"7.—'Hell,' as importing the punishment of men, is periodical and confined to time. It is on the earth's surface, and makes no part of the arrangements of the eternal world. The day of judgment is the day of Christ.

"8.—For men to inherit 'the things of the kingdom of God,' who live prior to the resurrection of the first fruits, it is necessary that they become citizens of the commonwealth of Israel, or they are without part or lot in the matter.

"9.—All who hold traditions subversive of the one hope of Israel, as preached by the holy apostles, will be rejected from the kingdom of God.

"10.—The things preached by 'this Reformation,' as the reward of righteousness, are contrary to and subversive of the hope of the gospel, which Paul announced to all men by revelation of God.

"The following we propose as the rules by which the discussion shall be regulated.

## RULES.

"1.—Nothing to be admitted as proof of these two sets of propositions but the Scriptures of the Old and New Testaments.

"2.—The Scriptures may be reasoned upon for and against the propositions.

"3.—All other matter, though admissible at the expense of the time and space of the party introducing it, shall be considered as irrelevant 'and proof only of deficiency in Scripture testimony.' The opposite party may notice it at his own option. Not to do so shall not be construed unfavourably to the propositions in hand.

"4.—He that first indulges in personalities shall be regarded as averring in so many words the weakness of his position, that it cannot be sustained by reason and Scripture.

"5.—No reference shall be made to, nor quotations from anything which either party may have said, or written, upon the matter in dispute, previous to this discussion.

"6.—The discussion to be conducted in the pages of the *Harbinger* and *Herald of the Future Age*.

"7.—Equal space to be afforded to each, and nothing to be construed in the arrangements in favour of the one which is not equally admissible for the other.

"All which is submitted in the spirit of truth, candour, and oblivion of the past, for the sake of the 'one hope' of 'the majesty of God.'"

To this the following appeared in the *Millennial Harbinger*, as

## MR. CAMPBELL'S REPLY :

"'JOHN THOMAS, not D.D., but M.D.,' has recently published a very pompous challenge to the editor of the *Millennial Harbinger* to admit him into his pages as large as life, to discuss with him, once more, his stale, moth-eaten, twice dead speculations upon no-soulism and materialism. His *Herald of the Future Age*, in the agonies of death, threw out this challenge in the last number of his volume, in the forlorn hope of holding on his far scattered and scattering subscribers, and raising to life his desponding, drooping, dying friends, already sickened unto death with the soul-withering speculation about souls manufactured out of blood, and spirits out of breath, by the *vis conservatrix naturæ*. Having had a full proof, both in theory and practice, of all the saving graces of materialism, a number of the initiated, we have learned, are disposed not to pay seven times for 'the same improbable speculations, and are disposed to lay the *Herald of the Future Age* on the shelf, to see whether it may resemble Samson's slain lion, killed by the jaw-bone, or some other weapon, of an ass—out of which came honey and oil for the consolation of the sick and dying.

“To lay aside the figurative and to speak the literal truth, our readers have in former times been sated with the lucubrations of this moon-stricken speculator. They have heard him to satiety. He still has the assurance to allude to his Amelia interview with me—at at which his friends, seasonably, though without any good effect, interposed in hopes of saving him from ruin, and snatched him from the discussion. Since that time we honoured his theory with an extra on *Life and Death*, to which he has never, so far as known to me, presumed to respond, nor any one for his sake. With this essay not only unanswered, but in his own practice deemed unanswerable, how ridiculous to all men of common sense must appear his late egotistic puff of himself in the form of a challenge, when retiring at the back door from a stage, with his lease expired in the judgment of three and twenty Richmond friends!!! For these faltering and unflinching adherents, the fruit of seven years toil, he has laboured only to prove that, like Priestley and Hume, though of incomparably less dimensions, he can create doubts from which ‘he cannot deliver his own soul,’ nor say to himself or them, ‘Is there not a delusion in my right hand?’ He has long enough fed them upon ashes. I am told he is about to migrate to New York in quest of new adventures.”

A. C.

To this Dr. Thomas published a rejoinder, accompanied by the following:—

#### LETTER TO MR. CAMPBELL.

“March 24, 1847.

“MR. ALEXANDER CAMPBELL.

“Dear Sir,—By accident, as it were, I learned that you had again broken through your oft-repeated, and as oft-infringed determination, not to notice me any more. I was glad to hear that you had been moved to speak, supposing that after three months’ reflection you had concluded, as ‘one of nature’s noblemen,’ as you have been styled, to act nobly; and, in the spirit of courtesy and truth, to lift the gauntlet which I had thrown down to you in the first number of the present volume of the *Herald of the Future Age*. I say by accident, for although I never fail to forward you the *Herald* periodically, you have not yet reciprocated the compliment; so that, if anything happens to come out against me, I am very apt to hear it from everybody else before I see it in print. Your last was received at the *Times and Compiler* office, whence, through a third person, I was informed that you had come out upon me ‘as no politician would have dared to assail another.’ I was sorry to find that this was the style of your notice, seeing that if the proposed discussion were acceded to, it would be undertaken in a very bad spirit by yourself. Now, permit me to remark that, while it gives me an advantage over you, it was very bad policy for you to manifest such a spirit in view of the fourth rule of the proposed discussion, which saith, ‘he that first indulges

in personalities shall be regarded as averring in so many words the weakness of his position, that it cannot be sustained by reason and Scripture.' Now, I hold that it matters little whether a disputant get angry, or abusive, or indulge in false, and therefore slanderous accusations, before, in the course of, or after a discussion; it equally proves against him—it proves one of three things: either, first, that he fears he will be beaten; or, that he is being beaten; or, that he has been beaten. If I had felt desperate, I would have been prudent enough not to have shown it. I think, therefore, that in publishing the manifestation before us you have acted unwisely, and without due regard to your favourite doctrine of *expediency*.

"It is to be regretted, for your sake, that you should have permitted the flesh to dictate such an article as that before us. Sceptic-maker, like Priestley and Hume, though of incomparably less dimensions, as you deem me, do you think you have replied to my proposals as a Christian, *supposing* you to be one, ought to have answered even such a character? Doth not the apostle say 'Be ready to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and respect?' You say that you have within you an immortal soul, and that you hope it will go to Paradise or to Abraham's bosom, or to Christ, when your body dies; I repeat *you say* this; for this is the side you are understood to advocate. Now, I ask you respectfully for a reason of this hope, for I can discover no such hope taught in the Word. You are to give it 'with meekness and respect.' Have you obeyed this injunction? I endeavoured to ask you in this spirit; for at the conclusion, I say, 'all which is submitted in the spirit of truth, candour, and oblivion of the past, for the sake of the one hope of the Israel of God.' Could you not have answered me in the same spirit? Would it have cost you any more, save a little crucifixion of the flesh?

"But, bating the spirit, you say in effect that you have given me a reason as the apostle enjoined; and that it was so convincing, or confounding, that I could not, because I did not respond. It is true I did not *formally* respond to your extra on life and death, and I think I gave you a reason in one of the *Heralds* why I did not. I will state it here. Before the extra came to hand I had prepared a manuscript upon the same subject, a portion of which was published in the *Herald* in the number after it arrived. When it had all appeared, I republished it in a pamphlet of 43 pages 8vo., under the title of the 'Things of the Spirit of God.' This was, therefore, published sometime after your extra, and has been in part republished in the *Bible Examiner* by Mr. George Storrs, of Philadelphia—an honest man and independent thinker, and one who appears to love truth for its own, and not for party's sake. Seeing, therefore, that this pamphlet, a copy of which I sent you, demolishes all your strong points, I did not think it necessary to go into a *formal* refutation of yours; but, if you will consent to the discussion in the *Harbinger*, you shall have no reason to complain that your most invulnerable fortresses have not been attacked, and, by the help of the truth, rased to their foundations.

"And here, I would remind you, that I have in the *Herald*, fully identified you, and all on your side the controversy, with 'Philetus, Hymeneus,' and that ancient 'Alexander, whom Paul delivered to Satan, that they might learn not to blaspheme.' You are advocating precisely the same principles; and be assured that if you are not converted to the truth, Satan will have you as

certainly as he laid hold of them. My desire is to save you and this reformation from Hymeneanism ; for it is, little as you suspect it to be so in your own case, 'a *damnable* heresy' in the strictest import of the words.

"You say the proposed discussion is 'a very pompous challenge.' The pompousness of it depends a good deal upon the style of the reading. If you read it pompously, it would, doubtless, appear 'very pompous;' but, as I did not feel at all pompous when I penned it, all the pomposity must be on your side of the hedge.

"You are labouring under a mistake when you say that I want to discuss 'no-soulism and materialism' with you. I do not advocate *no-soulism* ; I believe that a living man is a living soul. It is you, my dear sir, who advocate no-soulism ; for, you contend that there is in man such a thing as Plato, Hymeneus and Co., termed an '*immortal soul*, which the profoundest philosophers on your part admit cannot be proved *by reason* to exist. 'As the *abstract existence of a thinking principle* before birth, so *abstract feeling, thought, or consciousness*, after death, cannot be proved by human reason.' This is their language ; it would be useless, therefore, for you to attempt, and waste of time for me to follow you through a labyrinth of sophistry to prove, the existence of such a soul as you believe in. An immortal soul in mortal man is incapable of demonstration by reason. You believe, then, in a soul, which, as far as abstract reason is concerned, does not exist: this is equivalent to believing in no soul. But, if your 'immortal soul' be a reality, then its existence can be demonstrated by the Word. Now, I invite you to prove it by the Prophets and Apostles. I say you never have, and cannot prove that any such thing exists. Believing, therefore, in a soul, the existence of which can neither be proved by reason nor Scripture, you believe in truth in no soul at all, and, therefore, are yourself the advocate of 'no-soulism,' *quad erat demonstrandum*.

"As to 'materialism,' in our debate at Paineville, you admitted the *materiality of spirit*, therefore, you are as much a materialist as you declare me to be. You have too much good sense to allow anyone to extort from you the avowal that you are an *immaterialist*; and, if not an immaterialist you must be a materialist, for there is no middle ground between them. That which is material is something, that which is immaterial is nothing. An immaterial immortal soul is something curious any how, if nothing can be something. You recollect, perhaps, my remark on your admission that you did not believe in immaterial spirit. 'My friends,' said I, 'while Mr. Campbell is opposing me, you must not jump to the conclusion that he is, therefore, advocating your philosophy. He would wish, as it would seem, to make this impression on your minds ; but, the fact is, he is maintaining his own peculiar notions to the utter subversion of the foundation of your theory. Your philosophy teaches that the spirit, or soul, is immaterial ; and because it is immaterial, *therefore* immortal. But, Mr. C. says that spirit is material, and that he cannot conceive of immateriality ; therefore, on your hypothesis of immateriality being necessary to immortality, he has proved this thing you call the soul to be mortal.'

"I am surprised you should say that the *Herald* is in the agonies of death. I can readily believe that you wish it were, not only in *articulo mortis*, but actually defunct. Look at the present volume and compare it

with the former, and you will discover that the symptoms of recovery, if at all diseased, are quite flattering. It is now printed in a new fount of bourgeois, and contains twenty-four instead of sixteen pages as before. I think, with its new and flowery border and handsome-coloured jacket, and better paper than the *Harbinger*, that it will pass muster with all 'our periodicals,' if not excel them and the *Harbinger* to boot. But, on this point, I will say no more, lest I be thought to boast of things beyond my measure.

"As I have said, you err exceedingly in supposing that the object of the proposed discussion is 'no-soulism and materialism'—it is not these, but the hope of the gospel. The propositions on your part are the 'stale, moth-eaten, twice dead speculations,' handed down to you from your brethren Hymeneus and Alexander; and which have so eaten as a cancer, as completely to eradicate from your faith, or religious system, the 'one hope of the calling.' These are not mine as you mistakingly affirm—they are yours; I reject them, and am prepared to prove, before your readers, that the man who holds them has a vain and shipwrecked faith. No, my dear sir, the discussion I propose is for the vindication and elaboration of the one hope, which has been rendered null and void by the traditions you hold in common with all the world. I want to enlighten you and this reformation in the doctrine of Christ, which teaches that *life and incorruptibility are attributes of the kingdom which the Ancient of Days shall set up*, in contradistinction to the 'profane vain babblings and oppositions of science falsely so called'—that 'philosophy and vain deceit, handed down to us from 'the fathers' of the apostasy.

"In the conclusion of the first paragraph of the article before us, you are so highly 'figurative' that really I cannot exactly discover the point you are aiming to illustrate. Is the *Herald of the Future Age* comparable to the young lion before it was slain—for, if in death's agonies, it is not yet dead, therefore, it is not like the lion slain. Are you the Samson to slay it with the jaw-bone of an ass? And when you have put it to death by this weapon, do you mean that when dead, the *Herald* will still give out sweetness, to solace the sick and dying? In one thing, however, you mistake. Samson did not kill the lion 'with the jaw bone or some other weapon of an ass: he rent him as he would have rent a kid, and he had nothing in his hand. You read the word too loosely: be more particular in future.

"It has seemed good to you to announce to the world that my friends are 'desponding, drooping, dying.' If this be indeed so, it is bad news, and I am very sorry to hear it. I have been doing the best I could, since my return to this State, to inspirit both my friends and yours by the glowing truths of the Word of God, to be manifested to human kin at the revelation of Jesus Christ. I fear, however, that there is some ground for your remark, that they are 'drooping.' I lament it sorely. I expound to them the word, but I cannot give them faith. But, seeing that my enemies are watching for their fall, that the truth may be gainsayed by their delinquency, I do hope that they will 'awake to righteousness,' and 'labour to enter into God's rest,' when the kingdom shall be restored again to Israel. While I grieve for them with as much intensity, at least, as you seem to rejoice over their 'dying' state, I cannot refrain from saying that, sickly as they may appear, upon the principle that 'a living dog is better than a dead lion,' I rejoice to know that



they have this advantage over your friends in Eastern Virginia, namely, that, if they be 'desponding, drooping, dying,' your adherents are dead and plucked up by the roots. It is said that 'while there is life there is hope;' but 'the dead know not anything.' It is a bad state of things, both for your friends and mine; but, while I admit there is ground for your reproach, I would observe, in extenuation, that you should make some allowance for them, when you consider how long a time they were the recipients of your traditions and those of other sectarian leaders before they had anything to do with me. Turn your attention to your own churches, into which my name has only entered through the *Harbingers*, and consequently repeated with a chill of pious horror. Look at them where my views have never entered, and behold their spiritual death! What mean those lamentations over churches of which we read in 'News from the churches?' Look at home, my dear sir, and you will find evil matters enough among your own friends, without wantonly assailing mine!

"It will have been a pretty good stroke of policy, I admit, if you can persuade your readers that I am a 'moon-stricken speculator.' On this hypothesis, they will entirely approve of your refusal to discuss with me. If I thought you were 'moon-stricken,' I should decidedly avoid any encounter with you. If you really believe that this calamity hath befallen me, commiserate my misfortune, but do not, I beseech your 'benevolence,' revile me on this account! But, if you believe that I am not a lunatic, why callest thou me 'moon-stricken?' Did the Jews believe that Jesus was indeed insane, when they said he was mad? Or did Festus, when he cried out 'Paul, thou art beside thyself?' I reply to thee almost in the words of Paul, 'I am not mad, unguarded sir; but speak forth the words of truth and soberness: *believest thou the prophets?* I affirm nothing but what these have said *shall* come to pass. The ability I possess, however 'incomparably less' it may be than the 'dimensions' of Priestley and Hume, I employ, after the example of Paul, in reasoning out of the Scriptures.' You call this 'speculation,' and myself, therefore, a 'moon-stricken speculator.' Ah, unhappy me! I cannot help it; so true is it, that 'what is bred in the bone will come out in the flesh.' The prophets teach me thus and so; if thus, then say I to myself, that dogma of the world's religion must be false. Thus enlightened by the word, I think aloud, and being a public speaker and editor, I speak and publish what I believe; and in this way, I imitate the apostles, and co-operate with them in 'casting down imaginations (such as immortal-soulism and all its cognates) and *everything that exalteth itself against God's knowledge.*' It is true I do not worship at the shrine of Bethany; I do not first make a pilgrimage thither to learn first what is truth, and when learned, to know it to be *expedient* to publish it. You will, my dear sir, excuse me for this; for I have not yet learned to think, speak or act according to the rules, words or decrees of 'infallibilities,' great or small, in relation to the things of the spirit of God.

"Your highness seems to think it great assurance in me to allude to my Amelia interview with you. If in doing so I have committed an offence, I pray thee have me excused. That interview had become historical; and I was not aware that any part of history was interdicted to me or others. I alluded to facts—that we had met in 1838; that my inferiority then was inferred upon no ground whatever that I was then regarded as 'a *ver*'

young man and 'a stripling;' and that you and your friends proposed a debate. These are the allusions. I made no boast, considering it neither your province or mine to decide which of us had the better. You appear to think that you were a perfect Goliath on the occasion; not when prostrate under the stripling's sling-stone, but when he proudly stalked with his beam-like spear, attended by his armour-bearer, defying the hosts of Israel. Your friends claimed for you the victory; mine deny it: but as you objected to any report being recorded, there is no written proof of the truth either way. But upon the hypothesis that you ate me up, what had that to do with the proposed discussion now? If I am so easily devoured, would it not afford you unspeakable satisfaction to cannibalize me before your readers, and thus put me to rout for ever? May I give you a piece of advice here? When you gain such another overwhelming victory, take care and bury the slain, lest, like the witnesses of God, they will not stay killed, but stand again upon their feet, and great fear fall upon you.

"You seem to think it a great argument against the usefulness and truthfulness of the things I advocate, in that I have, after seven years' toil, but few friends in this city. At all events, does this not prove how strong my faith and hope are, seeing that I have so few, yet am so unconquerably persevering against overwhelming odds? You know the song you used to sing, or have you forgotten it, with other things? 'Numbers are no mark that you will right be found,' &c. By your own report, I have more friends than Noah had, or than Elijah, when he supposed himself the only one left of the true believers; or than Jesus, when all forsook him; or than Paul in Asia, when all had turned him off, &c. Do you not know, my dear sir, that at 'the completion of the appointed times,' the ancient gospel will have very few believers, and that because of this unbelief, the Gentiles will be broken off, and Israel grafted in again? You and your co-labourers, like David, are numbering your forces, and vaunting yourselves in your 250,000; you are planning enterprises and forming schemes, by which you promise yourselves vast results; you are building-up things which formerly you demolished, and now talk even of sending the gospel to Turkey, China, Hindostan. Oh sir, if you did but believe the prophets, whom you have all sadly neglected, you would not thus misdirect your well-meant, but infallibly abortive undertakings. Set your house in order; abstain from lucrative collegio-religious schemes; so use the mammon of unrighteousness you have acquired as to gain for yourself friends who shall give you an entrance into the eternal mansions; renounce your Hymeneanism; learn, digest and believe the gospel preached to the fathers; become as a little child; be teachable; let your disposition and habit of thought be formed after the type of the father of the faithful; obey the gospel, that your faith may be imputed to you for righteousness; do these, my dear sir, for the Lord is coming upon you as a thief; and if he find you the patron of the Hymenean heresy, and absorbed in the cares of this world, and building up colleges for generations to come, and are yourself not rich towards God, you need not expect 'a portion of the inheritance of the saints in the light.'

"In conclusion, do not waste time in personalities, you will gain nothing by it in the end. I admit there is wisdom in your policy; yet, it must be confessed, it is but worldly wisdom. So long as you can keep me from

arguing the cause I advocate before your readers you are safe; keep them in the dark; make me out as black as darkness that may be felt, and you have nothing to fear. But, remember Providence can throw open even your pages to me. You know there is such a thing as *pressure from without*, which will unbar and unfold the gates of the inquisition itself; and if the truth does edge in, rather than stand in the shoes of Alexander Campbell, I would prefer to remain for ever the 'moon-stricken speculator,'

JOHN THOMAS, not D.D., but M.D.'

The following allegory (dated May, 1847) by a Virginian planter, will be richly appreciated by all who have followed the narrative to this point:

"ALLEGORICAL REMINISCENCES.

But a few years ago, a learned member of the Baptist Church commenced calling his brethren, and contemporaries generally, to the abrogation of the Jewish law, and to the supremacy of the laws of Jesus Christ, and especially to the doctrine of baptism for the remission of sins. For his great boldness in maintaining scriptural views on this unpopular subject, he and all the (so styled) 'simple deluded ones,' who embraced the doctrine, were excluded from the Baptist Church, and called heretics, schismatics, demoralisers, &c., by every (so-called) Christian sect. They were charged with madness, folly, and many blemishes in moral character, and every possible means used by all denominations to destroy them. But this man led on his forces with great tact and skill against the belligerents (who largely outnumbered him) and encountered the best generals among them, and put them all to flight in every engagement, whether assailed in ambush (as he often was) or encountered in a regular pitched battle. Had this justly celebrated champion for the supremacy of the laws of Christ continued the war and the removal of all contraband goods from the mystical house of Jesus Christ down to the present time, no mortal can opine what a glorious day this would have been. But, lo! this mighty and victorious champion grew tired of the war, and, being satisfied with the territory he had already acquired, himself sued for peace, acquired it, and established a scientific kingdom to prepare the world for the 'providential coming' of the Lord.

"One of this general's aids, seeing he had failed to disentangle the doctrine of Jesus Christ from human tradition, and had not fully proclaimed his law, had the audacity to continue fighting the aforesaid belligerents, who called upon the general to withdraw

his co-worker from the field. The general attempted, we think, first to persuade him to retreat, as he had done; but the co-worker refusing, he next attempted to ridicule and laugh him into an inglorious retreat, and failed here also. He then gave notice to all whom it might concern, that he did not consider this man one of his aids, or co-workers, and begged his friends to withdraw all their countenance and support from him, and let him perish single-handed and alone, among his enemies.

“He then gave this abandoned officer some little surprise skirmishes, and proclaimed victory himself, though he took care to proclaim him a mighty spirit in knowledge, &c., before he killed him. The repudiated officer has recently sent him a challenge to fight him alone in single combat. But he has too much honour to engage one who he thinks has never won a victory, but has been whipped by every petty officer in his army, and what is still worse, he has lately been *Moon* stricken, and is forsaken of his few friends!!

This peace-general and his friends uttered complaints, long and loud, whenever they were shut out of a meeting-house, excluded from the religious periodicals, or in any way denied a fair hearing, and raised an awful cry of persecution throughout the length and breadth of the land. But now they do these very same things themselves, and style the people Thomasites, heretics, schismatics, &c., and call their views no-soulism, soul-sleeping, materialism, &c. The General led away some members of the Baptist Church after him, who became alarmed at the fire of the Baptist guns, and ran back into camp, saying that they were now fully prepared to expose the General, his doctrines, and aims; and the Baptists always puffed the return of such deserters with the wonderful exposure they made, even if they made it on their bed of death with almost lifeless tongue. But now the General and his friends do the same thing, as if this was a proper test of truth.

“For the last fifteen years, I have been a constant reader of the former gentleman’s writings, and have considered him the ablest critic, soundest theologian, most fearless, open, candid debater, and perfect gentleman and Christian now living; although I was obliged to admit, from his own showing in his periodical, that he did not fairly meet the latter gentleman, yet believing he would do so as soon as the latter had given him a fair and full opportunity to defeat him with great glory, his motto being ‘full, free, and fair discussion: prove all things, and hold fast that which is good.’ But lo! this

chivalrous defender of faith, repentance, and baptism, has clearly shown himself unable to defend his darling notions about the immortality of his immaterial undescribed soul, its disembodied state, and its abode in an intermediate state after death, &c.; and to keep up appearances, he calls his opponent an M.D., and no D.D.; and to destroy him every way, he further says he is moon-stricken, does not pay his debts, is an undutiful son, bad husband, disgraceful brother, and many other abominable things. Alas! how has my champion fallen! I, therefore, order the periodical of the latter gentleman to be sent me, believing him not only to be badly treated and slandered, but to be able to prove that man, dying, lives no more till the resurrection of his body; that the dead know nothing at all; that they praise not the Lord nor remember Him in death, nor have they any interest, or care, or concern, in any beneath the sun, &c. But I beg the latter gentleman to remember the sufferings of his Lord, and of all the saints of olden times, who were not only defamed by the popular and great men, but were shamefully put to death for saying what the law and the prophets had said: "Hold out faithful until death, or till the coming of the Lord, and you will receive a crown of life."—(Phil. i. 29.) For the Lord Jesus will come and set up his kingdom, to the confusion of *slanderers*, *erring judges*, *proud presidents*, and *scientific Colleges*, despite of anything to the contrary notwithstanding."

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## CHAPTER XXVI.

After twelve years' polemic warfare, the two combatants examined by Mr. Fowler, the phrenologist—Light thrown on their careers—The Dr. comments thereon—Mr. Campbell's phrenological description—Dr. Thomas's phrenological description—Remarks.

It is a natural and fitting conclusion to the twelve years' polemic warfare between the two men, to find them both examined by the leading phrenologist of the day, and light thrown on their respective careers in a mental dissection, which knew no partiality or prejudice. The facts connected with the examination are set before the reader in an article appearing in the *Herald of the Future Age*, vol. III. No. 8, the principal portions of which we reproduce:

"It is known to most of our readers that we have been more or less involved in controversy with Mr. Alexander Campbell since the

year 1835. The character that disputation at length assumed, has caused regret not only to many mutual friends, but to us also. We had endeavoured to pursue as inoffensive a course as the nature of the case would allow; but our endeavour has been met *without frankness*, with a *want of politeness*, in an *unmanly* and *undignified* manner, with more *tact* and *management* than candour, and with a *want of conscientiousness* and *benevolence* wholly inexplicable. We were often at a loss to account for such a development. We had formed a warm and sincere attachment to Mr. Campbell, because we supposed he was devoted to the truth for the truth's sake. So far from seeking to injure him, or to undermine his influence, we would, at one time, have laid down our life for him as a brother in Christ. What, then, could have excited in him such virulent hostility against us? Not being phrenologist enough then to solve the difficulty, we attributed the cause to his being victimised by our enemies, who had practised deception upon him, in order to make him a tool in carrying out their iniquity against us. But we live to learn; and time and opportunity oftentimes unravel all mysteries. We now perceive the "philosophy," or, rather, the phrenology of the matter. Mrs. Campbell, with artless simplicity, sent her lord to Mr. L. N. Fowler, of New York city, the American phrenologist by eminence, and deservedly so, for that gentleman to strip off the fictitious guise which popular credulity had thrown around him, and to reveal to the world his unsophisticated self! And most oracularly has Mr. Fowler performed his task. He has revealed Mr. Campbell to himself with most 'remarkable exactness,' Mr. C. himself being judge. His friends in New York city are delighted with the truthfulness of Mr. Fowler's description; and Mr. Ephraim A. Smith, a devoted admirer of the supervisor of the current reformation, has appended notes attestative of the correctness of the character. We congratulate Mr. Fowler on this new triumph he has achieved for his favourite science, and on account of the new position he now occupies in the admiration and esteem of Mr. Campbell's adherents. So true to nature is the description, that a non-professing gentleman, to whom it was shewn in Baltimore, declared Mr. Fowler must have been previously acquainted with him, it was so like the original.

"Though last, not the least competent witness of its fidelity, because so painfully familiar with numerous points of Mr. C.'s character, are we ourselves. We set to our seal, that it is true, 'two or three points, at most,'—as Mr. C. well observes, 'out of some twenty or more characteristics of both,—only excepted.'

"Mr. Fowler says, Mr. Campbell's conscientiousness and benevolence are not so controlling as to modify his ambition; that he respects what the occasion requires; that his marvellousness is not fully developed; and that he is faithless unless grace has given it to him. A man of this character, is one who will stick at nothing to gain his point. 'FIRMNESS is the *strongest* trait of his character;' so that *a mule* is a fit and proper symbol of the man. Ambition has placed Mr. C. at the head of a sect, but conscience and kindness have not exalted him to his throne. The occasion has required him to pay court to prejudice and popular ignorance, which his conscience has not forbidden; a man of such an organisation would pay court to Satan, if ambition sought an object in his gift. His ambition is unmanly and undignified; anxious to excel, but not controlled by conscience. Mr. C. does not believe in faith coming by grace, so that he might have said to Mr. F., 'grace gave me no faith;' then, says Mr. F., in effect, 'you have none.' This we believe; in the promise made to the fathers, he is faithless. He has a kind of rationalism which reduces every thing to mere matter-of-fact. This constitutes his faith, which treats *the hoped-for eternal unseen things* as the mere 'improbable' speculations of moon-stricken knights-errant.

"His language is forcible, direct, pointed, nasal, and provincial; and his jokes are neither witty nor amusing." This is precisely what we told him in No. 4.: that he was *not great for wit*, and advised him to study the *London Punch*, to improve his jokes. To consummate the whole, he is a matter-of-fact utilitarian, purely political in his friendships, and as conscientious and kind as is 'expedient.' Such is the opponent we have had to contend with these dozen years. Is it worth while any longer to contend with an ambitious man whose ambition is uncontrolled by conscience? We thank Mr. Fowler for his revelations, which entirely relieve us of all astonishment at the treatment we have received. Let our individual organisations decide the controversy between us."

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#### PHRENOGRAPH OF ALEXANDER CAMPBELL.

"You are from a long-lived family, and have a strongly-marked physical organisation (*a*), being a predominance of the motive and mental temperaments. You are naturally very industrious, and fond of both mental and physical exercise; are seldom weary; can work longer and easier, think harder, and have more business on hand, without sinking under it, than most men (*b*). You enjoy out-door physical action much; are seldom, if ever, ick, and know but little, experimentally, of the effects of medicines, as you

seldom, if ever, patronise the physicians (*c*). Your phrenological developments are distinctly marked, and your character must be a positive one. You are disposed to strike out a path of your own, and have energy sufficient to meet almost any emergency. You do not shrink because of opposition, but nerve yourself the more to meet it. The strongest trait of your character is firmness, which gives will, and unyielding perseverance. You have uncommon presence of mind and power of determination in times of danger. You have a self-directing mind, lean on no one, and care but little for the opinions of men; are neither vain, showy, affected, nor over-polite, and ceremonious, but very independent; and although not so manly and dignified as some, yet you are ambitious, and anxious to excel in everything you undertake. You have tact and management when the occasion requires, yet generally are frank, open-hearted and free-spoken. You are sufficiently cautious to be safe, but not so much so as to be timid. You look upon money as only the means to accomplish the desire of other faculties, and not as an end of enjoyment. You will use, rather than lay-up money. Your moral faculties are fully developed, excepting marvellousness. The general power of your moral brain, connected with your will, is greater than your selfish feelings. AMBITION, acting in harmony with moral desires, would give you great influence, and desire to be constantly employed. You are strong in your hopes and anticipations: never look upon the dark side; no enterprise, sanctioned by reason, is too great for you to undertake (*d*). Conscientiousness, Veneration, and Benevolence are all distinctly developed and have an active influence; yet not so controlling as to modify your energy, ambition, or desire for information. You do good as you have an opportunity, repent when you have done wrong, and adore, venerate, and respect, when and what the occasion requires. You are naturally much wanting in faith and sense of the spiritual and supernatural, and require proof for everything (*e*). If you have any faith at all, it is the result of grace. You are always ready to give a reason for "the hope that is within you" (*f*). Your ability to use tools, make, and construct, is limited; but your ability to plan, lay out work, and judge of work when executed, is very good (*g*). You have fair imagination, and sense of the sublime and grand, but naturally prefer the true to the fanciful, the philosophical to the poetical. Your language is more forcible than flowery, more direct and pointed than imaginative and elegant (*h*). You do not easily fall into the ways of others, nor can you mimic successfully, but act out your own feelings in your own way; hence, you are more like yourself than like anybody else (*i*).

"You are not backward in appreciating or enjoying a joke, yet your jokes are generally more true, pointed, and sarcastic, than witty and amusing.

"Your intellectual powers are of the available kind. You are decidedly a matter-of-fact man; a great student of nature; always learn something from both great and small; your range of observation is most extensive, and what you see and know only increases your intellectual appetite. You have correct ideas of proportion, shape, outline, and mechanical execution. You are neat, systematic, and have your plans well arranged (*j*). Your memory is good, especially of what you see and do; also by association; but isolated facts you are liable to forget.



"You have full powers of speech, and when much excited may be quite eloquent and copious, yet generally have more ideas than words. Your argumentative powers are great (*k*). You reason most successfully by analogy and association. You readily see the adaptation of principles and the relation of things; have a full development of Casualty, enabling you to see the relations of cause and effect, giving originality of thought and ability to plan. All your intellectual powers are available, and you are most emphatically a utilitarian; have much intuitiveness of mind, which enables you to decide at once the right and wrong of subjects, the real motives of others and the most direct way to accomplish an object. You have strong attachments to place, much general application and unity of thought and feeling, and naturally a strong appetite. You enjoy the company of friends much, but are not as social, nor as fond of general society, as some, and have always been able to regulate your social feelings. More of the warming influences of Adhesiveness would be an advantage to you."

"'So accurate,' says the Dr., 'was the foregoing phrenograph of our friend, the supervisor, whom some of his ignoble and undiscerning admirers style 'Nature's Nobleman,' considered, that some of our friends who are acquainted with both parties wished the editor of the *Herald* also to be subjected to the searching scrutiny of the same oracular phrenologist. It is well known that the editor of this paper has been denounced by Mr. C. and his partizans as heartless, utterly destitute of all benevolence, sympathy, and love to God or man. 'An Evangelist from the Western Reserve, Ohio,' writes an esteemed friend, 'describes you to me as the most uncompromising, stubborn, self-willed, and dogmatical person ever known; having large self-esteem and firmness, and deficient benevolence; though a good intellect, and all this hardened by a real bilious temperament.' I must confess I cannot discover the overflowing of a predominant benevolence in your writings, though I see all the indications of large conscientiousness. I also think 'your self-esteem a little larger than your approbateness.' Elsewhere he says, 'I found the brethren in Williamsville most worthy brethren, but they seemed to have formed the opinion that John Thomas 'appeared to be a pretty hard case.' Some of the brethren at Clarence are equally strong in their condemnation; and I assure you 'I have almost been discouraged in your behalf.' To come nearer home, the editor is denounced as a liar (by men, indeed, who are destitute of the truth), and, like themselves, devoid of all conscience. Still, such is the denunciation, whatever it may be worth. An editor, too, in these parts, pronounces him to be the Arnold of this reformation, and is reported to have said that he 'would rather pass through seven inquisitions than fellowship such a bad man.' Thus, it would appear, that while the supervisor was

supposed to be within a degree or so of perfection, until the American phrenologist rent the veil away, the editor of the *Herald*, by his evil influence, had been condemned as the incarnation of all Satanic mischief in the Bethanian dominion. Now the events in relation to these two persons, which have been developed in the course of the last ten or twelve years, have created an interesting problem in phrenology, namely, what is the ORGANIC difference between them, causing them, though both for years professedly advocating a common truth, to pursue such a widely different course! To solve this question, it was suggested by certain in New York and Richmond, to adopt the expedient indicated by Mrs. Campbell in the case of her liege. It was accordingly arranged that Mr. L. N. Fowler's science should again be tested, and that the editor of the *Herald* should be subjected *incognito* to his skullographic digitations. The editor being a perfect stranger to Mr. Fowler, and the visit being paid to him immediately it was resolved on, there was no time for him to receive any previous information by rumour, or otherwise, that would facilitate or aid him in the phrenography.

“Accompanied, then, by a single individual, the editor of this paper visited the calvary in Nassau street. While he was inspecting the skulls and casts of peccant humanity ‘laid upon the shelf,’ the brother was introduced to the phrenoscopic chamber in the rear, where he found Mr. L. N. Fowler ‘at home.’ He told him he had ‘a case for examination, and that he wished him to be particular in the description.’ The editor was then called in for a scrutiny, which he very readily obeyed, being not afraid of an examination by the Lord himself, knowing assuredly that he was about to place himself in the hands of one who could have no bias—who had proved his competency to a right interpretation of human nature upon scientific principles: and who would make a faithful record of his observations for the sake of his own reputation in brainology. Phrenography may err, but nature never lies. What is bred in the bone will come out in the flesh; so that the skilful phrenologist can read with accuracy the inner man in living characters upon the hairy scalp. The editor feels that he partakes of the imperfections of a nature ‘made subject to vanity’ or corruption; but he also knows that it is impossible that he can be the wretched being his detractors would have him thought to be. He was glad, therefore, that opportunity now offered to settle the matter by authority which had been proclaimed by the enemy as truth itself. The editor quotes that same authority as proof that the supervisor and his satellites have vilified

him ; and that the imputation of a singularly vicious nature recoils upon him, and not upon the editor of the *Herald of the Future Age*.

"Being seated, then, Mr. Fowler proceeded forthwith to read off the description 'like a book.' He pronounced sentence by sentence his observations, which were immediately and successively recorded by his lady-amanuensis at the table. The editor moved not a muscle, lest it might be construed indicatively, and so aid Mr. Fowler in his examination. The business being completed, the synopsis presented the following report :

"Size of brain, 22 inches and a half ; or plus 5, that is, 'full.'

Strength of the system, 6, or great.

The degree of activity, 6.

The propelling or executive faculties, 6.

The vital temperament—sanguine and lymphatic, 5.

The motive apparatus—analogue to the bilious temperament—plus 6.

The mental apparatus, or nervous temperament, 6.

FACULTIES —Amativeness, 5 to 6; philoprogenitiveness, plus 5; adhesiveness, 6; inhabitiveness, 6; concentrativeness, 5; combativeness, 5 to 6; destructiveness, 5; alimentiveness, 5; acquisitiveness, 5; secretiveness, 4; cautiousness, 6; approbateness, plus 5; self-esteem, 6; firmness, plus 6; conscientiousness, 6; hope, 6; marvellousness, 4; veneration, 5; benevolence, 6; constructiveness, 5; ideality, 6; sublimity, 6; imitation, 5 to 6; mirthfulness, 5 to 6.

"INTELLECTUAL FACULTIES, 5 to 6; observing and knowing faculties, 5; individuality, 5; form, 6; size, plus 5; weight, 5; color, 3; order, 6; calculation, plus 5; locality, 6; eventuality, 5; tune, 5; language, 6; causality, 5 to 6; comparison, 5 to 6; suavitiveness D., 4; intuitiveness, 5."

#### PHRENOLOGICAL DESCRIPTION OF THE DR.

"One marked feature of your whole organisation is density. You can endure a great amount of both mental and physical labour, without experiencing that degree of fatigue which most persons would in accomplishing the same. You have a predominance of the bilious temperament, which gives physical strength and toughness, and favours power of will. You can resist disease with more effect than most persons; are seldom sick.

"You have a positive, distinct character, are never half way in any thing; have strong will and determination of mind, and are disposed to take positive and independent views of things. You think for yourself, and rely on your own resources; had rather guide than be guided; are governed more in your actions by impulse or surrounding influences.

"You have great courage and presence of mind; are not afraid to defend your cause, to do what you think is right, or to advocate what you consider the truth; are naturally a plain, almost blunt, spoken man; believe in acting openly and straightforward, say what you want to say without smoothing the matter over; are perhaps too harsh in your manner of expression, though experience may have taught you more policy than you naturally possess. You abominate hypocrisy and also cruelty; you have too much pride.

benevolence, and sense of honour, to attack one in a defenceless condition, yet, when in a controversy with an opponent, would be strongly inclined to be sarcastic, and severe in your criticisms. You have an enterprising mind, strong hope and bright anticipations; are seldom if ever discouraged; opposition and difficulty only stimulate you to greater exertion. You are very persevering and thorough-going in whatever you take hold of; not easily driven or conquered, especially where duty and moral principle are involved. Your religious views are rather peculiar to yourself. You have naturally a good share of devotional feeling, and a strong tendency to investigate theological subjects, but have not much respect for 'the powers that be;' in other words, you would pay just as much deference to a layman who presents truth as to an L.L.D.

"You have a high degree of general sympathy and philanthropy, are willing to give your influence to whatever you think is right and proper, without regard to the opposition you may meet. You are much given to reasoning and thought; are inclined to expand subjects as you become interested in them; have great power of amplifying, and use rather extravagant language, in describing and explaining the subject treated of. You have much scope of imagination, are a lover of the sublime and magnificent, and appreciate the beautiful and perfect-like; to do business on a large scale, and bring about great results. You have a good deal of caution and prudence, but are not timid or over-anxious about consequences. You cannot bear to be idle, always have something on hand to demand your attention and keep you busy. You have a good memory of ideas, places, and faces, but memory of details and common occurrences depends upon your necessity of exercising it; are not deficient in this quality if you will give it a chance to develop. Your ability to use language is not equal to your flow of thought, hence you can write better than speak.

"You form strong attachments, are a kind, warm-hearted friend, interested in woman, and in the welfare and happiness of children. Have a desire to improve mankind in their social as well as moral and intellectual natures. It is more natural for you to lead the minds of others than to be led, and to exercise authority than submit to it. You had a desire when a boy to assume the responsibilities of a man, and be your own master.

"You are fond of order and system in physical arrangement, but appreciate it more particularly in mental operations; are rather exact in having work done to suit you.

"You have a variety of talent, and can adapt yourself to circumstances and different kinds of society with considerable facility.

"You make distinct impressions on the minds of others, and will be likely to have warm friends and bitter enemies.

"To sum up the most prominent points in your character, they are: energy, perseverance, determination, independence, strength of intellect, moral courage, and vividness of imagination.—*October 5th, 1847.*"

"Such, then," remarks the Dr., "are the two men who have been before the public for so many years in antithesis to each other. Those who are personally intimate with them and acquainted with their history and writings, will recognise them in their phrenographs. The Editor acknowledges his as a correct transcript of his natural man without any abatement."

## CHAPTER XXVII.

Having made a new start, the Dr. visits Baltimore, New York, and Buffalo, to make known his perfected apprehension to his friends.—Encouraging reception at Baltimore. The truth embraced at New York; disturbance in consequence.—A new meeting formed—No result at Buffalo—Visits and lectures at Rochester without result—Closes his first tour for the proclamation of the gospel of the kingdom.

AFTER the new start made by the Dr. in his re-immersion, he determined to visit Baltimore, New York, and Buffalo, with the object of laying before his acquaintances in those parts, his perfected apprehension of the truth which he had, from time to time, proclaimed, in certain of its elementary constituents, but without taking the attitude he was now prepared to assume as to the importance of its being received, in order to justification unto life eternal. He first went to Baltimore. Then he called on his old friend (now dead), Mr. Richard Lemmon, and stated he had called to see if he could get an opportunity of speaking at the meeting-house of the Campbellite friends, with whom he was connected. He wanted an immediate answer, because the return train started soon, and if he could not have the opening desired, he would go back at once. Mr. Lemmon asked him to walk in, and talk the matter over, which having been done, the two went out to see "Deacon Sands," for the purpose of ascertaining if the meeting-house could be had for the purpose mentioned. The result was that Sands and Lemmon, between themselves, assumed the responsibility of deciding to give the Dr. a hearing, and issued announcements, advertising the Dr. to speak on the following Sunday. When the day came, the Dr. went to the place with his friend Lemmon. After the preliminary services had been got through, an individual arose in the meeting, and protested against the Dr. being allowed to speak. This provoked an angry discussion, which was terminated by a vote being taken, when the individual in question was the only person who held up his hand against the Dr. proceeding with his discourse. In the afternoon and evening, the Dr. addressed an audience of tolerable dimensions, on what is now familiarly known as "the gospel of the kingdom." The effect varied with the capacities and inclinations of the hearers. Some spoke against the word, as of yore; others (a very small minority, of course) were stimulated to investigation, and, in one or two instances, induced ultimately to abandon Campbellism for the "new doctrine."

Encouraged by the manifestation of kindness at Baltimore, the Dr. proceeded again to New York, where he obtained the use of the

hall in which he spoke on the occasion of his first visit, and, in several lectures, laid before his Campbellite acquaintances, and such of the public as chose to attend, the gospel of the kingdom in its several prophetic and doctrinal features. The result was that several individuals laid hold of it somewhat precipitately, and commenced agitating it more on account of its novelty (as afterwards appeared) and the opportunity it gave for the notoriety that ever attends the promulgation of new things. There were, of course, others of a better class, who accepted the truth in sincerity and love. The result of the lectures was a great disturbance in the Campbellite congregation. Those who were favourably affected by them, broached the new views in the meeting. This gave great offence, and ended in a resolution that such should no more speak of these things. This caused the withdrawal of the Dr.'s friends, who started a meeting of their own in the house of George B. Stacey, the ringleader of the party. This was the origin of the Christadelphian ecclesia of New York, which has since passed through somewhat chequered fortunes.

From New York the Dr. proceeded to Buffalo, where he obtained the use of the Millerite meeting-house, through the influence of one Francis B. Scott, a sort of Millero-Campbellite. His labours here were without visible result. The Dr.'s acquaintances could not endure the restoration of the Jews. Nothing would satisfy them, to use the Dr.'s words, short of a glorious conflagration of the globe, with all its wicked inhabitants. Unwilling, however, to leave that part of the country without a further opportunity of laying the truth before the people, the Dr. wrote to Joseph Marsh, a Millerite elder, in the city of Rochester, N.Y., then editing a paper called the *Millennial Harbinger*, stating, that on the supposition that he (Elder Marsh) did not believe he had obtained the perfection of knowledge, and that there was still some truth to be learnt which he had not discovered, he should propose (Elder Marsh having no objection) to call and speak at his meeting-place. Elder Marsh wrote the Dr. a reply to "come." The Dr. went, but his visit was unpalatable to the congregation—only about sixty persons turned out, and on these the Dr.'s arguments, on behalf of the new doctrine, seemed to have as little effect as on their brethren at Buffalo. The Dr. returned to New York, and from thence home to Richmond, and thus brought to a close his first tour for the proclamation of the gospel of the kingdom.

## CHAPTER XXVIII.

A new stage in the Dr.'s work—Britain to be visited—Outbreak of revolution in Europe in 1848—The Dr. thinks the opportunity favourable for a hearing, but does not see how, in the absence of friends and influence, it is to be obtained—Goes to New York to embark—Is permitted the use of the Campbellite meeting-house, and speaks—Obtains letters of recommendation to Campbellites in England—Before starting, writes to the *New York Morning Star* on the political situation, in the light of prophecy—Is announced in the papers as "A Missionary for Europe"—Sails, with his daughter, from New York on June 1st; lands at Liverpool on June 22nd—Hostile notification of his errand to England in the English Campbellite organ—The Dr. transmits letter of recommendation to the editor—Receives an unfavourable reply—Sends an answer which, by inadvertence, gets into the hands of the Campbellite-Adventists at Nottingham, who invite him—This the opening of the door—The Dr.'s remarks thereon.

THIS chapter introduces a distinct and important stage of the Dr.'s work. Britain was now to get the benefit of the light which had been slowly developing for fifteen years under those transatlantic circumstances and influences which were necessary to the great results brought about. The idea of visiting England was suggested by the outbreak of revolution in Europe, in the year 1848. For this year and its events the Dr. had been looking anxiously, and the occurrence of those public disasters, which he had for some time taught his readers to expect, he thought favourable to obtaining a hearing in England, for the glorious doctrine of the coming kingdom, which should quell all turbulence and establish righteousness and peace on the earth. The idea was prevalent that the tide of democracy would sweep away absolutism in every form, and lead to the establishment of a universal republic on the model of the United States. The Dr. was anxious to shew that the political speculations in which the country was indulging, would certainly turn out illusory, and that though the thrones of Europe were being shaken by democratic upheavings, their final destruction would not be accomplished by any popular outbreak, but that they would be reserved for a final and terrible overthrow, to be effected by Christ and his saints at the appointed time.

But though animated with this desire, the Dr. had no idea how he was to obtain a hearing in Britain. It was impossible, with his slender means that he could individually open the door, and how else it was to be done, in the absence of friends, acquaintance, or influence, was a very unpromising problem. The truth was known nowhere. Campbellism prevailed to a considerable extent, but "the things concerning the kingdom of God and the name of Christ" had no abiding place, either

in any person or community, then or since known. The Doctor had no acquaintances amongst the Campbellites as he had in America, to take him by the hand, and give him opportunities of presenting his convictions to considerable bodies of people, to a certain extent prepared by Campbellism (a slight improvement on orthodoxy), to exercise their judgment independently and intelligently on the truth. True he had been heard of by some in England, but what such had heard of him was calculated to excite distrust and aversion.

The prospect of gaining a hearing was very uncertain. Nevertheless, the Doctor persevered in his intention, with results for which many (and among them the writer of these sentences) have reason to be profoundly thankful to the God of whose truth he was the devoted servant.

In the month of May, 1848, leaving his wife behind him in the charge of a brother, the Doctor, accompanied by his daughter Eusebia, at that time a girl of about 12 years, left Richmond for New York, intending there to ship for Europe. While in New York, the two Campbellite congregations permitted him to speak four times in their places of meeting. He also obtained the following letter of recommendation, which procured him access to the Campbellite fraternity.

“172, SPRING STREET, NEW YORK, May 30th, 1848.

“BELOVED BROTHER TICKLE,—I have the exceeding pleasure of introducing to your Christian acquaintance and courtesies our beloved brother John Thomas, of Richmond, Virginia, United States. He is an able proclaimer of the ancient gospel—such exactly as Christ, John, and Paul preached in their days, and is on a tour to your country to proclaim it to its people. Obtain for him a suitable house, and without fee or reward, other than the consciousness of being clear of their blood, and the free will offerings of such who may be able and willing to make them. He will make known to you the gospel of the kingdom in a manner, which, I presume, you have never witnessed. He is not what may be called a popular Christian orator. His style partakes of that easy natural kind of method, which has only to be listened to with desire to learn to be effective to the conviction of the understanding and the awakening of the affections. For your own sake, and that of the truth, *get the people to hear*. Entertain him, and you will prove him to be a Christian and a gentleman. Your brother,

In the hope of incorruptibility when the King comes,

Mr. G. Y. Tickle, Liverpool.

JAMES BEADMAN.”

Prior to starting, the Doctor addressed a letter to the *New York Morning Star*, which resulted in the appearance of the following notice in the paper.

“A MISSIONARY FOR EUROPE.

“John Thomas, M.D., president of the Scientific and Eclectic



Medical Institute of Virginia, sails in the *De Witt Clinton*, for Liverpool, on a tour through England and Scotland, to invite public attention to European affairs, 'as evident of the near approach of the kingdom of God.' We understand that Dr. Thomas bears his own expenses."

"From the cabin of the *De Witt*," says the *Macclesfield Chronicle*, in reproducing the American notice, "Dr. Thomas addresses a letter through the editor of the *Morning Star*, to the people of America, in which he details the signs from which he testifies of future events. He declares that a war is at hand which shall devastate all Europe, and it is to end with the storming, sack, and destruction of Rome. He warns all the Jews to flee from Rome immediately, and to join those who are to combine for her destruction, which will be a prelude to the entire annihilation of the Roman Catholic religion. The letter is too long for insertion entire, but we give a few passages:—

"From Rome, Vienna, and Constantinople, it was 1,700 years ago decreed that 'Warlike influences should go forth to all the potentates of Europe, to bring them together to a last and final struggle, where the power of God shall be visibly displayed, to the utter destruction of the oppressors of the world. Mark, then, I testify, by the light of the prophetic Word, that no power or diplomatic combination can maintain the world's peace; the most terrible war that ever desolated the nations is at the door, and the kings of the whole world will be engaged in it.'

"I testify, or bear witness in behalf of the truth, that the events which have astounded the nations, and which began to shake the world on February 23rd, 1848, events which have rolled on in an overflowing revolution, from the banks of the Seine to the Danube, and which is destined to sweep over and submerge the Sultan's throne—that this mighty convulsion is that 'great earthquake,' which will be in its full manifestation, 'such as has not been since men were upon the earth, so mighty an earthquake and so great.'"

"The true age of the world is 5,933 full years, ending last February moon, and the Anno Domini is 1843 full years at the same epoch, instead of 1847-8, so that the current year is that of 1844. The date of this article is the anniversary of the capture of Constantinople by the Turks. The people have possessed it 391 years on this day. Their possession of power to slay the third part of the Roman world with political death, is decreed for 'an hour, a day, a month, and a year.'

An hour	.	.	.	0	30	days.
A day	.	.	.	1	00	
A month	.	.	.	30	00	
A year	.	.	.	360	00	

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Years, 391 30 days.

"In thirty days more this appointed time will expire, namely, on June 29th of the current year. After that date, then, we ought to receive information of important events in relation to the Turkish Empire. Probably of a movement on the part of Russia against the Sultan, with that ominous fleet that has lately weighed anchor for Sebastopol. Russia is destined to overturn many countries, and especially to lay hold of the Turk with the hug of Bruin. Whether you have faith in this or not, place this document on record in *your* paper, and see if it do not turn out as I have said.

The Greek Empire extinguished by the capture of Constantinople by the Turks . . . . .	May 29th, 1453
The Greek Empire to continue extinct days . . . . .	391; years, 391

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The Greek Empire to revive under Russia after . . . . .	June 29th, 1844
True time, A.D. 1844, answering to the vulgar era . . . . .	1848

The writer goes on to say, that though Republicanism will not find a permanent establishment in any part of the whole world, yet every form of government now existing will disappear. He foretels great mischief to all nations which "worship the image of the beast," and particularly to Ireland, against whom his denunciations are full and severe. Finally, it appears that all kingdoms, empires, and republics are shortly to be done away with, and the world is to be re-organised. Such are the doctrines of the prophet who has just arrived in England to enlighten modern Europe."

On the first of June, the Doctor sailed for Europe in the *De Witt*

*Clinton*, a sailing vessel of 1200 tons burden, which made the passage to Liverpool in 21 days. On arriving, the Doctor went to Manchester, where he spent a few days, and then proceeded to London, where he found that efforts were being made to prevent him from obtaining a hearing among the Campbellite friends. He sent to Mr. Wallis, editor of the Campbellite organ, (the *British Millennial Harbinger*, published at Nottingham,) a copy of the New York paper containing the notice quoted above, and was surprised to find the following notice on the back of the July number of the *Harbinger*:—

“Mr. John Thomas.—We have heard through the medium of some of the second advent proclaimers that Mr. John Thomas, M.D., from Richmond, Virginia, is on his way to England, if he has not already landed. We feel justified in stating to the brethren, and to our readers, that Mr. Thomas, in his magazine, some time ago, *publicly abjured all connection with the Churches of the Reformation in the United States*, more especially with brother Campell and his associates. He not only renounced what he had learned from them, but also what he taught whilst among them, as being altogether erroneous. He has also been re-baptised, or baptised for the first time, into what he calls the hope of Israel; so that he has discovered not only that the baptism of all others of our brethren is faulty, but that his own also which he received some years ago from the hands of brother Walter Scott, and for which he has pleaded so strenuously, has no foundation in truth. What is the express object of Mr. Thomas in visiting this country, we do not know. In his writings, he still appears very confident of the non-resurrection of infants, idiots, and heathens; and, at the same time, he is shortly expecting (he says within twenty years) the coming of the Lord Jesus, to set up the everlasting kingdom, the seat of government being in the land of Palestine, for at least one thousand years, introductory, as we suppose, to that glorious and eternal rest which remains for the people of God. With these views and feelings, we conclude that Mr. Thomas is coming to England to lift up his warning voice, that a people may be prepared for the thousand years' glorious and triumphant reign of Messiah with his resurrected saints, which is the true hope of Israel. But we may be mistaken in this supposition as to the object of his visit. He has friends residing in London, and it may be only a friendly visit on family matters. Be this as it may, the Second Advent brethren—or those who believe in the personal, literal, visible reign of Christ for a thousand years in this world—are anticipating a high treat on the occasion. Now,

we ask, as none of our brethren emigrating to America are received into the fellowship of the churches there without a well-attested recommendation from brethren in this country, ought not the same principle to be adopted in reference to all parties coming from America to this country?—J. W.”

In reply, the Dr. transmitted to Mr. Wallis the following letter of introduction from a New York Campbellite brother :—

“217, SPRING STREET, N.Y., May 30th, 1848.

“**BELoved BROTHER WALLIS**,—Before repairing to our house, No. 80, Green Street, to hear him once more, I cannot rob myself of the honour of writing you a word by which to introduce to your personal acquaintance and Christian courtesies, our very highly esteemed brother, Dr. John Thomas, Richmond, Virginia, United States. He is on a tour through England and Scotland to proclaim, at his own charge if necessary, in this fearful crisis of the world's history, the ‘gospel of the kingdom.’ In submitting to the divine injunction, ‘prove all things, hold fast that which is good,’ I am sure you will procure a hearing for him, and if so you will have the riches of Moses, the Prophets, and the Psalms laid before you, and all made to enhance the glory of the Christ whom you love, and to adorn the everlasting kingdom over which he must quickly descend to take possession, and to reign in with all his saints gloriously. Receive him kindly, brother Wallis, and you will prove him to be both a Christian and a gentleman, conflicting testimony to the contrary notwithstanding. Accept my own and Sarah's Christian love, all of you, and oblige yours in the hope of incorruptibility when Christ comes.

J. & S. BEADMAN.”

In answer to this, the Dr. received the following letter :—

“NOTTINGHAM, July 5th, 1848.

“**DEAR SIR**,—The letter of introduction given to you by our much esteemed brother Beadman, of New York, with the announcement of your address in the city of London, was duly received yesterday morning. In the evening of the same day they were both read, and made the subject of consideration by the brethren assembled for worship in Barker Gate Meeting-house in this town.

“While the brethren all felt desirous of manifesting proper respect for the letter sent by brother Beadman, who some years ago emigrated from us to the United States, yet from certain facts known to them, they could not but deeply regret that you had abjured all connection with, and even avowed open hostility to those whom we consider to be the disciples of the Lord Jesus Christ in the United States, renouncing most if not all that you had learnt whilst among them as being altogether erroneous and vain.

“With these facts before us—while we desire not to exercise any power or control over any man in carrying out his conviction of truth before God—it was nevertheless deemed by the brethren present, including all the officers of the church, to be inexpedient and improper on our part, either to invite you

to Nottingham, or in any way to lend you our influence in furthering the object of your visit to this country.

"We remain, dear sir, on behalf of the church, your well-wishers,

"JAMES WALLIS,  
THOMAS WALLIS,  
JONATHAN HINE,  
WILLIAM POWERS,  
HENRY MEEKLY,  
WILLIAM MARRIOTT."

"To Mr. JOHN THOMAS."

To this the Dr. answered as follows:—

"3, BRUDNELL PLACE, NEW NORTH ROAD, HOXTON, July 8th, 1843,  
A.M. 5934—true A.D. 1814.

"To the congregation assembled at Barker Gate Meeting House, represented by Messrs. J. Wallis, Jonathan Hine, Henry Meekley, William Powers, and William Marriott,

#### GREETING.

"A communication of an epistolary character, signed by the gentlemen above recited, 'on behalf of the congregation,' is before me. When I look at it, it creates in me no little astonishment. I did not write to the Barker Gate congregation; why then does it address me thus? I forwarded to Mr. Jas Wallis and Mr. Jonathan Hine letters of introduction from a mutual friend, and behold here is an epistle, signed by six persons, of an accusative, judicial, and repudiative nature. Is this the way letters of introduction to individuals are disposed of in these realms? I have a letter of introduction to Dr. Adler, the Chief Rabbi of England. Will it be submitted to the Synagogue of the Jews before I am admitted to personal civilities, and the urbanities of life? If this be indeed a custom which has grown up in my fatherland since I left it, I humbly conceive that it is one 'more honoured in the breach than in its observance.' But from this marvellous breach of etiquette, so unique in all its phases, let us turn our attention to the no less incongruous epistle before us:

#### REPRESENTATIVES OF THE CONGREGATION:

"Since, then, you have undertaken to address me thus, I proceed to remark that the things you state as '*facts* before you' are nothing more than *inferences*, either yours or those of persons inimical to what I believe and teach. I have, indeed, 'abjured' what I conscientiously believe to be erroneous, but I have not 'abjured' *all* connection with, and avowed open hostilities to, those whom you consider to be the disciples of the Lord Jesus Christ in the United States! You have no proof of this, unless you regard Alexander Campbell as the incarnation of 'the disciples of the Lord Jesus Christ in the United States!' The evidence is against your supposed '*facts*' in the very introductory letters submitted to the congregation by Messrs. Wallis and Hine! In your congregational epistle you speak of my friend as 'our esteemed brother James Beadman,' to whose letter 'the brethren all felt desirous of manifesting proper respect.' The sentiments expressed in his letter, not to your congregation, but to Messrs. Wallis and Hine, show that I

am not in 'open hostility' to him, whom you style your 'esteemed brother.' On the contrary, he is a member of 'the Disciples Church,' 80, Green Street, New York, where I spoke on the night but one previous to my leaving that city for this country, and on which occasion two persons came forward and were immersed in their baptistry. Do you not esteem or 'consider' the New York 'Disciples' Church' disciples? I believe you do, for they are orthodox at Bethany. Now the majority of that congregation, without its being suggested by me, offered me the use of their house that I might address them, which for their sakes I accepted. Is this evidence that I 'have abjured *all* connection with' those you call your brethren? Ought you not to acquaint yourselves with the real facts before you jump to conclusions by which you *create* 'facts,' and by your resolves founded upon these suppositious premisses, cut yourselves off from the knowledge of things which might establish you in that 'full assurance of hope' which is the rarest commodity of these latter days.

"Another of your 'facts' is that I had renounced *all* I had *learned* and *taught* whilst among the reformers, as altogether vain and erroneous. This is utterly untrue. While I was 'among them,' as you say, I learned *from the word* the things I now hold, and which have substantially appeared in the *Christian Messenger*, edited by Mr. J. Wallis, and continued to be published there with approval *by him* and many others in this country, until, as I have been informed, the monied aristocracy of the party in this region put their veto upon them. Emigrants to the United States possessed me of this solution of the problem of the sudden stop put to the publication in the *Messenger* of anything from my pen.

"I still teach what I have taught for years, though I admit that *I did not see that some of the things taught belonged to the faith which justifies*. Must a man never progress? If he discover an error in his premisses, must he for *ever* hold to it for the sake of *consistency*? May such a calamity never befall us? Rather let me change every day, till I get right at last.

Will you judge a man after the fashion of the Inquisition—*by the reports of his enemies*? Does your conscience or the word teach you to hear only *one* side of a case before you give your verdict? If such be your practice, I thank God that your justice and morality are not mine. But I hope better things of you, though at present you seem under a cloud. That you may judge whether I have renounced all, &c., I will just state in brief what I teach, that I may henceforth also leave you without excuse, if you repeat so unfounded a statement:

"I.—I believe and teach that the Scriptures of the prophets and apostles are able of themselves to make men wise unto salvation, and that whatever is not according to these ought not to be received. There is nothing which can be shown to be taught here, but what I do and will receive it with all my heart.

"II.—I believe the promises made to the fathers Abraham, Isaac, and Jacob, in their literal or grammatical import, and in the everlasting covenant made with David.

"III.—I believe in that kingdom spoken of by Daniel and the prophets, which will soon be set up by the God of Heaven upon the ruins of all states and empires.

"IV.—I believe that the Son of Man is to possess this kingdom and the

dominion of the globe, but that he was first to be a sufferer, become obedient unto death, rise from among the dead, lead captivity captive, sit at the right hand of the Ancient of Days until the time comes to set up the kingdom; then come in power and great glory to rule men justly in the fear of the Lord.

“V.—I believe that Jesus of Nazareth is this prophetic sufferer and glorious king of men; the Son and anointed one of God, and the great captain designed to lead many sons to glory.

“VI.—I believe that the gospel comprehends the things concerning this promised kingdom, *AND, not or,* but *and* the things concerning the name of Jesus Christ.

“VII.—I believe that the obedience of the gospel consists in a believer of the things indicated in No. 6, being immersed into the name of the Father, Son, and Holy Spirit, and that in submitting himself to this *act of faith*, his faith, like Abraham’s, is counted to him for righteousness, or remission of past sins. This I understand to be baptism for the remission of sins.

“VIII.—I believe that man is a sinner by *constitution* and by *practice*, and by both entitled only to the good and evil of the present state, to death and corruption.

“IX.—I believe that glory, honour, incorruptibility, and life are *attributes of the kingdom of God*, and not of *sinful flesh*, and that whosoever is accounted worthy of the kingdom will receive them. Hence they are set before us as matters of hope, and recompense of reward.

“X.—I believe that the promises are a part of the faith that justifies the obedient, as it is written, ‘through the knowledge . . . are given unto us *exceeding great and precious promises, that BY THESE ye might be partakers of the DIVINE NATURE.*’ To obtain the kingdom a man must be a *partaker of the divine nature*, or he cannot share with the model of that nature—even Jesus, in the inheritance. One of the distinguishing features of this nature is justice. ‘Why do ye not of yourselves judge that which is right?’

“XI.—I believe in the resurrection of the righteous to possess the kingdom; and of the unrighteous, . . . to judgment, &c.

“XII.—I believe that Jesus will come soon, in *propria persona*, to the salvation of those ‘*who look for him,*’ and to raise his saints, and to ‘take away the dominion’ of the nations from their present rulers.

“XIII.—I believe the saints shall rule the world for 1,000 years.

“XIV.—I believe more about the present eventful times than I can write now.

“XV.—I believe in that *repentance* which results from the belief of the exceeding great and precious promises, which is essentially the disposition of the fathers Abraham, Isaac, and Jacob, and known by the fruit of the spirit—that it is the goodness of God, and not terror, that leads men to repentance.

“XVI.—I believe it is the duty and privilege of the faithful to ‘contend earnestly for the faith originally delivered to the saints;’ to meet every first day to break bread, for mutual edification, &c., and that the apostolic churches had a plurality of elders, &c.

“These things I believe and teach as the doctrines of the word. If you can prove from that word that a single item is not there, I will renounce it. If I can prove them, will you be equally candid and receive them. If you say

we do believe them, then between you and me, at least, there is no controversy. We must, therefore, be agreed. But woe to you if we do agree, and you forbear to co-operate in their advocacy, from fear of man on this or the farther side of the Atlantic ocean. Remember that, 'the fearful' are classed among the 'abominable,' and therefore as certain to be excluded from the kingdom as 'the unbelieving.'

"In the fifth number of the *British Millennial Harbinger* there is a notice concerning certain 'Evangelists' expected from America. In that notice the editor says :

" 'We fear the present state of the country—the dread of fever, cholera, &c., together with the prosperity of the cause in the United States, (!!!) will prevent many from undertaking the *benevolent* enterprise for the present year. Still in this conjecture we may be mistaken.'

"Among the '*items of news*' one says :—

" 'I herewith send you an order for £10, being the contribution of the congregation in this place to the fund for supporting an evangelist; and hope one will soon be obtained, with spirit and wisdom, to go forth publishing the glorious gospel of the blessed God. Have you heard anything certain as to who is to come from America for this good work?'

"Again, another says :—

" 'What of the evangelist from America? Our brethren from various districts are calling for us to visit them, and they are in hopes of good being done where one or two set apart to the preaching of the Word.'

"And still another says :—

" 'I trust we shall soon hear of brother Campbell finding an evangelist or two, who will come over and help us in this country. We are doing nothing here, nor can we get any to help us in the work.'

"From these extracts, put into my hands by 'our esteemed brother Beadman, before I left the States, there seems to be a general wish for someone to come over and help you. Are these Macedonian cries *mere party invitations and sighs?* or is there a sincere desire to have **THE WORD** preached? If the latter, the question will not be *who* preaches, but *what* is preached. The state of Europe (for I am now going to France), the state of England, the dread of fever or cholera, have not deterred me from coming over expressly to offer you the truth without stipulated fee or reward. Though I pretend not to be an 'evangelist' (a believer of the gospel of the kingdom, inspired and attested by the Spirit, and not only a bearer of the good message, but a worker of miracles and an ordainer of elders), but simply an expounder and teacher of the Word; I believe I can give an impulse to things in England, if I can obtain a hearing, which American 'evangelists' cannot, because they do not study, and therefore, do not understand the Prophets, which they treat as an old almanack, and fit only for Jews. Excuse me for saying this much concerning myself; Paul said much more when his claims were disputed by those who sought *popular favour* at his expense.

"Perceiving the lifeless condition in which you are in England, though surrounded by such stirring scenes, my 'benevolence' was aroused in your behalf; and without begging or borrowing, milking the goats or fleecing the sheep on vain pretences, but by means of my own slender resources, I have encountered all the hazards by which American 'evangelists' are supposed to be



deterred, to arouse you to spiritual consciousness and to show you more of the Lord's mind and will than I am persuaded you are acquainted with. I come not to dispute with you, but to teach you, if indeed you are teachable; nor to controvert 'Campbellism,' unless you force it upon me; nor to justify myself, unless you compel me—I come to urge upon you the truth, for its own sake, stripped of all the meretricious appendages thrown around it by the folly and imbecility of partizans. But alas! thus far you 'judge yourselves unworthy' of this 'labour of love and work of faith.' How unwise in every point of view. Do you think you can bind the Word of the kingdom because you approve not the speaker? Are you not aware that God has often put men to the proof by employing instruments unpalatable to them? Should I speak to you the truth and you receive it, certain sure should we be that you received it not for my sake; but we could not be so sure of this if one spoke to you in whom you delight. Well, my friends, if you persist in shutting your doors and closing your eyes and ears, who, I pray you, will be the loser? It will be you alone. I shall save my time, labour, money, and mental tranquillity. I ask you for nothing. I go not on the Americo-evangelical principle now becoming a *sine qua non* of 'no pay no preach.' I inquire not the state of your funds. I am entitled to nothing, except so far as the truth I unfold thaws the heart of the receiver. I expect only tribulation; if I am assisted with temporalities, it is more than I reckon upon in these evil days. I believe that 'the labourer is worthy of his hire,' but he must first work for the Lord; 'he that preaches the gospel must live of the gospel,' but he must first preach; 'thou shalt not muzzle the ox that treadeth out the corn,' but he must first tread before he can eat. I believe and feel that 'it is more blessed to give than to receive.' What then do you fear? Do you fear God? Then you will 'prove all things and hold fast that which is good.' Do you fear man? Then you either fear me, a faction in England, or a man in America; if so, then you will, as you say, deem it *inexpedient* and improper on your part either to invite me to Nottingham or in any way lend me your influence in furthering the object of my visit to this country, which object is, as stated in the New York *Morning Star*, sent to Messrs. Wallis and Hine, 'to invite public attention to European affairs, as evidential of the near approach of the kingdom of God.'

"In conclusion, I have replied to your uninvited *congregational* epistle faithfully and candidly. I have spoken plainly in the spirit of truth, not *intending* to offend you; I trust, therefore, that you will receive it with equanimity. I know that the soft and honeyed words of ceremony which are generally thrown around truth to make it palatable, and to conceal oftentimes the real animus of the writer, and to gain for him the undeserved credit of 'speaking the truth in love'—I know, I say, that these might sound, and perhaps be more agreeable; but I confess to you that I am no adept at flattery and circumlocution. I endeavour to speak and write so as to be fully understood, and desire to be judged not by the sycophancy of a fawning speech, which I despise, but by the sterling matter of the discourse.

"I have sent you a pamphlet on '*The Hope of the World and the Hope of Israel*.' If you can find any flaw in the argument, I should like to know it; if you cannot, then like honest men circulate it as wide as your means will enable you. Time is short. The day for trifling is past. Popular favour or the kingdom of God is the alternative. Who can hesitate which to choose?

"I have much more to say to you, but cannot say it now. Do with this letter what you please, provided only that you do not use it as the clergy do the Bible.

"In the hope that you may enter the kingdom of God by a resurrection or transformation when the Lord comes, I subscribe myself,

Your servant for the truth's sake,

JOHN THOMAS.

"ADDENDA.—Since the above was written, the July *British Millennial Harbinger* has been put into my hand, by brother King of Camden Town. I perceive that your epistle is a transcript in part of a notice concerning me on the cover of the Magazine Jesus styled Herod 'a fox,' which you know is a very cunning little animal. If foxes could handle the pen, I should say a fox had written it. Its manifest design is to forestall public opinion by creating a determination not to hear what I have to say, lest it should be discovered that all wisdom, knowledge, and truth are not yet incorporated in 'this reformation.' This ruse, however, will fail to accomplish its design. It may influence the partizans of A. Campbell in this country; but, I feel persuaded it will have no influence on those whom the truth has freed. The writer, after the fashion of American reformers, sneers at the idea of 'the hope of Israel,' saying: 'He (Dr. Thomas) has been re-baptised, or baptised for the first time, into what *he calls* the hope of Israel;' but, instead of sneering at Israel's hope, he would rejoice in it with joy unspeakable and feel highly honoured to suffer reproach for it, if he understood it, and found it 'expedient' honestly to avow it. As Paul sent for the elders of the Roman synagogue to speak to them about the hope of Israel, so I wish to speak to you about it likewise. The writer of the notice, I suppose, would read Acts xxviii. 20, after his own style, thus: 'For this cause, therefore, Paul called for them, to see them, and to speak with them; because that for the hope of Israel, *as he calls it*, he was bound with a chain!' Thus he treads the pearls of the gospel casket under his feet.

"I have the honour to confess that, in this faithless age, I have been immersed into the faith of the hope of Israel, which was not the case when immersed by Mr. Scott. If my memory serves me aright, I think I heard that the writer had himself been re-immersed, for some reason, and from his letters to me, I know, unless my mind has become a blank, he was once in favour of re-immersion. I presume he was so, because he also 'had discovered that the baptism of his brethren was faulty,' &c. But he appears to have fallen from his steadfastness in more points than one. Like the old craftsmen of Ephesus, he raises a party cry, such as, 'Infants, idiots, and heathens, brethren, they do rise again.' This is a mere *ad captandum vulgus*; an appeal to female weakness and popular superstition, which is highly discreditable to a man of intellect and honesty, and who pretends to advocate a candid and dignified investigation of the truth. Why did he drag in this shibboleth by the horns? Certainly, for no honourable purpose, for he must have sense enough to know that, whether they rise or not, is entirely extra to the main question: *immortality an attribute of the kingdom of God*. But he errs ignorantly or willfully. I do not say that *no heathen* will rise again; but that the Scriptures positively declare that *some of them* 'SHALL NOT

rise.' He has not stated correctly my view of 'the true hope of Israel,' as revealed in the word. I am sorry he undertakes to write upon things he does not comprehend. Wisdom dwells with prudence, not with cunning. A man should first hear, learn as a little child, and when master of the divine science of the truth, speak. This is the wisdom of prudence. 'Be swift to hear, slow to speak, slow to wrath;' but this gentleman 'rushes a-head' blindly, and speaks before he knows the matter, to his own confusion, as he will find if he do not take care.

"This article before me is concluded with a dark insinuation against character. This is quite in keeping with American policy, political and ecclesiastical. A man, be he who he may, whose model is A. Campbell, will not fail to wind up by exciting suspicion against the character of an opponent whose arguments are too strong for him. What do you call 'well attested recommendation?' Are not the two letters from 'your esteemed brother Beadman' good attestations? I have more letters with me than I expect to use. But, perhaps I am expected to produce 'well attested recommendations' from 'A. Campbell and his associates,' who have compassed sea and land to create such a prejudice against me as will secure them from appearing before the public in their true colours. As well might Jesus and his apostles and their brethren be expected to produce attestations from the Scribes and Pharisees. Paul's epistle known and read of all were the brethren who received him; and mine are those hundreds of reformers in the United States who condemn 'A. Campbell and his associates' for their proscriptive and slanderous proceedings.

"The congregation in London is satisfied with my attestations. I worshipped at the table they surrounded last Lord's day morning; and they heard me gladly (for so many declared, and some '*wished brother Wallis had been there;*') at half-past six in the evening. I speak there again next Lord's day eve. What action do you propose in view of these premisses?

"J. T."

This letter was sent by the Dr. to the last of the six who signed the Barkergate epistle. The Dr. sent it to him in consequence of hearing a good report of him before starting from New York, and because he was afraid that if he sent it to Mr. Wallis it might be suppressed. Mr. Marriott, however, supposing each of the six subscribers to the said epistle had received a copy of the Dr.'s reply, likewise held the communication as one personal to himself, and instead of communicating it to the Campbellite congregation at Barker Street, sent it to the Millerite church at New Radford, with whom the Campbellites had been, aforesaid, on terms of co-operation, but were now, in some degree, estranged. This Millerite church had been hurt at the notice of the Dr.'s coming, which appeared on the cover of the *British Millennial Harbinger*, and were only waiting an opportunity to open the door which the Campbellites were so anxious to keep closed. The Dr.'s letter, sent to Marriott, and by Marriott submitted to them, gave them the opportunity, and evoked the following epistle:—

NEW BASFORD, NEAR NOTTINGHAM, July 17th, 1848.

"DEAR BROTHER THOMAS.—Although to us personally a stranger, yet we address you as a brother in the Lord, to congratulate you upon your safe arrival in this country, to express to you the interest we take in the object of your mission, and our wish for your success in the cause of truth.

"We have observed with feelings of regret and dissatisfaction a notice put forth upon the *cover* of the *British Millennial Harbinger* for July; the object of which seems to be to throw discredit upon your mission to this country, and thus to impede the benevolent object you have in view. We think it our duty to address you to express our sympathy towards you on this trying occasion, and to assure you that the sentiments expressed in that most unchristian-like document by no means represent the feelings and wishes of the great body of believers here.

"We say *unchristian-like*, because the very *reasons assigned* for the refusal to receive you into the fellowship are founded upon an anti-christian principle. The great founder of Christianity taught us to 'resist not evil.' We have in this notice an accusation made against the brethren in America, 'that none of the brethren emigrating to America are received into the fellowship of the churches there without a well-attested recommendation,' and in the spirit of retaliation, the question is asked '*Ought not the same principle* to be adopted in reference to *all parties* coming from America to this country?

"We ask not whether the charge made against the brethren in America is founded upon facts or not; we assume that it is as stated, and find even in that case that the *principle* adopted is not a Christian one, but utterly at variance with the precept taught by the Lord, 'Do unto others as ye would that they should do unto you.

"J. Wallis states further that the 'second advent brethren, or those who believe in the personal, literal, visible reign of Christ for 1,000 years in this world, are anticipating a high treat on the occasion' of your visit. This is true, and he might have added with equal truth, that *a great body of the 'New Testament disciples' anticipated this treat also*. Now in order that we and they may not be disappointed, we have unanimously agreed to offer you the use of our Hall of worship at any time you may make it convenient to visit Nottingham. We have accommodation for 300 to 400; and we might, if it were deemed necessary, perhaps be able to obtain the use of some larger place. Our chapel is situated at New Radford, about ten minutes' walk from the centre of the town of Nottingham. Our society is not composed of the rich and influential—according to the world's estimation—but we are united, and waiting the speedy fulfilment of the promises made to the fathers, and rejoice in the hope of Israel. There is an earnest desire on the part of the brethren to see and hear one who holds the like views and entertains the same hope as themselves; and although it may not be in their power to extend to you that accommodation they could wish, yet they are ready and willing to receive you as a brother—to give you encouragement and God speed in your labour of love, and to contribute in temporalities in so far as the Lord may enable them.

"That the Lord may direct your course and uphold and strengthen you in the cause of truth, is our earnest prayer. Believe me, dear brother, yours in the blessed hope, on behalf of the Advent brethren, D. WIDDOWSON, *Secretary*."

“Thus,” says the Dr., “from an unexpected and unknown source, a door of utterance was opened to us in ‘the Jerusalem of this Reformation’ in Britain, even in Nottingham, where it was ‘deemed inexpedient and improper’ by the Simon Pures of that town for us to receive an invitation to visit. The invitation, however, came, and we accepted it, promising to deliver our first discourse at the Second Advent Meeting House on Lord’s Day morning, July 30th, 1848. On the 26th instant, we received a letter with a note enclosed informing us of the arrangements made for our accommodation. The note was penned to be despatched alone, but an afterthought delayed it, and it was enclosed in the letter written the day after. The note will show how our introduction to Nottingham opened the way for us to Derby, Lincoln, Birmingham, and Plymouth, which we afterwards visited at different times.”

“NEW BASFORD, near Nottingham, July 24th, 1848.

“DEAR BROTHER,—I have received your kind letter announcing your intention to be here on the 29th, which was received with joy by the church yesterday.

“I now hasten to inform you of the arrangements which have been made thus far.

“We have, in the first place, arranged that you should take up your abode at my house during your stay here: it is a short distance from the town, but it may not be the less agreeable on that account.

“It was announced yesterday that you would preach at the chapel in Denman Street, New Radford, on Sunday, 30th instant, morning and evening. Further arrangements for the ensuing week will be made this evening. We have communicated with the brethren at Derby, Lincoln, and Birmingham, stating that you are intending to pay us a visit. If you have a desire to go to these places, openings may be made for you; also Plymouth; but this must be decided according to your own arrangement when here.

“Have the kindness to write in the course of this week, stating at what hour on Saturday you will arrive at Nottingham Station, and I, or some of the brethren will meet you at the train. That you may know us, one of us will hold in his hand one of your papers on the Sisterhood of Nations. If perchance we miss you, please enquire for brother Grimshaw, superintendent of the Goods Department at the station, Nottingham: his house is near the station.

Some of the brethren are desirous to obtain the copies of the article you enclosed to me. Have the goodness to enclose three or four in

your next letter. Should there be any other communication of importance, I will write to you again.

Yours faithfully, D. WIDDOWSON."

"NEW BASFORD, near Nottingham, July 25th, 1848.

"DEAR BROTHER,—After writing the note enclosed herewith, I thought the delay of a post would not in that case be of much importance, and delayed sending until after the evening meeting, as there might probably be somewhat more to communicate.

"One of our brethren had made application for the use of the Chapel in Barker Gate during the week-day evenings, being more commodious than our own. Mr. Jas. Wallis attended last night to state that it could not be granted, consequently *thus far*, the arrangements for your speaking remain as stated in my note of yesterday. Mr. Wallis also informed us that a letter which had been written by you to the church in Barker Gate had not been received by them *until yesterday*; that numerous letters had been received by him from other churches, in various parts of the country, requesting to know what steps the society in Barker Gate intended to take in reference to you; that answers had been returned, stating 'that no answer had been received by them to the communication made to you;' that seeing that the matter stood in so awkward a position, Mr. Wallis requested us to explain to you, when you came here, how the circumstance happened. I do so now (briefly) in order that you may have a correct understanding of what has occurred.

"It appears that the answer you returned to the church in Barker Gate was enclosed with a pamphlet to one of their deacons (Mr. Marriott), he (as I suppose) thinking that each of his brethren had received one likewise, held it as a communication to himself personally, and used it accordingly. It was handed by him to one of our brethren for perusal, and also to others, and was also sent to Lincoln (the church in Barker Gate being all this time unconscious that any letter had been sent by you to them).

"Thus the matter stands. I have stated it briefly, and, as I believe, strictly correct.

"The *Millennial Harbinger* is on the eve of publication, and in it are some articles (as I understood Mr. Wallis) in reference to your visit to this country, and your communication with him (Mr. W.) or the society with which he stands connected. Perhaps without the aid of the information I have now given you, what may be published in the *Harbinger* might not be properly understood. Waiting your arrival here, I remain, yours faithfully,

DAVID WIDDOWSON."

The Dr. further on the subject says: "When we received the Wallisian Church Letter of July 5th, we wrote the epistle to the Barker Gate Church, which appears on page 58 of the *Herald of the Future Age*, vol. IV. We had been informed when at New York that Mr. William Marriott, one of the six signers, was favourable to the doctrine we taught. We, therefore, selected him as the person to whose care we would forward our reply, judging that he would take care that all the church should know its contents. We feared it might be suppressed if entrusted to Mr. Wallis. Marriott, however, proved a capital advertisement, far better than we had anticipated. He very absurdly supposed that we had written six copies of this long letter which occupies ten columns of the *Herald*, and had sent one to each of the signers! The result was, that though ours was dated July 8th, Mr. Wallis did not know of its existence till July 24th; for under the said supposition, Marriott made no haste to communicate its contents to the others, as they said nothing upon the subject to him. Mr. Wallis says he sent the letter to the Second Advent Church, where it was read on the 16th, and, in consequence, determined by that body that a letter of sympathy should be addressed to us with an invitation to visit them, and that from thence it was transmitted to Lincoln the day after, where it was again read and transcribed, and, some days afterwards, found its way back to Nottingham, and, at length, came into his possession, dirty, worn, and torn as an old newspaper. From his letter on page 64 of the *Herald*, poor Wallis seems to have been in a perfect quandary at the eccentricity of the path described by this noted epistle. But his troubles were not ended when resting in his hands 'all tattered and torn.' A few, perhaps three or four, days after, a portion of the letter was published in the August number of the *Gospel Banner*, so much of it as related to the things we believe and teach. This number was sent to us in London, by which we were introduced, for the first time, to the knowledge of the existence of such a paper in Britain. Our surprise at seeing a part of our reply to the Barker Gate Church letter in print, was as great as Mr. Wallis's at its meanderings for sixteen days between London and Peck Lane! We could not unriddle the affair, but contented ourselves with waiting until a solution should turn up in the course of events. Everything seems to have worked together happily for the promotion of our enterprise. Here was a paper that might be useful."

## CHAPTER XXIX.

A rival Campbellite periodical is friendly to the Dr. because of Wallis's opposition—Publishes the Dr.'s correspondence with Wallis, also articles from his pen, greatly to the advantage of the truth—Origin of the paper which thus gave the Dr. access to the very people from which it was sought to exclude him—The Dr.'s account—The Dr. visits Nottingham—Is heard by large and attentive audiences—Formation of a community on the basis of the truth in consequence—His visit to Nottingham introduces the Dr. to Derby, Birmingham, Plymouth, Lincoln, and Newark.

THE *Gospel Banner* was a Campbellite periodical willing to receive contributions from the Dr.'s pen. As soon as the unfavourable notice concerning the Dr.'s visit appeared on the cover of the *British Millennial Harbinger*, the *Gospel Banner* published Tickel's commendatory letter of the Dr., accompanying the letter with the following remarks:—

“ We insert the above communications, as we believe many of our readers, in common with ourselves, feel anxious to know some particulars respecting Dr. Thomas. Candour forbids us to condemn any man exclusively on the testimony of his opponent, without having heard himself, or his friends, in his defence. We are happy to find that a testimonial of the Dr. can be produced from so respectable and highly intelligent an individual as our esteemed brother Beadman.

“ We cannot at present pledge ourselves one way or other with respect to Dr. Thomas. To shut our pages against all who differ from us, would be to assume infallibility and perfection of knowledge in the mysteries of the kingdom, which we are by no means prepared to do. We shall, therefore, as heretofore, exercise our own judgment, with respect to the articles which we admit into the *Banner*, receiving those which we consider calculated to edify, to increase the knowledge, or excite the enquiry of our readers; and giving our brethren who differ from us an impartial hearing.”

In accordance with the friendly disposition thus expressed, the *Banner* published the Dr.'s correspondence with Mr. Wallis, also with others who had asked him of his faith; also articles from the Dr.'s pen, notices of his lectures, and so on, greatly to the mortification of Mr. Wallis, in Nottingham, and Mr. Campbell in the States, who had hoped to isolate the Dr. from all connection with Campbellite friends in Britain. But that which was to their mortification was signally to the advancement of the truth, of which they were unwittingly the enemies.



How comes it that a Campbellite paper existed which was willing to be Dr. Thomas's mouthpiece to the very body of people which it was sought to prevent him getting into contact with, and which it was preëminently desirable he should reach, from their preparedness to listen intelligently to his expositions of the word? The answer to this shews the Providence that was at work in the very midst of the Dr.'s enemies, to foil their schemes, and to open the way for the promulgation of the glorious gospel of the blessed God. The answer is in the following extract from the Dr.'s account of his visit to Britain:—

“Some little while previous to Mr. Campbell's visit to Britain, Mr. Wallis had induced a young man of his church to buy a press and types by promising to give him the *Harbinger* to print. It was being printed by this brother when Mr. C. was in England. Mr. Wallis was the proprietor of the periodical, and Mr. Hudston, of the office, in which he had the right, of course, to publish any other things he pleased without Mr. Wallis's permission. He gave Mr. Campbell an order for all his works; paid for them, and had his consent to republish from them anything he pleased. He accordingly republished several articles from Mr. Campbell's pen in the form of tracts. But this was a sacrifice of an ill savour in the nostrils of Mr. Wallis, who seemed to think that no one had a right to publish Campbellism but himself. Mr. Hudston objected to the monopoly, and contended that he had as much pecuniary interest in the *ism* as Mr. W. The question of the right to publish Campbellism *in tract-form* for the British became the ground of difficulty between them. Mr. Hudston had clearly as much right to publish as Mr. Wallis, and *vice versa*; but Mr. Wallis deemed it inexpedient, incompatible with his policy, that Campbellism should get at the public through any other printed medium than the *Harbinger*. Mr. Hudston, however, continued to exercise his right to issue tracts, which so incensed Mr. Wallis that he was determined to punish him by giving the *Harbinger* to some other printer in the town to publish. This originated the *Gospel Banner*, which created in Mr. W. a very evil eye towards his ‘young brother.’ It became an eye-sore, a prick in his eye, and a thorn in his flesh. The *Banner* became the impartial medium of both sides of all questions, ecclesiastical and theological; and presumed to allow us—the proscribed of Campbell, of Wallis, and others of like spirit—to speak for ourselves in its pages.”

Accepting the invitation of the Millerites, Dr. Thomas visited Nottingham in the beginning of August, 1848. By their arrangement he spoke several times in the Assembly Rooms, which were packed by

eager and attentive audiences. Reporters attended from the several journals published in the town, and full outlines of the lectures appeared. The Dr. spoke in all thirteen times, and a deep impression was made, which eventuated in the formation of a community on the basis of the truth, more or less clearly apprehended. Remarking on the circumstances, the Dr. says, "Providence does all things well. The Campbellite leaders in Britain are the enemies of God's truth, even as they are in this country. They err probably through ignorance, and therefore some day or other may obtain mercy, but while they continue in hostility, they also cause the people to err in all sincerity of mind. Sincere ignorance, however, will not justify them unto life. The Second Adventists in Nottingham differed from Wallis's party in being friendly to the truth. Even as we found them, they were more enlightened than the pure Campbellites. But though more enlightened, they were ignorant of the truth, as they have since confessed. They were disposed to hear. They had heard Mr. A. Campbell, and were satisfied that little as they might know aright, he understood less of the 'sure word of prophecy' than they. After hearing him, they concluded that his repudiation and proscription of a person and the doctrine he taught, though countersigned by Messrs. Hine and Wallis, and their party, were no guarantee of the heresy of the proscribed. They wished to hear us also, and had no mind to be balked in their wishes by Mr. Wallis's illiberality. When we review the past, we rejoice that providence opened this door for utterance, and closed that of Barker Gate against us. An introduction to Nottingham in connection with Mr. Wallis would probably have been fatal to our enterprise. Mr. Wallis's religious influence is nothing beyond the walls of Barker Gate. Had we, therefore, been introduced to the public upon his platform, the probability is the townspeople would have disregarded the invitation to come and hear, under the impression that our expositions were only Wallisiana in a new dress."

The door thus opened, no man was able afterwards to shut. Millerism in Nottingham introduced the Dr. to Millerism in Derby, Birmingham, and Plymouth, at each of which the Dr. was heard by large audiences; while Campbellism took him by the hand in Lincoln and Newark. "Our course," says the Dr., "was simple and straightforward, for without pledging ourselves to the opinions or partyism of any, we were prepared to lay the testimony of God before all."

## CHAPTER XXX.

An attempt to injure the Dr.'s growing influence in Britain—The Campbellites get up a charge of falsehood—The facts of the case—The Dr. denied having rejected or having been excommunicated from Campbellite fellowship—This is construed into a denial of having published the Confession and Abjuration—Correspondence on the subject—The episode not altogether difficult to understand—The Dr.'s remarks thereon.

WHILE the Dr. was travelling through the country, an attempt was made to arrest his growing influence, by getting up a constructive charge of falsehood. The promoters of this unholy enterprise were Mr. Wallis, of Nottingham, editor of the *British Millennial Harbinger*, and Mr. King, of London, editor of the *Advocate*, between whom a better feeling had sprung up in consequence of their mutual deprecation of the *Gospel Banner's* course in giving the Dr. publishing facilities. It is not alleged that these men united in an attempt to get up a deliberate slander; but it cannot be denied that they eagerly caught at circumstances which did not justify their conclusion against the Dr.'s integrity, although superficially admitting of an unfavourable construction. They charged the Dr. with obtaining the fellowship of the London congregation by misrepresentation, and with having denied the publication of his Confession and Abjuration; charges both equally unfounded.

The facts are these: Shortly after his arrival in London, the Dr. called upon Mr. John Black, elder or pastor of a Campbellite congregation, meeting at Elstree Street, Camden Town, and delivered to him a letter of recommendation from a Campbellite friend in New York. His reception was friendly. A few days afterwards, however, he was requested to meet Mr. Black and Mr. King, as "they deemed some conversation requisite" before inviting him to take part in their fellowship. At the interview, he was asked "whether, when in the States, he refused to fellowship those Christians who had not been baptized while possessing those opinions which he held?" To this the Dr. answered in the negative, which was the fact, for the Dr. had not, at that time, arrived at the conviction he afterwards reached, that duty required separation at the breaking of bread from all who had not been immersed upon a faith in the hope of Israel. He was then asked if he had ever been excommunicated, to which he answered that he had not; but it was not for the want of the will to do so on the part of Mr. Campbell and his friends. The Dr.'s letters of commendation from known Campbellites were then produced, and the

result was the Dr. was invited to meet with them at Elstree Street, and to speak on certain Sunday evenings, which he did. This result, in the face of the pronounced antipathy of Mr. Wallis and Mr. Campbell, who had been on a visit to Britain a few months before, was aided by a coolness between London and Nottingham, arising out of circumstances connected with Mr. Campbell's visit, which facilitated London's acceptance of the Dr., who otherwise would doubtless have been rejected.

In a subsequent letter of explanation, Mr. King said :

"We could not reject Dr. Thomas without giving a reason for so doing—and had it not been for the remarks on the cover of the *Harbinger*, we never should have thought of so doing. We therefore called the Dr. to a private meeting, and inquired whether he, when in the States, refused to fellowship those Christians who had not been baptized while possessing those opinions which he held? His reply was that such was not the case. We told him that it was not our intention to *permit* him to be inconsistent in London, and that if he *refused* our brethren in the States, we should not receive him here for the sake of proclaiming his views. He assured us, that so far from having refused them, he was glad to receive them wherever they would accept him, and that, on his way to England, the disciples at New York had granted him their meeting-house. He brought with him letters of recommendation from brethren *known* by us. Under these circumstances, we could find no ground for rejecting him, and therefore he was invited with us on the two last Lord's days. We also informed him that we should be glad to hear him speak in the evenings, if he would proclaim the gospel, and not more than *incidentally* introduce his favourite topic. He has spoken twice, and, to say the least, he is well worth hearing."

Shortly afterwards, Mr. Wallis made the following declaration in the *British Millennial Harbinger* (October, 1848): "We affirm, on the testimony of *The Herald of the Future Age*, that Mr. John Thomas, in the month of March, 1847, publicly abjured not only all connection with the Reformation, but also all that he had learnt whilst in connection with its churches; asserting that the leading men of the Reformation held damnable heresy; were ignorant of the true hope of the Gospel, and, consequently, blind leaders of the blind. Now, we have no right to question or to interfere with this abjuration—regarding it as emanating from the firm conviction of the confessor's mind; but still the position occupied by John Thomas ought to be known to all the disciples; and that his object in visiting this country, is not to build-up and enlarge the churches already planted, but to proselyte as many members out of them to his own spirit and theory as he possibly can, and that, too, without any compromise whatever."

The London Campbellites on reading this, applied to Mr. Wallis, who furnished them with a copy of the Dr.'s "Confession and

Abjuration; upon obtaining which, they wrote to the Dr. as follows:—

“71, HIGH STREET, CAMDEN TOWN, November 8th, 1848.

“DEAR BROTHER THOMAS,—No. 4, vol. iii., of the *Herald of the Future Age*, containing your ‘Confession and Abjuration,’ was presented to a meeting of the London Church last Monday evening. The meeting was entirely of opinion that the paper contains the very abjuration of the brethren in the United States which you most positively denied ever having made. It appears to them to be a duty to order this note to be sent immediately to you, expressing their surprise and sorrow at finding such matter in print, and to give you an opportunity to explain should you desire. In the absence of any explanation, they will feel it their duty to announce that your fellowship with them was obtained by misrepresentation.

“Wishing you every present and future good, in the deepest sorrow on account of the above, I remain, yours, in the hope of immortality,

“D. KING.”

The Dr. replied to this, but unfortunately mislaid the copy which he made of his letter. Consequently, the reply is not extant. The substance is on record, however. The Dr. never did deny the confession and abjuration. He denied having refused the fellowship of the Campbellites in America, which was in accordance with fact, for wherever they received him, he met with them, not having yet reached the conviction which afterwards led him to separate from all who did not understand, believe, and obey the hope of Israel. The confession and abjuration had reference to principles and transactions, and not to persons and communities, though, doubtless, enunciating principles which, in their ultimate application, affected persons and communities. As the Dr. says in his account of the matter (*Herald of the Kingdom*, vol. I., p. 64): “We did not abjure ‘churches,’ but a certain ‘transaction,’ ‘mistakes,’ errors of compromise, the dogma of the immortality of the soul, and ‘other things’ of a kindred nature. After giving six reasons for regarding our immersion by Mr. Walter Scott, in 1833, as ‘no better than a Jewish ablution,’ as Mr. A. Campbell styles an invalid immersion, we add ‘these, we consider, are sufficient reasons why we should *abjure the whole transaction*’—a transaction between Mr. Scott and ourselves before we knew anything at all about ‘Mr. Campbell and his associates,’ or their churches. )

“Again, the word abjuration occurs in the following connection:

Had we been properly instructed, we should not now have to make this confession and *abjuration of our mistakes.*’ In the October number of the *British Harbinger* for 1848, Mr. Wallis accuses us of especially ‘asserting that the leading men of the Reformation held

damnable heresy.' This is a perversion of our words. We said nothing about 'the leading men of the Reformation;' we wrote in general terms, our words being as applicable to the leading men of all denominations, and to all who held the heresy, as to ourselves on the supposition of our having also once entertained it. Our words are: 'We do not remember that we ever taught the existence of an immortal soul in corruptible man, and the translation thereof to heaven or hell at the instant of death; if we have, so much the worse: *no man* can hold this dogma and acceptably believe the gospel of the kingdom of God and His Christ: *we abjure it* as a 'damnable heresy.' In the next paragraph we say 'there may be other things, errors, which have escaped our recollection; whatever they be, &c., *we abjure them all.*' Then, referring to the treaty of peace and amity between Mr. Campbell and ourselves at Paineville, in 1838, in which *so long as we were not misrepresented*, we consented to hold certain *inferences* from a great truth in abeyance, because of the prejudices the publication of them was supposed to create against what we then all considered 'the ancient gospel:' referring to this, we say 'We erred in holding in abeyance the most trivial inference from the truth on any pretence whatever; *we abjure all errors of this kind, &c.*' Then, lastly, we finish our 'confession and abjuration' of the things confessed by saying, 'Had our opponents let us alone, &c., we might have been teaching the same fables, which, however, would have deprived us of the pleasure of confessing our *errors and mistakes*, and of publicly *renouncing and bidding them adieu.*'

"The public renunciation and adieu are the 'errors and mistakes' confessed; for these, and not 'them and their leaders' are the antecedent to 'them.' Our 'pleasure' consists in renouncing and bidding our errors and mistakes adieu; our sorrow, in having to turn from men who, like Messrs. Campbell and Wallis and their associates, prefer darkness to light, and will not come to the light lest it should be discovered that their deeds are not wrought in God. But we have not altogether turned from and renounced them even yet. Our duty is to endeavour to open their blind eyes that they may see the truth of the gospel of the kingdom; at all events, so to deal with them, that by enlightening the people, their power and influence for evil may be restrained, if not entirely destroyed."

The malice of the London charge lay in making the Dr.'s denial of disfellowshipping Campbellites apply to the publication of the "Confession and Abjuration," which, though related to the same matter, was not the same thing. It is easy to understand that the

Campbellites would feel hurt on discovering that Dr. Thomas, whom they had fellowshipped, held principles which constructively put them in the position of unjustified persons; and it is not altogether difficult to see how they should feel that their fellowship had been conceded on a misunderstanding; but to lay this misunderstanding at the door of "misrepresentation" on the part of Dr. Thomas, and to charge him with falsehood, was a cruel mistake. The Dr.'s missing answer called forth the following reply:—

"LONDON, December 6th, 1848.

DR. J. THOMAS.—Dear Sir,—Yours of November 22nd, 1848, was presented to the church on the 28th of the same month, and I am requested to say to you as follows:—

"1st.—That in the examination of your abjuration, the church here did not (as you suppose) confound persons with opinions. They fully understood your words in the lines pointed to in your letter as referring to errors and mistakes, and not to persons.

"2nd.—They consider you to have abjured the brethren in the United States; and here also, by pointing to their position, as being one which would forbid any Christian to fellowship them. For instance, many of our churches in this country unanimously hold the 'existence of an immortal soul in corruptible man;' nearly every church has a large number of its members of the same opinion. You say, 'no man can hold this dogma and *acceptably* believe the gospel;' you also abjure it as a 'damnable heresy:' *ergo*, most, if not all, of the churches with which we stand connected, do not believe the gospel *acceptably*; and if not *acceptably*, are unbelievers; and, holding a 'damnable heresy,' are damnable heretics. Now, as no Christian may fellowship heretics and unbelievers, the brethren in this country, and those of similar character, wherever existing, are abjured by you. Again: "men are saved by the hope; being ignorant in toto of that hope, he (Dr. J. Thomas) was not saved by it, and while he writes this *must* be in his sins.' You teach that as you were with respect to 'the hope,' our churches now are—they receive not what you call 'the hope.' You call the system into which you were baptized an 'erroneous one;' they were baptized into, and remain in the same system, therefore are yet in their sins. You claim to be a Christian, and as Christians cannot fellowship men while in their sins, you thus abjure the churches connected with us.

"Seen and approved by a meeting held November 28th, 1848, and signed for them. D. KING."

To this the Dr. made the following rejoinder:—

"NEWARK, NOTTINGHAMSHIRE, December 9th, 1848.

"DEAR FRIENDS,—Yours dated December 6th, 1848, has come to hand to-day. By it I am able now to comprehend that you have *construed* what you think I ought to do with my views on the truth, on the ground which you consider the principles stated place persons holding the traditions quoted, into a non-fellowshipping of those you call your brethren (by eminence) in the United States. This, then, is your indictment, that I have *constructively* rejected the

brethren of the reformation in America, which you consider equivalent to an *actual excision* of myself from the churches there, or then from my fellowship, and consequently of myself from similar churches in England.

“But I object to your *constructions*; first, because you have no right to put constructions upon any one’s principles, save your own; and, second, because your constructions are not in harmony *with facts*.

“1.—You have no right to construe for me, neither have you the ability till you are made intelligent upon the subject of my views of fellowship. I claim the sole right of construing my own sentiments, and when I shall have construed and published them to the world *in their application*, it will be high time for you to express your approval or rejection of them and their author. You have your views of fellowship; they may or may not be mine: I discuss them not. My duty is to state and advocate what I believe to be God’s truth according to the manner which appears to me (not to you) most scriptural. It is for me to state, illustrate, and prove principles, and to interpret the word; and to leave men’s consciences to make the application—it is not for me to adjudge them to ecclesiastical pains and penalties.\* I have stated in my writings that ‘the immortality of the soul, as taught in dogmatic theology, is the Hymenean and Philetan heresy; and I have shown from Paul’s words that it is in his estimation a ‘damnable heresy.’† The arguments you have not seen; yet you judge. Is this wisdom? I have received the conclusion to which Paul leads me. Did he tell the orthodox Corinthians to cast their heterodox friends out of their synagogue, or to non-fellowship them? No; and further than this, he still fraternised with the church, although they gave him so much annoyance on this very subject. His object was to enlighten and reclaim, not to cut off, and treat as enemies those whom this cancer-eating sentiment led to the denial of the resurrection of the dead, and *by implication*, the resurrection of Jesus himself, and the subversion of the doctrine of the kingdom of God.

“Your logic does not appear to me to keep pace with your zeal. A man may hold ‘a damnable heresy,’ and not, therefore, be ‘a damnable heretic.’ Simon Magus held the ‘damnable heresy’ that the gift or power of bestowing the Spirit could be purchased for money; but he was not finally condemned, inasmuch as scope was afforded him for repentance and forgiveness. This was not the case with others. If you hold ‘a damnable heresy,’ I pray God that the light of knowledge may find an entrance into your understandings, that you may recover before you make shipwreck of faith.

“You say that your churches do not receive what I call ‘the hope.’ Very well. Now, suppose it should turn out that what I *demonstrate* is indeed ‘the hope of the calling’ (which Platonism, new or old is not)—and you admit that ‘we are saved by the hope’—what becomes of you and your churches? But you are unacquainted with what I call ‘the hope;’ for I call not *one item of itself* ‘the hope;’ why, then, jump to conclusions and constructions at present? You may regret it some day (as others here have already) when your logic, peradventure, may be directed by a more scriptural and experienced zeal.

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\* “Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and *there shall every man have praise of God.*”—(1 Cor. iv. 5.)

† *Hairesets apoletas*, opinions of destruction, or destructive opinions.



"But there are a great many in 'your churches' (if I guess them rightly) who reject the immortality of the soul as mere heathenism. *Why do you not construe conclusions for them?* Are not Newark, Lincoln, Nottingham, Edinburgh, Glasgow, &c., some of your churches? There are many of this class among them; why do you not undertake for them? Why so solicitous to construe conclusions and *officiously* to apply them for me? I really do not feel at all indebted to you for intermeddling. If you do not wish any thing to do with me, say so and have done with it. I believe I am your debtor for nothing but a little past civility. On two occasions, at some inconvenience and a trifling expense, I did the best I could to enlighten you. Much satisfaction was expressed by some. To this labour of love I bid you welcome. But a change hath come o'er the spirit of your dream since Mr. Wallis's visit to London, or that of your delegate to Glasgow. If you think your ecclesiastical reputation hath been defiled by the little politeness of the past, then make your repentance known as far and wide as you please, and upon any ground you choose, actual or constructive. I shall regret your shutting yourselves out from what many of your brethren freely and candidly admit is the irrefutable truth of God. But you must do as you please. The loss will be yours, not mine.

"Without comparing you to Judas, I would inquire, Was not he in his sins when Jesus broke the loaf with him as well as the rest of the twelve? This will be a sufficient *quid* for your *quo*, that I necessarily abjure churches, because there are those among them who on my principles are in their sins.

"2.—I object to your constructions because they are not according to fact. There are many in American reform-churches, in which I am well received, who believe in the Platonic dogma of the 'immortality of the soul.' We have learned, however, the important lesson of bearing and forbearing with one another, in hope that all will come to see the real truth, on which side soever it may be, before it becomes too late. But, your dogma is that I ought to reject them, and they me; we, however, do not think so. We regard such a spirit as the one actuating you as both intolerant and proscriptive, and well calculated to place the person who responds to it in the situation neither to advance the truth nor to benefit his contemporaries. It is the dark spirit of popery, and characteristic of all sects whose fear of God is taught by the precepts and commands of men.

"Trusting that whatever you may do may be to the glory of God and the furtherance of the truth, and not to the gratification of personal pique, and leaving you, henceforth, to work out your own conclusions as you may deem most expedient, but declining any further correspondence in the case, I subscribe myself, dear friends,

Yours respectfully,

JOHN THOMAS."

Two years afterwards, just as the Dr. was about to leave England, it transpired, in the pages of the *Harbinger*, that the London Campbellites, on the receipt of the foregoing letter, placed the following minute on record :

"Having called upon John Thomas to explain his conduct towards us, or to renounce his abjuration of the churches of the reformation—(of the existence of which fact we had no idea when we received him into the church)—but, not

obtaining anything more satisfactory from him than that he held fellowship with all the disciples who would receive him on the same principle that the Lord did Judas! and perceiving that with his state of mind, he could only desire connection with the brethren in England for the purpose of creating separation and confusion among them, the church in London, at a large assembly, with only two objectors in it, passed the following resolution:—

“Resolved—That as we, the disciples of Christ, are commanded to mark those who cause divisions, and to avoid them; and, as John Thomas teaches by direct implication, that all who are in our position are yet in their sins, unless baptised into what he calls the hope of Israel, we must avoid him, except he has renounced, or until he does renounce, his printed abjuration against our brethren in the Lord.

JOHN BLACK, *Pastor.*

DAVID KING, *Preacher of t' e Gospel.*”

On this minute the Dr. makes the following remarks: “What was our surprise to find that after a dormancy of one year and three-fourths, Messrs. Black and King reappeared against us as large as life. What could have been the cause of this revival of their malevolence? The extraordinary impression made by *Elpis Israel*, and our 250 addresses on Reformers and others, was painfully distressing to Mr. W.'s unhallowed heart. He desired, therefore, to shoot another arrow from his bow in the hope of wounding us to death. This arrow he drew from the Ellstree quiver, and dipped in the poison of his own malevolence. But like Paul in Malta, we shake off, with dignified unconcern, this power of the enemy as at this day.”

“Mr. Black's declaration that we went to England for the purpose of creating separations and confusion among their churches is utterly false. The congregations in Edinburgh and Glasgow can testify to the contrary of this. That difficulties might possibly ensue was not improbable; for when was ‘the sure word of prophecy’ ever caused to shine into a dark place without either dispelling the darkness, or being itself expelled? These results are never accomplished without a struggle. Luther advocated justification by faith without the works of Romanism. This was scriptural ground; but look at ‘the separations and confusion’ that followed! Who was to blame for these; was Luther or the truth? Or should Luther have suppressed the truth for fear of what should happen? By no means. Now we went to Britain to call men's attention to ‘the gospel of the kingdom.’ In this work we were no respecter of persons. We were *invited* to speak to the Ellstreans and to worship at their house. We accepted the invitation, and spoke much to the satisfaction of those who heard us. We said nothing about fellowship or re-immersion. We produced no separation

nor confusion there, and but for Messrs. Wallis, Black and King, there would have been no trouble there at all. But the wicked flee when no man pursueth. So it was with them. Ignorance and fear possessed them; and not knowing what might come to pass, they raised a light-darkening cloud of dust; and, shaded by its obscurity, sought protection within the barred doors of their conventicle! And there we propose to leave them till doomsday."

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## CHAPTER XXXI.

The reason these personal matters are noticed now—The natural growth of the situation—The Dr. emerging but not disentangled from Campbellite associations, to which he naturally clung as giving him facilities for disseminating the truth—The Dr. visits Glasgow—Attends the Campbellite Convention there in the capacity of a Campbellite delegate from Lincoln—His admission opposed—Stormy proceedings—The Dr.'s action blamed; but when understood, appears in another than a reprehensible light—The Dr.'s account of the matter.

These matters are placed before the reader as a necessary exculpation of the Dr.'s character from charges industriously circulated against him, which, with a seeming foundation, have no foundation in truth. They originated, doubtless, in the peculiarity of the situation. The Dr. emerging from Campbellism, but not yet disentangled ecclesiastically, naturally clung to an old connection, in the hope of being able to lead the Campbellites forward on the path of enlightenment, which he (himself a Campbellite for years) had entered. The Campbellites, on the other hand, revolting against his principles, were naturally stung at the facility this connection gave him for the dissemination of principles so subversive of their claims to be considered Christians. This led to mutual recriminations, which were probably carried too far on both sides. The nature of the time, in relation to both, has to be distinctly taken into account, to come to a just view of a dispute which at the time appeared to contain grave reflections on one side or other, according to the view taken; but which, considered at this distance of time, in the light of all the facts, when the heat of controversy has subsided, appears the natural and unfortunate fruit of a state of transition.

There is another matter in which the Dr. was blamed, but in which his action, fully considered, only illustrated his aptitude in acting on the precept to be "wise as serpents," viz., his attendance at the

Campbellite convention in Glasgow in the character of a British delegate. Let the Dr. speak for himself :

“ While we were at Nottingham, subsequent to our visit to Lincoln, we were informed by a friend that it was the intention of Mr. J. Wallis and his confederates, to make an attack upon us at a convention of church delegates, to be held in September, at Glasgow. Some resolutions were to be got up by which we were to be put under a sort of ban or interdict. We considered we had this information from good authority, as it afterwards proved to be. Were we to allow a body of men, from various parts of England, Scotland, Ireland and Wales, to assemble in Glasgow, where we were then at work, and to sit in judgment and pass decrees upon us, and have no right to open our mouth in defence of our position and the truth? We did not think it expedient to give Satan this advantage over us. We wished to have the right to speak *if attacked*. If nothing were said concerning us, we should take no part in the proceedings, as the establishment and extension of Campbellism in Britain was not at all in accordance with our views of public good. The church at Lincoln was on the printed roll of the denomination. It stood fair with the leaders who had till recently been venerated by them as saints of the calendar after a certain sort. This church did not intend to send a delegate to the convention on account of the expense; otherwise they would. We were aware of this before we left Lincoln. Now, being in good odour there, we concluded to offer our services as their representative without any cost to them. If they accepted them, they were to forward our credentials to Glasgow in time for us to take our seat. The offer was readily agreed to, and we were accredited by the following letter addressed:

“ *To the meeting of Delegates of the Churches of the Disciples convened at Glasgow by notice in the ‘Harbinger and Gospel Banner.’*

“ DEAR BRETHREN.—We being a congregation of believers in ‘the kingdom of God and the name of the Lord Jesus Christ,’ into whom we have been immersed, desire to be represented in your meeting, which we understand is convened for the purpose of promoting *the best interests* of the congregations of disciples in Great Britain and Ireland. We do, therefore, hereby appoint our esteemed brother John Thomas, from the United States of America, as the delegate of the church in Lincoln, that he may unite with you in consultation upon *the best measures to be adopted in promoting the object for which the meeting is convened*. We know of no one more interested and competent than he. *We have unanimously received him into our fellowship*. 1st.—On the ground of his well known writings in the *Christian Messenger*, and of the high commendation which has therein been given of him. 2nd.—His admission to fellowship by the church in London. 3rd.—Of letters from America in his favour from brethren with whom some of us are well acquainted. 4th.—Of the general approbation of those who have been favoured by hearing him since his arrival in this country; and lastly, on the ground of our personal acquaintance, we having heard him ourselves. We hope, therefore, brethren, you will cordially receive him as our representative in your council.

“ Praying that you may abound in that wisdom which cometh from above, which is pure, peaceable, gentle, easy to be entreated, full of mercy and of good fruits, without partiality, &c. Thus may your deliberations be conducted in the

letter and spirit of the truth, as in the presence and devout reverence of Him who is immortal, invisible, the only wise God; to whom be glory and dominion throughout all ages.—Amen. Signed in behalf of the church,

WILLIAM SCOTT, *Elder*  
 JAMES JACKSON,  
 JOHN TURNERY,  
 HENRY CLARK.

Lincoln, September 18th, 1848.

‘Such were our credentials and instructions, by virtue of which we proposed to take our seat among the ‘reformers,’ and to speak, if need be, on ‘the promotion of the *best interests*’ of their churches, and in defence of our own position if assailed. It will be seen that everything was perfectly regular. The church was on the list of ‘sister churches,’ and in good standing. Mr. William Scott, a descendant of the orthodox writer of *Scott’s Commentary*, an elder, and formerly an evangelist, and co-labourer with Mr. Wallis, our doctrine well searched into and approved; and freely welcomed to the table they had provided for all baptised persons who were willing to celebrate the death of Christ on their own responsibility. There seemed to be no flaw, no ground of cavil in our case. But in this we were reckoning without mine host.

“When the church at Lincoln was called, we presented its letter, which was received. The presentation of letters being over for the night, they were read in the same order. The Lincoln letter was also read, when a delegate and ‘evangelist’ arose, and moved that Dr. Thomas be refused a seat among them. This was cordially seconded by another. The motion was based upon the allegation that we were not a member of any reformation church in Britain. This objection was pre-eminently sectarian. One would have expected that a convention of ‘apostolic or primitive Christians’ would have taken higher ground than this, and have objected to us on the plea that we were not a member of Christ’s body mystical. Without examining the legality of the baptism of the Lincoln church, they had become of the same faith with us, and therefore, as stated in their letter, we were in fellowship with them in this matter; whether we and the church were recognised by the Invisible as joint members of the ‘one body,’ is quite another question: for all conventional purposes we were members of their society, and recognised as such officially by their elder. We objected to their motion that our membership with the believers at Lincoln was no affair of theirs. This was an item they could not consider, having no jurisdiction in the case. It belonged exclusively to them at Lincoln. The real question before them was whether the church there was to be recognised as ‘a reformation church,’ or not; if they acknowledged it, and they had done so by officially inscribing it upon their list of churches, then no delegate of a sister church, be he ‘evangelist’ or layman, nor a plurality of delegates, had any right to say that they should not be represented there. The Lincoln church was in fellowship with all the ‘reformation churches’ in Britain. Its elder was unexceptionable in standing and character; had been one of their ‘evangelists,’ having surrendered for the purpose an endowment among the Baptists, but had been superseded by the management of Mr. Wallis. We were in the convention merely as their representative, to do for them what as a society they could not do for themselves; we objected, therefore, to any motion that made us the subject of personal critique or examination. But as the motion was before them, and would not probably be withdrawn, we demanded a full and impartial investigation of our

case, being determined if possible to draw aside the veil and expose to public view the machinations of the faction, which under the cloak of zeal for the 'best interests' of men, was seeking its own, and intriguing to close the eyes and the ears of the people against the gospel of the kingdom of God.

"Upon this, things assumed a squally appearance. Some cried out one thing, and some another, in the midst of which Machiavel arose, and delivered himself of a rambling *excursus* upon the elder, and some of the members of the Lincoln church, which had as much to do with the motion before the meeting as the sowing of tares with the cultivation of the rose. Mr. Wallis having consumed all the time that remained in belittling and misrepresenting his friends, it was proposed to assemble on the morrow at ten a. m., for the resumption of the matter, and other business.

"Next day, we arrived at the hour appointed, when the Lincoln case was introduced. A delegate of the Glasgow church made some very pertinent remarks, and suggested the appointment of a committee to consider the matter, with the understanding, as afterwards explained, that we should be regarded in the meantime as its delegate *pro tem*. This suggestion gave rise to much dispute, in which Mr. Wallis figured conspicuously. As we could only be reached through the Lincoln church, it was thought expedient by him to make it contemptible in the estimation of 'the collective wisdom,' so that if it could be made to appear that it was without ecclesiastical character or influence, it would not be difficult, nay all would desire, to be quit of so disreputable a constituent of the Denominational Sannhedrim, or 'co-operation society,' of Great Britain and Ireland; and being relieved of its unprofitable and inconvenient fellowship by a vote of excommunication, both church and representative would be conventionally annihilated. So to work he went to disaffect the minds of the delegates, and the people assembled to witness their proceedings. He left nothing unsaid that might subserve so benevolent and holy a purpose. In all he had said, he made no allusion to us. We were with him face to face; and though the real stone of stumbling and rock of offence in his way, he ventured no direct and open attack upon us! He reserved his 'work of faith and labour of love' for the absent and defenceless, safely calculating that intrigue and clamour would prevent us from saying a word in their behalf.

"After this attack upon our constituents we very naturally requested to be heard in their behalf. The chairman thought it was no more than right we should. With his permission, therefore, we took the floor, with very uncouth utterances proceeding from the men of Fife. 'As Dr. Thomas has come here to disturb the meeting, I move,' ejaculated one, 'that the case of the Lincoln church be referred to a committee.' 'I propose,' exclaimed another, 'that Dr. Thomas be requested to sit down.' 'We stand here,' said we, 'with the approbation of the chair and are in no hurry. We are making no disturbance, but waiting with singular forbearance and patience till the clamour has subsided. Having no other engagement, we are prepared to stand here all day, if need be, in the hope of being heard.' Up started a third and cried out, 'I seconded the motion last night to reject Dr. Thomas; I, therefore, beg leave to withdraw it.' This was quite a joke for the seconder to withdraw a motion he had not made. Seeing this, probably, the mover called out, 'I moved it and will withdraw it.' 'Very well,' said we, 'then we are to understand that we stand before you as the unrejected representative

of the Lincoln church?' Upon this, up jumped a very fierce looking personage who bawled out 'No-o!' 'Let me explain what I meant, said our friend, 'when I suggested a committee.' Having done so, 'I move!' said one; 'I propose!' cried another; 'I wish to say!' exclaimed someone else; but, amid motion upon motion, and amendment upon amendment, the chairman, secretary, and ourselves lost our bearings altogether. The confusion worse confounded was so inextricably confused, that it became necessary at length to make a new start and to decree that all motions should be submitted to the chair in writing. Mr. Wallis, humbled by the evil of his own work, rose and said that 'perhaps it would have been more prudent not to have stated what he did about the Lincoln church, but he did it for their information. He would, however, now withdraw what he had said, as it would be best perhaps under the circumstances.' We then remarked, that they might take their own course without further hindrance. We would be an observer and watch their proceedings. We invited them to be prompt, and if they could, get a vote of the majority to cut off the Lincoln church forthwith. They had evidently prejudged the case, and would hear nothing in its behalf. They might also pass a decree against us, likewise, if they could. Their decision would not affect our cause in any particular. We had left America with peace in our hearts and with the firm conviction that the truth was with us. We offered it to them without money and without price; but, they put it away from them and refused it co-operation and a hearing. Be it so. Our course was onward if we even stood alone. Thus we spoke, and having reserved to ourselves the future right of future comment on passing events, we resumed our seat to chronicle their deeds.

"We are informed that when the report of the committee was read, a gentleman present could not repress his indignation and cried out 'Shame, shame!' One of the men of Fife told him to 'hold his peace for he was not a delegate;' to which the other retorted that he was 'an impertinent man.' While Mr. Linn was protesting, many were speaking at once; so that confusion crowned their evil work. After all nothing was done. Their report was rejected. The Lincoln church remained in fellowship, nor was any ban decreed proscribing us. Their machinations were completely frustrated, and the Gnostics themselves overwhelmed with confusion and chagrin."

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## CHAPTER XXXII.

The Dr. obtains a large hearing while in Glasgow—Addresses thousands in the City Hall—Interest due to the troubles on the Continent—Visits Paisley—Public *soiree* at Glasgow in acknowledgment of the Dr.'s lectures—Before the separation of the meeting, the Dr. asked to write a book—He consents—A committee formed to obtain orders—*Elpis Israel* afterwards the result—Accepts an invitation to visit Edinburgh—Cold reception, but the iciness thaws after a few lectures, and cordial friendship takes the place of hostility—A farewell *soiree*, at which the Dr. is presented with a contribution to travelling expenses—The Dr. returns to London to write *Elpis Israel*—Attends a Peace Society's meeting in Exeter Hall, to show that war is a divine appointment in the present state of things.

WHILE in Glasgow, the Dr. obtained a large hearing from the public. A friend, with whom he had become acquainted by letter, engaged an empty chapel in Blackfriars for a week, and advertised a lecture each night in the week and three on the Sunday. The first meeting numbered only about 200 auditors. The second was better. As the meetings went on, the attendance increased. At the close of one of the meetings, a Campbellite brother rose and said it was a pity such interesting and important lectures should not be heard by the citizens of Glasgow. He proposed the formation of a committee to advertise the lectures thoroughly. Accordingly, a committee of fourteen was organized, who distributed bills and placards extensively throughout the city. The effect was manifest in the cramming of the chapel, which it was said would hold a thousand people. It was then resolved to engage the City Hall, which holds from five to six thousand people. The Dr. lectured four times in the City Hall, and each time the place was crowded. On the last night, multitudes could not obtain admission. The interest was due to the troubled state of Europe, on which the Dr. largely descanted in the light of prophecy, pointing out the near approach of the kingdom of God, to cast down the thrones and regenerate the world. At the close of the lectures, arrangements were made by a number of interested gentlemen to hold a *soiree*, twelve days afterwards, as a public acknowledgment of their obligation to the Dr. for enlightenment received.

In the interval, the Dr. by invitation, visited Paisley, a town of some fifty or sixty thousand inhabitants, some eight miles distant. Here he was cordially received by the Scotch Baptists, who accepted some part of Mr. Campbell's teaching but refused to be identified with "the Reformation." These opened for him a door of utterance, and one of them, a Mr. Coates, a local thread manufacturer, of wealth and



standing, entertained him in princely style. Their feelings, however, underwent a change when *Elpis Israel* made its appearance.

Returning from Paisley to Glasgow, the Dr. attended the *soiree* before referred to, on the 12th October, 1848, the interest of which lies in the fact that it was the means of originating *Elpis Israel*, the publication of which was the primary cause of the development of the truth in Britain. Mr. Turner, one of the city magistrates, occupied the chair, and about 250 persons were present. The evening was occupied with speeches, music, and refreshments, in the Scotch style.

The meeting continued till eleven. At that hour, as the company were about to dismiss, a gentleman rose and remarked that "He did not think that Dr. Thomas had treated, or rather was about to treat them well. He had announced that he was to leave Glasgow in the morning, and that it was uncertain if he should ever visit them again. Now what he thought the Dr.'s friends had a right to complain of was, that he had come among them and roused their minds to an interest in subjects of more magnitude and importance than all others, and was now about to leave them with no other memorials than treacherous and fading memory could afford. Was it not possible for him to defer his return to America, and to publish the matter of his lectures in a book, that his friends and the public might possess it in a tangible and permanent form? He hoped he would find it possible, and give them a favourable reply." This seemed to be responded to by many present. "Though not famed," says the Dr., "for what pious sinners call 'charity,' our phrenology, say cranioscopists, is illustrated by 'Benevolence, 6 on a scale of 7.' We thought it a pity to leave the demand for knowledge of the truth unsatisfied, seeing that a craving after it by men and women is so rare a thing. We replied, therefore, to the meeting that 'when we left the United States, our intention was to return in the autumn. We had made no provision for a longer stay, and the probability was that our affairs would suffer in consequence. That, however, was a matter of secondary importance when it became apparent that the truth could be subserved by the sacrifice. We were glad to witness so great and abiding an interest in our labours, and could not, therefore, find it in our heart to refuse their request. For their gratification, then, we would prolong our stay in Britain. When we had got through our appointments at Edinburgh and Lincoln, we would return to London; and if they would busy themselves in obtaining subscribers for the work, we would employ our time during the winter in preparing it." This seemed to meet the approbation of the meeting, and with this understanding we parted

Thus was originated *Elpis Israel, an Exposition of the Kingdom and Age to Come*.

When the Dr. came to Glasgow, it was with the intention of going back to London, to arrange for his return voyage to America, when the object of his visit in Glasgow should be accomplished; but the circumstance narrated altered his plans altogether. His decision to prolong his stay in Britain was confirmed by the occurrence of other openings, consequent on his attendance at the Campbellite convention in Glasgow. Delegates from other places, who had only heard of him as an "infidel," "factionist," and a "wicked madman," were pleased to find on acquaintance a courteous, Scripture-loving gentleman, whom it was a pleasure to listen to. This led to invitations being afterwards given him to visit other places, among others, Edinburgh. To this place the Dr. went, after a recreative visit to the west of Scotland. His reception was at first rather cold; but in the course of ten lectures, delivered in the Waterloo Assembly Rooms, the iciness of many of his Campbellite hearers was thawed, and cordial friendship took the place of hostility, as indicated in the following epistle from a naval officer, who was a member of the South Bridge Campbellite congregation:—

"EDINBURGH, November 9th, 1848.

"DEAR SIR AND BROTHER,—Myself and — are anxious to express to you the interest we feel in your welfare and progress. We had our share of the unfavourable impression produced by certain rumours, and we are thankful we were not suffered to listen to the voice of the 'accuser of our brethren,' who is at the bottom of all mischief. Having seen and heard for ourselves, we can now bid you 'God speed,' and hope you will not be discouraged, either by the craft of designing men, or the mistakes and shortsight of ignorant ones; but pursue steadily the path you have marked out for yourself, 'despising the shame,' and 'overcoming evil with good,' so that when your course is finished you may say with Paul, 'I have kept the faith.'

"We will esteem it a favour if you will accept a pencil case as a memorial of your visit here, and specially of our personal regard and esteem. I wish I had been so circumstanced that I could have exercised a greater degree of hospitality towards you. — joins with me in wishing you health, peace, and joy in the Holy Spirit; while for myself, I remain your brother in the faith and hope of the gospel.  
J. W. S."

The Dr. says:

"Our audiences were drawn neither from the high nor low, but from the odds and ends of Edinburgh, who in every city are the most independent and Berean of the population. We addressed them some ten or a dozen times, mostly at the Waterloo Assembly Room, in Princes Street, a spacious and elegant apartment, and capable of seating some thousand to fifteen hundred people. The impression made upon them was strong, and, for the time,

caused many to rejoice that providence had ever directed our steps to Edinburgh. Our expositions of the sure word of prophecy interested them greatly, causing our company to be sought for at the domestic hearth incessantly, to hear us talk of the things of the kingdom and name of Jesus, and to solve whatever doubts and difficulties previous indoctrination might originate in regard to the things we teach.

“Our new friends had but little mercy upon us in their demands upon our time. They seemed to think that premeditation was unnecessary, and that we had nothing to do but to open our mouth, and out would fly a speech! Of our two hundred and fifty addresses in Britain, all were extemporised as delivered. There was no help for it, seeing that we had to go oftener than otherwise from parlour conversation to the work before us in the lecture room. Indeed, our nervous system was so wearied by unrest that we could not have studied a discourse. Present necessity was indispensable to set our brain to work. Certain subjects were advertised, and had to be expounded. We knew, therefore, what was to be treated of; and, happily, understanding ‘the word of the kingdom,’ we had but to tell the people what it taught, and to sustain it by reason and testimony. In this way we got along independently of stationery and sermon studying, which would have broken us down completely, and would have absorbed more time than our friends allowed us.”

At the close of the Dr.’s lectures, a farewell soir e was held, at which, somewhat to the Dr.’s annoyance, he was publicly presented with a contribution to his travelling expenses. At the same meeting a committee of fourteen was formed to procure subscribers to *Elpis Israel*. The meeting concluded with a vote of thanks to the Dr. for the instruction and edification they had received from the Dr.’s lectures. This was the beginning of the truth in Edinburgh.

From Edinburgh the Dr. proceeded to London, calling on the way for a week at Harrogate, where he stayed with the sisters Carter, and spoke once or twice to private collections of friends. His main business was now the writing of *Elpis Israel*; but as a preparation for this, rest was needed. The Dr. thus speaks of the subject in the *Herald of the Kingdom*, II. p. 227:

“Having completed a tour of nearly five months, I again found myself in London, with health considerably impaired from the fatigue I had undergone. Recuperation was therefore the first thing to be attended to. Rest of mind, and a *little* medicine (for however professional it may be to prescribe much, I have a very great aversion to the conversion of my own interior into a receptacle for the quantities usually exhibited on the placebo-principle) to restore the cerebro-organic equilibrium of the system, effected this in two or three weeks; so that by the beginning of the new year I was enabled to commence the composition of *Elpis Israel*. I did not allow the grass to grow; but worked while it was called to-day, and much of the night also.

For six weeks the world without was a mere blank, except through a daily perusal of the *London Times*; for during that period I had no use for hat, boots, or shoes, oscillating, as it were, like a pendulum between two points—the couch above, and the desk below. In about four months the manuscript was completed; but whether it would ever behold the light of the public countenance, or remain in the obscurity of an old chest, with the blessing of the enemy upon it so long as it mouldered there, depended on the humour I should find the people in on visiting them again. With the exception of two discourses at Camden Town, and two at a small lecture room near my residence, and an opposition speech at a peace society meeting, I made no effort among the Londoners to gain their ears. I distributed printed bills, indeed; but a few hundreds or thousands of these among upwards of two millions of people were but as the drops of a passing cloud to the ocean. For the truth to create a sensation in London, its advocates must have a large purse, or be introduced to public attention by some influential religious party. The latter alternative is an impossibility; for there is no party in that great city of any weight on the side of truth. The press, secular and ecclesiastical, is dead against it; the former, because it is satisfied with what exists, or has no faith in anything but its own faithlessness; and the latter, because, like Ephraim, it is joined to its idols, and welcomes no truth at variance with them. Could I have hired Exeter Hall for a hundred and twenty-five dollars a night, and have placarded the town in all its thoroughfares, from the India House to St. James's Palace and Hyde Park; and from Shoreditch Church to the Elephant and Castle, I might have obtained a crowd. But the expense would have been equal to the purchase of a small Virginia farm; and though by charging something for admission, as the custom is, the cost might have been reduced, perhaps covered; still I did not feel justified in encountering the alternative of success, or incarceration in the Bench prison for debt. This would have been too gratifying to the enemy; for he would then have got the advantage over us, indeed; being seized of one's body, wind and limb.

“The Peace Society people seemed to be the only available medium of access to the public on a large scale. They were trying to convert the world to ‘the peace and safety’ cry which precedes the sudden destruction from the Lord; and to bring about a system of arbitration for the settlement of national differences, faith in which would of necessity prevent faith in Moses and the prophets, who preach peace only to the righteous; and to those generations of

humanity which shall be blessed in Abraham and his seed, when Christ shall have 'subdued' them to himself by the energy of God. This society is treading upon gospel ground, and by its emissaries hardening the hearts of the people against the kingdom of God, which is to 'grind to powder and bring to an end' all the dominions of the world. I felt called upon, therefore, though but one feeble voice in the vast wilderness of the people, to protest against their utopian and unscriptural conceit.

"On Thursday evening, Feb. 22nd, 1849, a public meeting was to be held at the British Institution, Cowper Street, City Road, for the purpose of adopting a petition to Parliament in favour of Mr. Cobden's motion for special treaties of arbitration instead of war in the settlement of national disputes. I determined to attend the meeting. Arriving at the place of meeting, I found an audience assembled of about two thousand men, principally of the working class. Two persons from America were expected to address them. These were a Mr. Clapp, from Massachusetts, and Elihu Burritt, 'the learned blacksmith.' After the chairman had opened the meeting, and the petition had been read, the former delivered his speech, which was chiefly remarkable for its length of wind. Though the meeting was convened for 'no discussion on the evils of war, and the desirableness of peace,' according to Mr. Richard, Mr. Clapp's speech was a discussion of the subjects from first to last. But I found afterwards that by 'no discussion' was meant discussion *in solo*, but not *in duobus*. If a speaker's arguments were all in favour of Peace Society principles, the utmost liberty of speech was granted; but if the arguments were contrary to these, the clamour became deafening, and speech impossible. Mr. Clapp's address, like all others on the same subject, resolved itself into three heads; first, the costliness of war; second, the cruelty of war; and third, its anti-christian character. It would be very unprofitable to occupy our space with any of his sayings. He talked a good deal about Christianity and its adaptation to all national emergencies; but being entirely ignorant of the 'mystery of godliness,' his speculations were all wide of the mark, and by no means worth the trouble of transferring them from the notes before me.

When he had concluded, I rose to speak. On this there was a call for Elihu Burritt. I remarked that I had the floor with the consent of the chair, and was desirous of addressing them before Mr. Burritt. He was the great Peace Society apostle, and consequently, no doubt, a very efficient advocate of its principles. Now, I intended

to controvert those principles, and I wished him to attend to what I had to say, that when I had done he might point out to them wherein I had failed in sustaining the anti-peace society principles to be submitted to them in the amendment I was about to propose. But the clamour was still for 'Elihu Burritt;' and as speech was impossible in the midst of so much tumult, I yielded. Mr. Burritt, however, refused to present himself. He had a cold, or a headache, or something, and therefore begged to be excused. I was therefore suffered to proceed in quietness for a few moments."

The meeting, however, soon became so turbulent that the Dr. could with difficulty proceed. He says: "It was Mammon shouting and hissing, and yelling through this unthinking multitude, who made the delivery of my protest almost an impossibility. When I could get a chance, I told them they might just as well hear me peaceably, as I intended to maintain my ground, if I had to stand there till morning. I saw a well-dressed, white-headed man in the centre, gymnasticizing with awful energy. Of course I could hear not a word he said; but by the shaking of his head, beating the air, and flourishing, now his cane and then his fist, I interpreted his signs as very ominous to the security of my cranium, were it within his reach. The tumult was terrible, and I doubt not instigated by peace-loving enemies to peace, except according to their own crotchet. I had expected to meet a respectable, religiously-disposed, and sober-minded audience; but it proved the very reverse. It was a mere mob of swine, to whom it was not only useless, but dangerous, to cast the pearls of the truth. But I was engaged in the fray, and being single-handed, I had to open for myself a way out as best I could. Having at length got through my remarks by snatches, I promised to conclude if they would agree to hear me read my amendment peaceably. They seemed to assent to this, so I read as follows:—  
'AMENDMENT.'—"*Resolved*, that war being an institution of Divine appointment for the bruising to death of the serpent power, though disastrous to the subjects of it, has proved of great benefit to the human race, that civil and religious liberty have been won by the war power in connection with the *advocacy* of truth, which it has often protected; that the rights of God in the earth, the vengeance due to the blood of His people poured out like water in past ages, the chastisement and overthrow of civil and spiritual tyrants, the defence of liberty, and the establishment of peace based upon the ascendancy of right over wrong, of knowledge and faith over ignorance and superstition, and of a well ordered and enlightened liberty over despotism—*and*

things of infinitely greater value than gold or human life ;—that these who rule the nations, being men who have been trained in the school of State superstition, arbitrary power, covetousness, and contempt of the laws of God, and the rights of humanity, are malprincipled, seared in conscience, and *amenable only to war* ; that national wars to avenge the injured, and defend liberty, are neither impious nor impolitic ;—that while a *Bible Christian must not fight* in the absence of the captain of his salvation, the Scriptures leave the nations to do as they please, holding them, however, **NATIONALLY RESPONSIBLE** for the *principles and manner* in which they make war ;—that the nations of Europe, being Papal, Protestant, Infidel, and Mahomedan, and **NOT CHRISTIAN**, the question of international war as compatible or incompatible with the spirit of Christianity, is *extraneous* ;—that while taxation to maintain an extravagant and luxurious regal establishment ; to enrich a pampered and vicious aristocracy ; official sinecurists in Church and State ; to bribe religious sects with costly endowments ; and to build royal and episcopal palaces in the midst of impoverished and almost breadless populations, is odious and abominable—taxation to maintain an efficient military and naval force in the present condition of the world is wise, prudent, and indispensable ;—that an army and navy are as necessary to the body politic of nations as at present constituted, as the right and left arms to the body natural ;—that considering the known traditionary ambitious designs of the Court of Russia, and the threatening attitude of the autocrat in relation to Schleswig-Holstein, Transylvania, Turkey, and Persia, in which countries its ascendancy would be to bring the Cossacks to the gates of Britain in Europe and India, a reduction in the army and navy of England is loudly to be deprecated by all the real friends of liberty and humanity in the two worlds : that these things being so, it is the enlightened and sober-minded conviction of this meeting that whatever may be the merit of Mr. Cobden's financial speculations in other respects, 'special treaties of arbitration instead of war' is a visionary, utopian, and impracticable project ; and that his 'motion' to that effect ought not to be sustained by petitions in its favour."

Of course, the amendment was rejected by a multitudinous majority. The Dr. afterwards wrote a letter on the subject to the *Morning Advertiser*, in which a report of the meeting appeared, hoping to excite a controversy in the interest of the kingdom ; but the letter was not allowed to appear. It will be found in the *Herald of the Kingdom*, vol. ii. p. 232, and is well worth reading.

## CHAPTER XXXIII.

The Dr. having finished *Elpis Israel*, makes a second tour of the country, visiting Aberdeen, Dundee, and other additional places.—*Elpis Israel* makes its appearance—Many friends at once turn hostile.—They had no idea of the Dr.'s view on general theology, his lectures having principally been on prophetic subjects. *Elpis Israel* burnt; nevertheless the means of enlightening many into life eternal.—Visits Plymouth, and on the return journey holds conversation with a fellow-traveller on the Gorham case, which he afterwards published under the title of *The Wisdom of the Clergy proved to be Folly*.—Afterwards makes a tour of Holland, Prussia, Germany, and France.—Returns to America as ship's doctor in the *Marathon*, arriving in New York just two years-and-a-half after his departure to England.—On arriving at Richmond, is seized with a nearly fatal illness.—His remarks thereon.

WHEN the Dr. had finished the writing of *Elpis Israel*, he made a second tour through the country, visiting and lecturing at the places he formerly visited, with the addition of Birmingham, Newark, Dundee, Aberdeen and Liverpool. The writer of this narrative has to be thankful for the providence which directed the Dr.'s footsteps to Aberdeen, but for which, according to all human probability, he would have been left out of the channel of circumstances that led to his subsequent enlightenment in the gospel. The Dr.'s visit to Aberdeen was due to the circumstance that one of his American acquaintances happened to be in the city at that time, and introduced the Dr.'s name to the Campbellite church there, in such a way as to cause them to invite him to come, that they might hear for themselves. The Dr.'s visit resulted in several submitting themselves to the obedience of the faith. His visit to Dundee was due to the influence of the delegates who attended the Glasgow convention from that town, and who, hearing the Dr. was going to Aberdeen, north of them, asked him to look in upon them, which he afterwards did, and lectured seven times.

After *Elpis Israel* appeared, many who were friends turned into deadly foes. In some cases, the book subscribed for was burnt. This was owing to the partial apprehension of the truth advocated by the Dr. in his lectures. Hearers had subscribed under the influence of a one-sided interest. "It was not perceived," says the Dr., "what I was driving at. The times were exciting, and my lectures were mainly illustrative of their prophetic character. They attracted thousands, of whom hundreds by their subscription to *Elpis Israel* afforded me the means through that work of re-announcing to this generation Paul's gospel for the obedience of faith."



“When it was in the hands of the people, and the printer duly paid, I made the gospel of the kingdom a primary subject of my discourses in my third tour. It may be said, that “being crafty I caught them with guile.” Be it so. You must angle to catch trout. I was fishing for men for the kingdom of God, and baited my hook with its gospel things. Some swallowed the bait, but their struggles not being exhausted, they have not yet come quietly to shore. Hence, one of these who believes, but struggles against obedience to his new faith, writes, “what has tended greatly to deaden the interest felt in the *Herald's* exposition of the kingdom and age to come in Edinburgh, is, in my opinion, the position you have taken up in respect to the ground of a sinner's justification; the faith by which a sinner may be justified, &c. You will be aware, of course, that secessions have taken place from some of the churches, owing, I believe, to differences on this point; and in some cases, to the unwillingness of the church to hear the expositions of those who had received your views. I hope it may be to their advantage, but I fear not.”

In his second tour, the Dr., by invitation of an Adventist preacher who heard of the Dr. through friends in Nottingham, visited Plymouth, and in a course of lectures, planted the seeds of the kingdom, which afterwards bore fruit in the formation of a congregation of believers. On his return journey by rail to London, conversation occurred between himself and a fellow traveller, which the Dr. afterwards reproduced in pamphlet form, under the title of *The wisdom of the clergy proved to be folly.*” Of this pamphlet a thousand copies were circulated.

The Dr.'s visit to Liverpool was not attended with great results. Mr. Campbell's friends became the Dr.'s friends, and twenty-three copies of *Elpis Israel* were purchased; but no great effort was put forth by those who got up the meeting; consequently the Dr. got but a small hearing. After the lectures, the friends expressed regret that a larger effort had not been made.

After his visit to Liverpool, starting on Sept. 11th, 1850, the Dr. made a tour in Holland, Prussia, Germany, and France. The tour was strictly confined to recreation, and lasted about ten or twelve days. Returning to England, he obtained the appointment of surgeon to the emigrant ship *Marathon*, a vessel of 1,100 tons, about to start from Liverpool to New York, with five hundred and forty passengers. In this capacity, he made the passage without cost, in thirty-nine days, and found himself again on American soil, after an absence of two years and a half. About two weeks after his arrival, he was seized

with bilious fever, which confined him to bed for several weeks, and came nigh proving fatal. Writing in bed at the close of the attack, the Dr. says: "A change, however, for the better has taken place; and although our weakness is extreme, and our bulk reduced to mere bone and attenuated muscle, yet we feel that we are improving, and that with care we shall be enabled to leave our bed in a few days. We long to stand upon our feet again, for there is an important work to be done, and but a short time to do it in. The gospel of the kingdom of God and the name of Jesus has to be defined, advocated, and defended, that men, believing and obeying it, may through the faith of it become heirs of it. Moses and the prophets must be expounded, and the great things they testify concerning the crisis that has come upon the world made as familiar to the faithful as household words. But of these things at present, we are too debilitated to write more; therefore we close these remarks abruptly, wishing health and happiness to the reader till we meet again."

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## CHAPTER XXXIV.

Recovered of his illness, the Dr. resumes the publication of the *Herald*, which he continues eleven years afterwards—Makes periodical tours of the States—Communicates through the *Herald* with friends everywhere—The outbreak of civil war in America compels the suspension of the *Herald*—The Dr. accepts an invitation to revisit Britain—Arrives in Liverpool May, 1862—Visits and lectures at about twenty places; but little done beyond the encouragement of the friends of the truth—Returns to America and publishes *Eureka*—Communicates with friends through the *Ambassador*—Travels during the American war—To save brethren from the American conscription; petitions for their exemption; is compelled in doing so to give them a distinctive designation; hence the origin of "*Christadelphian*."—Revisits England in 1869—Visits and lectures at nearly thirty places—Is gratified with the comparative prosperity of the truth, and decides to settle in England for the rest of his days—The name of the *Ambassador* changed to the *Christadelphian*—The Dr. co-operates with friends to place it on a stable footing—Returns to America to wind-up his affairs, with a view to removal to England—Sets out on a tour through the States and Canada, but is arrested by sickness, and returns home to die.

Recovered of his illness, the Dr. resumed the publication of the *Herald of the Future Age*, at Richmond, under the altered title of the *Herald of the Kingdom and Age to Come*, which was in harmony with his more definite apprehension of the kingdom as an element of the gospel. This monthly periodical continued eleven years, and was the medium of much interesting communication between the Dr. and enquirers after the truth, both in America and England. The eleven volumes are full of valuable expository matter, much prized by those

who are privileged to possess them. During the period mentioned, the Dr. made periodical tours to various parts of the States and Canada, of which interesting accounts were placed on record in the pages of the *Herald* and *Eureka*.

The outbreak of the American civil war in 1860-61, cutting off the bulk of the Dr.'s American subscribers from postal communication, compelled the suspension of the *Herald*—never more to be resumed, as the event turned out. At the same time, announcing himself open to visit Britain, a number in Britain who had received and held fast the hope of Israel and all that it involves, united in an invitation for him to come. This invitation was accepted, and in May, 1862, the Dr. landed at Liverpool. He visited Huddersfield, Halifax, Leeds, Edinburgh, Birmingham, Nottingham, and perhaps fifteen other places, in which small communities had been developed, on the basis of the truth advocated by him. Little was accomplished by the tour beyond the encouragement and strengthening of the friends of the truth, who were poor, and without social influence. The lectures were not largely attended; with a few excepted there was little enthusiasm for the truth, even amongst its friends; and on the whole, the Dr. felt rather discouraged, and impressed with the idea that the truth would "go to the wall," to use his own expression. He returned to America in February, 1863.

On his return, he occupied himself in finishing the writing of his exposition of the apocalypse (*Eureka*, in three vols.), of which the first volume had appeared before his arrival in England in 1862. He did not resume the publication of the *Herald*. Communication with his friends was made through the medium of the *Ambassador*, a monthly periodical started in 1864 by the writer of this narrative, on the suggestion of the Dr.

The most notable incident of this period was the recommendation and adoption of the name *Christadelphian*, as a distinctive title for believers. This, like every movement of the Dr.'s life, was due to the pressure of circumstances, and not to the Dr.'s initiative. The origin of it is detailed in a letter which was published in the *Ambassador* for January, 1865, and from which the following is an extract:—

"Next day, I arrived in Freeport, Stephenson Co., Illinois; and the day after was conveyed by Mr. Newcomer to brother S. W. Coffman's in Ogle Co. I stayed several days in these parts, speaking to the people in public and private. I arrived among them as one desired. 'I am more glad to see you,' said brother Coffman, 'than I expect you are to see me.' They were disturbed in mind about the coming draft on

September 19th, and were longing for my arrival in hope that I might be able to help them against the Federal provost-marshals. I told them that the Federal law exempted all who belonged to a Denomination conscientiously opposed to bearing arms, on condition of paying 300 dollars, finding a substitute, or serving in the hospitals. This excluded all the *known* denominations except the Quakers; for besides this denomination, they not only proclaimed the fighting for country a Christian virtue, but were all commingled in the unhallowed and sanguinary conflict. There was, however, a denomination *not known* to the ignorance of legislative wisdom. It was relatively very small, but nevertheless a denomination and a name, contrary to and distinct from all others upon earth. It comprehended all those who with Paul repudiated the use of carnal weapons; and not this only, but who, believing the gospel of the kingdom, became constituents of the name by being intelligently immersed into Christ Jesus their Lord. The members of this name and denomination are not politicians; they are not patriots, and take no part in the contentions of the world, which is "the Enemy of God." Politicians, patriots, and factionists, though they may profess the theory of the truth, and have passed through the water, have not the spirit of the truth in them, and have, therefore, no scriptural claim or identity with the conscience of this name and denomination. This was their view of the matter, and met the case of these brethren in Ogle Co., who have a mortal distaste for all crotchets and compromise, and refuse all identification with those who favour them. Their determination is to be shot at their own doors, rather than serve in the armies of the North and South; which to them is a degradation and defilement not to be endured by the faithful. Though these are their sentiments, they feared that in the browbeating presence of a provost-marshal's court, they might not be able to make them stand successfully against the taunts and ridicule that were sure to be brought upon them. They wished therefore that I would write something that they could put into court as the ground of their claim to exemption according to the law. It would be necessary to give the name a denominational appellation, that being so denominated, they might have wherewith to answer the inquisitors. This seemed the most difficult part of the affair, though not altogether insurmountable. The crisis had come, and something had to be done to save brethren in deed and in truth from being seized upon by the Devil and Satan; and hurled into the bottomless abyss, now engulfing with the voraciousness of death and *hades*, the sinners of this ungodly nation. I did not know a better denomination that would be

given 'o such a class of believers, than '*Brethren in Christ.*' This declares their true status; and, as officials prefer words to phrases, the same fact is expressed in another form by the word *Christadelphians*, or *Χριστου αδελφοι*, *Christ's Brethren.* This matter settled to their satisfaction, I wrote for them the following certificate:—

“This is to certify, that S. W. Coffman (the names of the ten male members in full here) and others, constitute a religious association denominated herein for the sake of distinguishing them from all other ‘Names and Denominations,’ *Brethren in Christ*, or in one word, *Christadelphians*; and that said brethren are in fellowship with similar associations in England, Scotland, the British Provinces, New York and other cities of the North and South—New York being for the time present the radiating centre of their testimony to the people of the current age and generation of the world.

“This is also to certify, that the denomination constituted of the associations or ecclesias of this name, conscientiously opposes, and earnestly protests against ‘Brethren in Christ’ having anything to do with politics in wordy strife, or arms-bearing in the service of the Sin-powers of the world under any conceivable circumstances or conditions whatever; regarding it as a course of conduct disloyal to the Deity in Christ, their Lord and King, and perilous to their eternal welfare.

“This being individually and collectively the conscientious conviction of all true Christadelphians, they claim and demand the rights and privileges so considerably accorded by the Congress of the United States, in the statute made and provided for the exemption of members of a denomination conscientiously opposed to bearing arms in the service of any human government.

“This is also further to certify that the undersigned is the personal instrumentality by which the Christian Association aforesaid in Britain and America have been developed within the last fifteen years, and that, therefore, he knows assuredly that a conscientious, determined, and uncompromising opposition to serving in the armies of ‘the powers that be’ is their denominational characteristic. In confirmation of this, he appeals to the definition of its position in respect of war, on p. 13 of a pamphlet entitled ‘*Yahweh Elohim*,’ issued by the Antipas Association of Christadelphians assembling at 24, Cooper Institute, New York, and with which he ordinarily convenes. Advocates of war and desolation are not in fellowship with them or with the undersigned,

JOHN THOMAS.”

This certificate seemed exactly to meet their wishes, and I was requested to go with them before a notary public, and affirm to my signature, and to the truth of the certificate in substance and in fact. To this I consented. The county seal was then affixed to it, and the document handed to brother S. W. Coffman for safe keeping, until an emergency should arise demanding its production to confound the adversaries. Of course, I sent a copy to the brethren at Henderson, in the hope that as we had been so successful in heading off the Confederates, we might not be less so in turning the position of the Federals also."

The last volume of *Eureka* was published at the close of 1868, and having nothing specially on hand to occupy himself, and being of the opinion expressed in a letter dated Nov. 2nd, 1868, that "he might be of more use for a while in Britain than for the same time he could be in the word-despising and politically bewitched and infatuated community" of America, the Dr. accepted the invitation of several hundred persons to visit Britain a third time. Pursuant to this invitation, he arrived in Liverpool (per steamship *Idaho*), with his daughter, on the 18th of May, 1869, and in two days proceeded to Birmingham, where he received a hearty welcome from the community of believers, which, since his visit in 1862, had grown from about twelve to one hundred and twenty-three. After staying in Birmingham a few weeks, he made a tour throughout Britain, visiting and lecturing at Bilsthorpe, Nottingham, Leicester, Tewkesbury, Mumbles, Swansea, Devonport, London, Maldon, Nottingham, Scarborough, Whitby, Halifax, Manchester, Edinburgh, Leith, Tranent, Galashiels, Wishaw, Paisley, Beith, Cumnock, &c. The comparatively flourishing state of the truth in the country, and the natural desire to spend the remainder of his waiting in the more congenial surroundings existing in England than America, determined the Dr. to resolve upon removing his residence from the States to his native country. With the intention of carrying out this resolution, he left England on the 4th May, intending to wind-up his affairs in America and return to England in a few months with his wife, a purpose which he never lived to carry out.

During his presence in this country, the name of the *Ambassador* was changed, on his suggestion, to the *Christadelphian*. Prior to his departure, he co-operated with sundry friends of the truth in various parts of the country in placing that periodical on a footing to admit of its continuance, which, at that time, was threatened to be

interrupted by the closing of the Bankruptcy Court by Act of Parliament. This event had put an end to the occupation of the Editor (shorthand-writer) who, had he been compelled to accept (offered) employment on the press, would not have had the requisite leisure for the conduct of the periodical, which must, consequently, have been discontinued. The arrangement of the Dr. in conjunction with friends, prevented this, and laid the foundation for a more extensive service of the truth.

Shortly after his return to America, the Dr. accepted an invitation to visit sundry parts of the States and Canada. He had not got farther than Worcester, Mass., when he was seized with a severe attack of *peritonitis*, to which he had, for many years, been subject in a slight form. The effect of this attack was so prostrating that he had to abandon the further prosecution of his tour and return to New York. He continued to write occasional contributions for the *Christadelphian*, but never recovered sufficiently to leave home. The tendency of his health seemed in the direction of recovery, but as it proved, to the deep grief of many, the end was drawing near. Death was at the door. The blow fell suddenly and with staggering effect, on the 5th of March, 1871. The calamitous intelligence was announced to the brethren throughout the world in a letter by his daughter, which appeared in the April No. of the *Christadelphian*, 1871.

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## CHAPTER XXXV.

**Death of Dr. Thomas—His daughter's account of his illness—Remarks on his character and career.**

The following is the substance of the communication in which the Dr.'s death was announced:—

“ His illness lasted eight days: days of excruciating agony, night and day. During the first day and night, he walked the floor incessantly, being unable, from excessive pain, to lie down or sit down. The attack was similar to the one he had at Worcester last fall, only more aggravated. At the end of the first night, having walked the floor all night, he began to vomit. He then lay down. I made passes over his head, which always helped to allay irritation. Sleep

came over him for a few minutes, but it was only of short duration. In a short time the pain roused him again, and at regular intervals came on. We sent for a doctor, but he gave us no hope, unless a very unexpected change took place. Soon afterwards, the fever rising rapidly, father became speechless. Drowsiness came over him; consciousness gradually diminished, and he sank into a state of coma. We tried all Friday night to subdue the fever, according to the doctor's directions; but the powers of life were ebbing faster than we could restore them, and, as the morning light began to dawn, the symptoms of approaching dissolution began to manifest themselves. All we could do then was to watch, and wait, and weep, while we looked on the heartrending struggle between life and death. Most heroically father struggled with the grim monster, only yielding inch by inch as the silent, subtle foe made a sure conquest. All day on Saturday he was labouring for breath, uttering heavy groans, and exerting all his strength to retain it. A little light wine, which I gave him by the teaspoonful at certain intervals, seemed to restore him; but, after six in the evening, a change took place. The groans were not so heavy, and the efforts were not so great; the power of resistance gradually grew less and less, until, at half an hour past midnight on the Saturday, he quietly sank to rest, without a struggle at the last—just as quietly as a child. Oh, how peaceful and calm was that venerable countenance in the embrace of death! Even a shade of his former smile seemed to gleam through the cloud of sorrow which death had left on his countenance. He looked as though he might have said, 'I am satisfied with the result.' Father was in the midst of writing an article for the *Christadelphian* when he was taken sick. I enclose it with this:—

The following is the article referred to by the writer. It is in the form of a letter to brother S. W. Coffman, Adeline, Ogle Co., Ill. :—

#### "WHAT IS FLESH?"

"I would suggest that discussion of the very knotty and intricate subject of the *quo modo* of the manifestation of Deity in flesh be suspended among you, till each member of the ecclesia be furnished with a copy of my forthcoming *Pictorial Illustration* and explanatory *Key*. In the meantime it may not be amiss for our metaphysical friends to see if they can agree among themselves with regard to the more simple, proximate, and primary question, What is flesh? before they undertake to speculate dogmatically concerning the manifestation of Deity in flesh, who is spirit.

"You will excuse me, perhaps, just reminding you here that metaphysics



are of a very unsubstantial and shadowy nature. As a system, it is a science so-called that treats of things immaterial, and, therefore, intangible and ethereal, or visionary; and which may be considered quite beyond the sphere of all profitable inquiry by plain, unphilosophical men, whose faith is based upon the revealed testimony of God, and not upon the *modus in quo*, or manner in which essences are generated; and how entities and quiddities are induced. We can believe the testimony of John, that Deity can of stones raise up children to Abraham, with a true and valid faith, which is not at all impaired by our metaphysical inability to explain the process by which He is able to arrive at such a result; for the faith which saves men is the belief of testimony divinely given, not a metaphysical or scientific comprehension of processes. Metaphysics are capital things for 'doubtful disputation,' and admirably adapted to the development of 'sounding brass and tinkling cymbals.' Let our friends, therefore, who would grow in the knowledge of God, and in His favour, eschew metaphysics, by which they can be neither enlightened nor improved; for, as they say in Scotland, which has been befuddled and befooled by the science falsely so-called—'Metaphysics is when twa men talk tgether, and the ane who hears disna ken what the ither says; and the ane who speaks disna ken what he says himsel.'

"To give our friends a start, then, towards the solution of the primary and proximate question of *What is flesh?* they will, perhaps, allow me to direct their attention to what He who made all flesh says it is. The Spirit in David testifies, Ps. lxxvii. 39, that '*flesh is spirit that passeth away, and cometh not again.*' The common version says 'flesh' is 'a wind;' but in the Hebrew the word is *ruach*, which, in Gen. i. 2, is translated *spirit*, as also in a multitude of other places. Flesh, then, is spirit, if we are to believe the word. Hence Peter, all of whose ideas that were really good, came from the Spirit, styles the dead antediluvians, who were flesh in common with ourselves, 'spirits in prison.' But if you and I, and all mankind, and other beasts in general, be spirit, what is the most obvious difference in view of the divine testimony, between men and angels, who are incorruptible and deathless? Men and angels are both spirit in a certain sense; for in Scripture they are both styled spirits; only the one class '*a little lower than*' the other: what, then, is the most obvious or striking difference between the two kinds of spirit, or nature the human and angelic? It is this: human nature in general is '*spirit that passeth away, and cometh not again;*' while angelic, or divine nature or substance, is '*Spirit that doth not pass away,*' and is therefore incorruptible and immortal.

"There is, of necessity, an essential difference between these two kinds of spirits, which constitutes the one kind transitory, and the other permanent. This difference is not obvious. It is beyond the ken of the generality. There is a constitutional difference made between them by the Creator, and upon such a basis that the one can readily and instantaneously be transformed or made to pass into the other. This is a question, not of essence, but of *organisation*, which metaphysicians and theosophists have not been able to expound.

"Now, in illustration of this, let us consider the relations of steam power and the metal, iron. Look abroad, and behold the almost infinite diversity of results, operated by steam-power through iron. If the iron be in the state

of ore, bar, or pig, steam power develops nothing; and for the obvious reason that the iron is in a raw, crude, and unorganised condition. But suppose that by the wisdom and science of the artificer, the iron is made to assume the form of the machinery of an ocean steamer, and steam power be applied, what then? The iron fabric is set in motion, and the vessel is propelled by the steam power through the deep. Now, the steam power will spin and weave cotton, print newspapers, and grind corn; but will the steam power spin, weave, print, and grind, by setting in motion the machinery of a steamship? Why not; it is an iron machinery and steam power? True; but the artistic organisation of the metal is not adapted to such results. Steam power and iron will spin, weave, print, grind, and do anything else, if the power be applied to iron properly and scientifically organized.

"Thus much by way of illustration. Now, for steam power, let us substitute divine creative power; and for iron ore, the dust of the ground. This abstract relation of elements develops no spiritual or mental and physical phenomena. Why? There is the wisdom and power that can do all things, and there is the material for developments! True, but the dust of the ground is not organised. It must be artistically developed into diversities of machinery, that each diversity may give development to diversity of results. If the Creative Power, which is spirit, organise the dust of the ground into different kinds of living machines or organisms, these are *spirit forms*, which become capable of giving expression to an almost infinite variety of operations. These spirit forms are styled by Moses 'the spirits of all flesh,' to which Adam gave appropriate names, when the Creating Power, in whom they 'lived and moved and had their being,' caused them to pass in review before him. One of these spirits was a lion, another an elephant, a third a horse, and so forth. We all know what sort of spirit-manifestation can be displayed through the high-mettled spirit form conventionally termed horse; why cannot the same results be operated through a sloth or an elephant? It is the same power that works in them all to do or act. Because the animal machine termed elephant is a dust-of-the-ground organisation of a peculiar contrivance, designed for elephantine and not equine manifestations. It is the Creator's artistic organisation of the dust of the ground that gives diversity of expression or manifestation to His power, on which account He is styled by Moses 'the Elohim of the Spirits of all Flesh.'

"According to the constitution of the organism, so is the manifestation of results. Divine Power has made spirit out of the dust of the ground, and called it man. He has so made or organised it, that if not further interfered with by His power, it may pass away. This is called flesh, or spirit that passeth away; and, under ordinary conditions, cometh not again. The human organism is the most perfect of all animal machines; hence its mental or spiritual manifestations are of a higher and more perfect order than all the rest. His more perfect cerebral organisation is the long sought for, but hitherto never found boundary line between instinct and reason. The transforming energy of divine power will convert spirit that passeth away into spirit that passeth not away. They who may be the subject of this operation will be exalted to equality with the angels, whose substance doth not waste nor pass away . . ."

And with this sentence, appropriate to be the last, the Dr. laid

down his pen, to lift it no more in the arduous work in which he has spent his life, and spent it not in vain. For him, now that he is at rest, the suspension of his work is no calamity. There was little in the present state of things to gratify a mind so lofty as his. As he often remarked, "This is an evil world." He has well spent the life allotted to him in it; and it is to him an unmixed good to close his eyes upon so troubled a scene, and have the interval that divided him from "the glory to be revealed" suddenly abridged. The interval in death is nothing to those who are dead. But to us who are still left to cope with this evil world, the interval exists, and the conflict continues, and in the absence of open vision and heavenly comfort, the blow is crushing which deprives us of so trusty a guide and counsellor in the things of the Spirit. The foregoing article shows that the Dr.'s marvellous intellect remained vigorous to the last. The reading of it naturally leads to the thought expressed by a dear friend who, on finishing the perusal of it, said, "What a pity that so great a mind should cease to work," at a time, too, when it is so much needed! But there are thoughts come on the back of this. How much better for us that the Dr. should fall asleep while yet in his vigour, than live to an age when the best of powers give way. Then it may be that he is less lost to us than if he had continued with us; for the things he has written—and they are many and beyond price—will be by all of us more read and prized now than they have ever been; and we shall feel to have so much the more an interest in the glorious dispensation that is coming, in that we shall never know the Dr. more till the great day of the Lord's appearing, of which he has written and spoken so incessantly for nearly the last forty years.

The Dr. had left directions on the subject of his interment by will, which are eminently characteristic; and as he gave his consent to their publication, if it should ever be so resolved upon, we feel at liberty to give the extract from his will in which they are contained:—

"I order that being dead, I myself be not deposited in so-called consecrated ground; but in some portion of our common mother, undefiled by the episcopal or presbyterial nummery of the harlot daughters of Rome on either side of the Tweed; nor is any parson, popish priest, or non-conformist minister, ordained or unordained—all of them dealers in the merchandise of the apostacy, and traders in 'the bodies and souls of men'—to be permitted to read, pray, preach, or in any way officiate in committing me, myself—not a fraction or part of me—to my temporary resting and sleeping in the ground. But as some one or more must put me there, I will that a brother of Christ, of good standing and repute among immersed believers of the gospel Paul preached, and commonly known among men by the name of CHRISTADELPHIANS, read, as my living representative on the occasion; so, that though dead, I

may yet speak through him, declaring to the spectators the faith in which I died, and previously lived for many years, and earnestly contended for; either an address written by myself, or in default of this, Job xix. 25-29; Rom. xiv. 7-12; 2 Cor. v. 10; 1 Cor. xv.; 2 Tim. iv. 7-8, to be read in the order quoted; then cover up, and without sorrowing, leave me to a brief repose, until I hear 'the voice of the archangel and the trump of God,' when the earth will cast me out, and I shall awake to sleep the sleep of death no more."

The Dr. was a remarkable man, and has been the instrument of a remarkable work, which required strongly-marked peculiarities for its accomplishment. The work is patent to all who know and love the truth, who, but for him as the agent, would have remained in the darkness of the surrounding systems which have extinguished the light of eternal life. In relation to our generation, he has performed the work of an apostle, and has lived long enough to see that work placed upon a self-working basis. The peculiarities necessary to do the work were:—first, a clear, well-balanced, scientific intellect, and a non-emotional, executive nature, enabling him to reason accurately, and perceive and embrace conclusions in the teeth of prejudice and sentiment; next, self-reliance and a towering independence almost to the point of eccentricity, disposing him to think and act without reference to any second person, and if need be, in opposition to friend as well as foe; third, a predominating conscientiousness impelling him in the direction of right and duty; and fourth, great boldness and fluency of speech to qualify him for the enunciation of the truth discovered in the face of the world in arms. These qualities fitted him to follow the pursuit of truth, uninfluenced by the social forces that are all-powerful with ordinary men. Without them in a marked degree, he would have been liable, at all stages of his career, to be turned off the track. Veneration for antiquated opinions and a prevailing sympathy with his kind, would have embarrassed him in the acceptance of conclusions adverse to religious society, and, probably, deterred him from pursuing his researches to a sufficient length even to perceive these conclusions. They would certainly have interfered with their effective promulgation. Mildness of speech would have been incompatible with that pronounced and definite expression of conviction which was necessary at a time of universal self-complacence to arrest attention. Yet the qualities that fitted him for the work in hand made him appear to a disadvantage in other relations, and, undoubtedly, unsuited him for other kinds of good work. Like a tool shaped and tempered for a particular purpose, he was out of place away from that purpose, and this negativeness under such circumstances, has given his enemies occasion for cavil.

The part of friends has been rather to hide than expose infirmity. Gratitude threw the ample fold of protection over what may have been deemed the faults of an otherwise great, and noble, and extraordinary character. Good sense has looked at the entire situation, and acted accordingly. What was wanted was a man to break the clods: to open war against the world; to do the rough work connected with the nineteenth-century re-sowing of the good seed of the kingdom, and the qualities fitting a man for the work were such as to unfit him for some others. But cruel, and ungrateful, and small has been the policy that has searched out and magnified the faults of such an instrument; and still worse, which has sedulously tried to ignore the work accomplished. He is now beyond the reach of uncharitable sayings, nearly all of which we personally know to be untrue. We have sustained intimate relations with him for many years, more particularly during the last few, and have had large opportunity of knowing and understanding him. One thought is suggested by the acquaintance: how possible it is for a man to be entirely misunderstood. It would be difficult to conceive a character more unlike the idea which some have formed of Dr. Thomas than Dr. Thomas himself. He was fatherly, kind, domestic, disinterested, and truly humble. How came it, then, that he should sometimes appear so opposite? This is susceptible of explanation. His mind acted in so high a sphere that he could not stoop in fellowship with vulgarity or ignorance. His manner was distant and cold to those with whom he could hold no intercourse; but this latterly more than formerly. He was naturally very frank and confiding, but had, in the course of his life, been so often and so grievously bitten, that he became very reserved. Yet this reserve he could only maintain when parties were at a distance. If circumstances threw them into contact with him, his natural tendencies came into play. He was either too confiding or too austere—the intenseness of the austerity arising from the consciousness of his weakness in the other direction, and the necessity for exertion. The same embittered experience gave him a low opinion of human nature, and this, acting with his penetrating logic, made him more readily seek an evil than a good motive. This was, perhaps, a weakness. Then he was lacking somewhat in patience under opposition. He quickly and keenly felt the sting of an enemy. These were defects in the natural man which gave the enemy an advantage often, and which, in some quarters, have left so unfavourable an estimate of his character. But now he rests from his labour, and in a common but large sense of the phrase, his works follow him.

These will be more appreciated now that reason is able to sit in dispassionate judgment on a remarkable career. The infirmities of nature will be forgotten in the greatness and durability of the work he has accomplished. The great numbers who rejoice in an enlightenment attained through his labours will hold him in grateful and venerated remembrance; and should they appear as soon as they hope before the only tribunal which he held in any respect, they will rejoice to hear the Judge pronounce his career a worthy one, his work a great one, his infirmities overlooked, and his crown well earned; and it will be to them a joy and rejoicing should it please the Lord to make them constituents of that crown, in the donation of them to him, for eternal society in that state in which the frailties and imperfections of the flesh will be known no more for ever. This blessed hope keeps up the heart in sorrow. It is a hope with promise of early realisation. The signs of the times betoken its sure approach. The last words in the last letter we received from the Dr. (dated Feb. 7, 1871) are: "The time of the end is developing, finely; waiting and watching, I remain," &c. A short time before that he wrote: "This . . . leaves me not free from bodily infirmity, but improving slowly. My wife's health is very shaky. The only cheering outlook is the near apocalypse of the Lord. We earnestly desire his appearing, to deliver us from the present evil world. We have the enemy on every side, within also and without. If we have to stay here or go there, it cannot be anywhere for long. At present it is here, with no ability to heave anchor. I do not feel at home, but as I suppose John did in Patmos. God's will be done in all things. We are but pilgrims and sojourners here, as all the fathers were. Christ Jesus was a man of sorrows and acquainted with grief. He had few friends, and was misunderstood by all. My experience has been in accord with this for the last thirty-seven years. It is a consolation, however, that if we suffer with him we shall also reign with him. Love to all."

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## CHAPTER XXXVI.

The reception of the news at the Birmingham ecclesia—The epistolary expressions of friends on the event—The Dr.'s first interment—Executors' journey to America—Visit to the Dr.'s remains in the vault where they had been placed—Interment in Greenwood Cemetery—Tombstone inscription.

THE reception of the news at Birmingham is thus described in the letter of a correspondent :

“On Sunday morning we had a very sad meeting. Brother Roberts intimated at the usual interval for fraternal announcements, that he had on the previous day received a letter from sister Lasius, announcing her father's death. He intended to give some particulars, but he could go no further than the opening sentence. His grief was too fresh to be restrained. He sat down to weep, and we all wept with him; in audible sobs, the brethren and sisters gave vent to their unfeigned grief. This painful scene continued a few moments, when brother Turner calmly and solemnly invited us to join with him in prayer. This soothed our broken hearts a little, but the exercise was mingled with the manifestations of our sorrow. Afterwards, before the breaking of bread, brother Roberts spoke at length on the mournful event, and on the as yet unappreciated career of him who now sleeps. He spoke with great difficulty, but his words were much suited to the state of our minds. I wish his address could have been taken down for the perusal of those who did not hear it, but the only brother present who could have used shorthand with the necessary celerity (brother Meakin), was too much bowed down and broken with sorrow to perform the mechanical part. Brother Roberts drew a beautiful parallel between Paul of the first century and Paul of the nineteenth century, as he said Dr. Thomas might truly be called. He said the Dr.'s death naturally led them to look back. Looking back, they saw the apostles go forth on their work of taking out a people from the nations by the power of the word proclaimed and attested. They saw that work prosper in their hands to the development of a large community from Jews and Gentiles. Then, one by one, they saw the apostles die off. They saw the fulfilment of the prediction they made while they lived—that after their departing, there would be a falling away from the truth and a turning aside unto fables, pleasantly told by the teachers they should heap to themselves. Then they saw the day grow dark, and the night prevail in the triumph of the apostasy throughout the world. They saw the night endure for centuries, with but a little truth hidden in the corners. By and by as it grew towards the dawn of the sun's rising, light streaked the horizon. Dr. Thomas appeared, and in a providence-directed life, restored to view the forgotten gospel—the ancient faith that leads unto life which had been faithfully proclaimed by the apostles of the first age, but had been obscured and finally buried by the traditions of a state-supported apostasy. This he had done without miracle, without special message, without being a

prophet. The application of a singularly-constituted brain to the study of the holy oracles, had recovered the long-lost treasure of gospel truth. We had, in the mercy of God, been thrown in the way of the discovery, and were rejoicing in the light, when suddenly the instrument of its exhibition was taken away. The blow was severe; the cup was bitter. All in the night of the times of the Gentiles, when God did not yet visibly show His hand or speak in audible words of guidance and comfort, we needed all the assistance we had. We should miss his clear indications of the signs of the times; his masterly disentanglement of the political skein would be no more available. Recurring to the parallel between Paul and Dr. Thomas, he spoke of their having laboured about the same length of time, and performed the same kind of work, and pointed out that in many respects Dr. Thomas's experiences had been the same as Paul's. False brethren had embittered his career, and, at one time, nearly succeeded in turning away the brotherhood from him; but latterly he had been better understood and more appreciated, and had lived to see the fruit of his labour. He was a man of strong peculiarities, fitting him for the peculiar work he had to do. His work had been to combine good sense with fervent faith. He appeared at a time, when through the power of the apostacy, the so-called Christian world was divided into two great parties—one without religion, and the other with a religion that was effeminate and superstitious. How rare to find childlike faith and robust-mindedness together! To develop this combination had been Dr. Thomas's work; and to do it, he required to be a rough-spoken unsentimental man, blowing away the atmosphere of cant and hypocrisy and unmanliness, in which religion had been universally shrouded. Apparent harshness was a qualification for the work; but, for all this, though it might seem incredible to those who had not known him closely, he was a tender-hearted, conscience-controlled, and God-fearing man, in whom we had lost a father and a guide. Now he was at rest, and could he speak, he would, doubtless, say to us, in our tears, as Jesus said to the women following him to the crucifixion, 'Weep not for me, but weep for yourselves because of the days that shall come upon you.' Like the people of that age, we were living on the verge of a time of great tribulation, and the Dr.'s removal was a calamity not to him but to us. Concerning him we were reminded of the words of the prophets: 'The righteous is taken away from the evil to come.' It might be that his removal would prove a blessing in some respects. We would all feel more drawn to the great hope in which we had learned from him to put our trust. An additional bond would bind us to the future, and we would feel an additional incentive to renewed and quickened diligence in the truth, persevering like him who had fallen asleep, alike through good and through evil report. Brother Roberts then reviewed the course of the ancient worthies from the time of Abraham, and incited us to the performance of the part that had fallen to us in the great scheme of the divine purpose which was being wrought out on the earth.

"Dear Sister, I have given you a long rehearsal, but not too long; I know I could have listened much longer to the delivery of the address: every word of it seemed so appropriate to the occasion. I feel that with us, at least, the Dr.'s influence will not be diminished by his death. The sad



event will only make us feel more closely associated with him in the work to which his entire life was devoted. How truly may we say of him in his writings that 'He being dead yet speaketh.' His words seem all the more powerful and beautiful now that he has fallen asleep. May we study them to profit and meet him at last with joy."

The impression created by the event on the minds of the brethren generally will be evident from the following extracts from letters which appeared in the *Christadelphian* for April, 1871 :

"I received yours with the mournful news this morning. This is indeed a blow to all in the truth, but the hope of the gospel is equal to it. I will not write, as I cannot express my feelings. I will come to you to-morrow, and arrange what we shall do to fulfil the task our dear departed brother and father has imposed on us, in this painful contingency."—T. BOSHER, (at Cheltenham).

"Your letter has troubled me. But what can I say? It was an event to be expected. The illness which the Dr. had in Worcester, Mass., when down in New York, brother Dan Fisher, who waited upon him, told me was terrible, and the escape then was a hairbreadth one. I never thought he would see England again, but I had strong hope and desire to see him in New York. It is done. You know I have held him as the only man commanding my full and entire admiration. Having spent much time with him at his and my home, I knew him well, and the more I saw the more I loved him.

"I must write to those sorrowing women and try to comfort them. 'Let me die the death of the righteous, and let my last end be like his.' He hears no more the voice of his traducers, and his work is finished. I hope he will be stronger in his death than he was in his life. I hope those who hold the grand truths he discovered, will redouble their efforts to spread them far and wide. So that when he gets up again, he will rejoice in their works."—EDWARD TURNER, Nottingham.

"I have brother Roberts' letter with the *sad, sad* news. We cannot alter it: but to me, and I feel sure to you also, the loss is irreparable. I shall regret him while this dispensation lasts. One of the last things he said here was, 'We shall meet again,' meaning before the judgment seat. We have lost such a treasure. I cannot at first be reconciled. He also said, 'I would rather no one grieved for me. I shall suffer nothing when dead.' We must submit as they did when Paul died. Surely it is the same now. We lose another Paul. I have so thought of his coming to see us again. Now all this is passed: it cannot be."—Mrs. W. HAGE, Bilsthorpe.

"Many thanks, my dear brother, for your kindness in so promptly informing me of the very sad news of Dr Thomas's death. Like yourself, both sister Hayes and I are deeply shocked and grieved that death has laid our brother low, who for so many years fought so well and so valiantly for the truth. As a clear and lucid expounder of the Holy Oracles, he was without a rival, and it is unlikely in these latter days that another such should arise; nor, as I believe, is it necessary. Dr. Thomas has done his work; he has finished his course and kept the faith, and will, doubtless, reap a due

reward when the Master comes. The works he has left behind him will seem doubly valuable now that their author is not. I shall never forget his kindness to sister H. and myself during our sojourn in the States. I confess, from all I heard about his previous illness, I had misgivings about our much-lamented brother ever again being permitted to reach this country. Poor man! he has wielded the pen almost to the last hour of his existence."—Dr. HAYES, London.

"It was with no ordinary feelings of regret, but with a sorrow I cannot express, that I read the tidings conveyed by your note this morning. Although the Doctor has latterly been so ailing, and did not seem likely to regain his former strength, yet the news of his death has fallen with all the force and pain of an unexpected blow. How blessed is it to be able to look forward to a glorious future, for though we sorrow, as all must who knew and appreciated the Dr.'s worth, talents, acquirements, and their fruits in his published works, we 'sorrow not as those without hope.' The unfinished article to which you refer will be perused with the deepest interest. I am now doubly thankful to have being privileged to see and hear the Dr. so recently.'—Miss HAYES, Kingston Hill.

"How deeply grieved we all were to hear the sad intelligence of the Dr.'s death. We can never be sufficiently grateful to him for what he has done in making so plain the only and the true way of eternal life. How true it is that 'man that is born of a woman is of few days and full of trouble.' Trouble after trouble comes upon us, and serves to make us desire more earnestly the return of our Elder Brother. We had hoped to see the face of our dear brother once again in the flesh, but we shall see him no more until we are all assembled before the judgment-seat. When we think of those happy days and evenings spent in his company a short time since, we can scarcely realise the fact that he is now lying cold and still in the power of death. Yes, Death! Death, thou tyrant! thou greatest of our enemies, thou takest from us our beloved brothers and sisters, but shortly thy power shall be broken and he will come that will destroy thee and release his chosen ones from thy grasp! The sad news has thrown a cloud over all. We thought that perhaps our brother might be permitted to tarry until the master came, but such was not to be. Therefore, we bow our heads to this additional affliction, and say 'Thy will be done.'"—J. BIRKENHEAD, Sale.

"Your letter to hand this morning quite took me by surprise. Some of us had hoped that the Dr. would be 'alive and remain unto the coming of the Lord,' but it appears that this was not our heavenly Father's will. Thus man proposes, and God disposes. Let us hope, however, that it will not be long ere we meet him in the presence of our Lord and Master. Although we mourn his loss, yet we 'sorrow not as others which have no hope.' Let us be thankful that under the providence of God, he has been spared so long to do the work he has done. As God's instrument for enlightening many in this generation concerning the holy Scriptures, he has had the gratification of witnessing some considerable fruit from his labours before lying down to rest. So that now he has gone 'the way of all the earth,' the good work which he began will still go on until the time arrives for more powerful machinery to be put in motion. That you should be 'overwhelmed' with this sad event I do not wonder—especially as it has come so suddenly. But he not cast down,

Remember that 'God is our refuge and strength—a very present help in trouble.' 'The salvation of the righteous is of the Lord. He is their strength in the time of trouble.' To Him, therefore, should we look for strength and support. I pray, therefore, that you and all others in a similar position may have strength 'boldly to make known the mystery of the gospel,' 'that the word of the Lord may have free course and be glorified.'—J. J. ANDREW, London.

"I feel intensely the severe blow that has severed from us our esteemed brother, Dr. Thomas. Among the professors of the truth in these days, none was higher in my esteem for his work's sake. I earnestly pray that his spirit may be more thoroughly infused in all who have embraced the truth, so that all may labour diligently to the end. Wishing you a safe journey over the Atlantic and amongst the brethren there (for I suppose you will embrace the opportunity of a tour while in the country)—give our deepest sympathy to sisters Thomas and Lasius, earnestly hoping the Lord of Life may soon come to beautify his servants with his own nature."—W. ELLIS, Glasgow.

"Yours of the 19th I had yesterday morning. The news was so unexpected, we were quite shocked, and can scarcely realise it to be true. Oh, how sad, how terrible is this blow to us. Dearer than a brother, yea, our father, in leading us to Christ, removed while we are trimming our lamps and filling our vessels with oil to meet the bridegroom. 'Oh, that he had been here, our brother had not died!' But we know he shall rise to a glorious reward. Well might he have said, as did Paul: 'I have fought a good fight of faith; I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not to me only, but to all them that love his appearing.' Well, he now rests from his labours, and his works follow. Yes: this is really true of our beloved brother. Well, dear brother, let us who are left to battle with the world and false brethren, remember what Paul said to Titus: 'Holding fast the faithful word as we have been taught, that we may be able by sound doctrine both to exhort and convince the gainsayers. For there are many unruly and vain talkers and deceivers, whose mouths must be stopped, who subvert whole houses.' The Dr.'s works will speak louder and better than ever now he is gone. May God bless them and us to keep the truth spotless and blameless until the appearing and kingdom of our Lord and Saviour Jesus Christ. I have inserted a notice of his death in all the Edinburgh papers. I intend drawing up a letter this week, and submitting it for approval to the ecclesia on Sunday, to our sorrowing sisters Mrs. Thomas and Mrs. Lasius, expressing our sympathy with them in the loss both they and the world at large have sustained, but more especially the household of faith. Be strong, then, dear brother, strong in faith and in God, who will help you."—A. TAIT, Edinburgh.

"The sad tidings you so kindly forwarded us yesterday respecting the death of our ever to be remembered and affectionately beloved brother John Thomas, I need scarcely say has filled us with inexpressible sorrow. We loved him, and therefore we weep. We also esteemed him highly for his works' sake, and we are happy to have belonged to the increasing number of his friends. I can well understand, dear Robert, your 'over-much sorrow,' for we have lost our best earthly friend. We have lost a wise-hearted general

The young warriors have often proved the value of the honourable old man's counsel. We have long regarded him as a man raised up of God to revive the long-buried truth of the kingdom and name of Jesus for the benefit of such as shall be saved in these latter days. Looking with him for the coming of the Lord as an early event, we would fain have desired that he might have continued with us to that blessed appearing of the great God our Saviour. But he appears to have finished his mission, and to have fallen asleep with his harness on. His work seems to have been to evangelise the American and British habitable, to confirm the brethren and sisters in many places, to make manifest the traducers of the truth, and to leave behind him in *Elpis Israel* and his *Exposition of the Apocalypse*, a flood of light on the exact nature of the truth, unparalleled since the days of the apostles. And so far has he succeeded in thus reviving in us the spirit of the apostles and prophets, that we almost feel them to be our contemporaries. And oh, blessed hope, we are not unmindful that—as we trust—they soon will be our contemporaries by a resurrection from the dead, and we theirs for ever and ever. We desire only such company. At present, we feel ourselves isolated from the rest of the world. We cannot rule in conjunction with the wicked, nor can we be a party to the thousand and one schemes put forth for the alleviation of human misery and wretchedness. We bless God, however, for the blessed promises by which we may become partakers of the divine nature, and so be fitted to take charge of the reins of government, when all the wicked of the earth are cut off, and the vanities of the Gentiles and the unbelief of the Jews are no more. Our dear deceased brother lived long enough to see of the travail of his soul. Through the grace given to him of God, he has developed into being, and left behind him a multiplied agency engaged in the defence and diffusion of the gospel as apostolically delivered to Jew and Gentile. Our hearts are gladdened when we think how mightily this has grown during the past fifteen years of our acquaintance with it, and especially do we rejoice that it has so signally triumphed over the evil machinations of the many seducing spirits which it has had to encounter.

“In our beloved brother John, we behold a wholesome example of enlightened and well-grounded faith, an example of uncompromising fidelity to the Scriptures, an example of temperance and sobriety in all things, an example of zeal according to knowledge, and particularly an example of lucidity of exposition and graciousness of bearing and earnestness of endeavour, when unfolding the mystery of godliness disclosed in the great salvation, which began to be spoken by the Lord; and we may yet add, above all, an example of the faithful few who endure to the end.

“For all these things, we thank and praise the glorious name of our God and Father; and we only trust, dear brother, that however sorely we may be tried, we may prove faithful and immovable, and ever abounding in the work of the Lord, especially when we know that our work is not in vain in the Lord. Our ardent desire is that we may prove not unworthy of the labour bestowed on us. We have been familiar with the Bible most of our lives as a book of holy reading; but, as regards the purpose of God, our understanding was darkened until we came in contact with those who had been enlightened through the instrumentality of the Dr.'s writings. Every brother and sister, without exception, ought to possess, if possible, but, at least, ought to read, or

get read to them, *Elpis Israel* and *Eureka*. To strive earnestly to possess the knowledge which is blessed is Christadelphian-like, but to be wise in our own conceits, and stupidly refuse the knowledge, is simply brutish. That there are some who stand in their own light in this very particular, we are not unaware. We do not envy their dispositions, nor the small glimmer of light in which they contentedly rejoice. We are of those who would go on to perfection, thankful as we journey for every helping word. Truly, if we neglect so great salvation, how shall we escape the righteous displeasure of the Judge of the quick and dead?

"We thank God that we are privileged to live in times when the Bible may be read in conjunction with the light thrown upon it by *Eureka*. These volumes ought never to lie idly upon our shelves. There are many poor brethren and sisters who cannot purchase them, but who would be glad to read them, could they have them loaned. Discrimination, however, is necessary. Those who can loan them, should look out for those who will appreciate them: the loving Johns and the Christadelphian Marys who sit at Jesus' feet, and who have always an ear for the word. There is a healthful saltness about *Eureka* which is a very wholesome antidote to the pietistic etiquette of the flesh so rampant in the religious matters of unenlightened Gentiles. Those who read *Eureka* will not read less of the original word, but more, for which their appetite will, however, be ever so much keener. It is a capital book for exorcising the disciple of the demons of pride and self-conceit, and for purifying the mental system from the mercurial residue of clerical practice. 'Blessed, saith the Spirit, are they who know well and understand.' Having said this much, it remains only to be said, in concluding this expression of our sorrow, that it is our desire that he whom we loved, and from whose company we are separated for a little while, may sleep in peace and have a joyful resurrection to the glorious realities to be inaugurated in the establishment of the kingdom of God on earth. May God bless his sister-wife and sister-daughter, and abundantly enable them to bear up under this heavy affliction. What a consolation that they sorrow not as others who have no hope. Our sympathies are with them, and our prayer to the Disposer of all things is that they, with us, may be preserved blameless and unrebukable to the coming of our Lord and Saviour Jesus Christ."—F. R. SHUTTLEWORTH, Leicester.

"The loss of our beloved brother, the Dr., fills our hearts with sorrow. We do sympathise with you in this hour of trial. May we learn submission to our Father's will, and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Anointed. If it be our heavenly Father's will, may you have a safe journey across the Atlantic and back again, and that we may have the pleasure of a visit from you, and see each other again, if the Lord delay his coming until then. It is true, dear brother, that each dark cloud has a silver lining, and we can, although burdened with sorrow, look forward with joy in hope of realising the glorious promises of God. May these trials be the means of bringing us nearer to God, of inspiring us with more earnest zeal for the promotion and spread of the truths we believe, of causing us to live a life more devoted to him who is our strength and our salvation."—WM. CARR, Ashton-on-Mersey.

"We received yours yesterday, with the very unexpected and sorrowful tidings of our beloved brother Thomas's death. We can scarcely realise it to

be true, that such a vigorous mind and fearless tongue are now silent in the ground. Truly a great light has gone out; but though dead, he will speak to us through his precious writings, and will live in our hearts as one who has been the means, in the hand of the Deity, of leading us all in the way of life. May the Lord soon descend and awake our dear brother, with all his sleeping saints. We deeply sympathise with his dear wife and daughter, and are glad to hear you will see and comfort them. We wish you a good and safe journey, though we know it will be a sorrowful one, and we long to hear particulars through the *Christadelphian*."—MARGARET STEVENSON, Dalbeattie.

"The very unexpected intelligence conveyed in your letter received on Sunday morning last, casts a gloom over the whole ecclesia. We all deeply feel we are sustaining a great loss in the demise of our great and highly esteemed brother, Dr. Thomas. Verily, a mighty prince hath fallen in Israel. The pen of the ready writer hath dipped its last dip and written its last stroke. The tongue which often and so eloquently burst forth in appeals for the truth is silenced. The brain has evolved its last thoughts in defence and for the 'things of the kingdom and name.' But oh, my brother! in weeping with those who weep, can we not greatly rejoice in the glorious work achieved by our late excellent brother? Though dead, he speaketh, and will be appreciated by his works more than while living—his *work* being *finished and well done*, though laid low by the ruthless hand, Death, for a short period. He, the noble and honest, the zealous and unflinching, the indefatigable and uncompromising, will come forth again and receive his reward. May He, who is wonderful in counsel and excellent in working; He, who is sometimes dark and mysterious; He, who ever keepeth the righteous in everlasting remembrance, keep, protect, and sustain the bereaved and fatherless. That the day will soon dawn when we shall once more behold our excellent brother, and be approved by the King, is the sincere prayer of your brother in the one hope, THOMAS RANDLE. P.S.—I feel my pen very inadequate to give you a letter which fully satisfies and corresponds with the feelings of the writer.

"I know not if I am to be the first to convey to you most melancholy tidings. I came up here yesterday afternoon from Toronto, to pay a brief visit to our brother Powell, and had been, perhaps, fifteen minutes in the house when a knock came to the door, and in walked brother Woodbury, of Springfield, Ohio, on his way home from New York, with the heartrending news that our excellent, venerated, much-loved, incomparable brother, Dr. Thomas, was no more. Yes, dear brother, this sad news is literally true. He expired after considerable suffering last Saturday night, about 12.30 o'clock. Brothers Latimer and Johnson were with him in his last hours, brother W. having retired to brother L.'s house for a few hours. A heavy, heavy blow for his wife and daughter: themselves in very poor health and strength. And will not the entire brotherhood feel this shock? For myself I can scarcely realise it—stunned, stupefied, confounded, I can but sigh and moan. I respected and venerated our dear brother more than any other man alive, and now he lies cold in death, to be seen no more of us until '*the day* when God shall judge the secrets of men by Jesus Christ, according to Paul's gospel.' I know well, brother R., how this dart of the enemy will wound you, but we bow to the stroke, and would say 'O Father, Thy will be done.' We do believe our valued brother will soon be conqueror over the grave, for he

whom he served and loved so well has said, for the consolation of his faithful brethren, 'O death, I will be thy plague, O grave, I will be thy destruction.' Mourn we must, dear brother, but not as those who have not the hope; for our Elder Brother hath indeed abolished death, and shewn to us the way of life. You will, probably, hear from the afflicted family by this or the next mail, or from some of the brethren here. May the God of Israel be their support and consolation in this heavy trial. I must say no more. Grief is always silent; bowed down we are, as you will also be when made aware of this sudden, unlooked-for bereavement.

"Farewell, dear brother, and may your valuable life be spared to the church and brethren everywhere, to follow in the footsteps of your absent brother, for the years that may yet remain of our pilgrimage."—J. COOMBE, of Toronto, (at Hamilton) March 9th.

"I feel very sad about the Doctor. I mustered spirit enough to go through my work on Sunday night before making it known. Then I told them from the platform. The hall was full, and a deep murmur of sadness and surprise ran through the whole company, and not a few were unable to refrain themselves as the hymn was sung. Well, we are left, and we must do our best to surprise the dear old man with joy when he wakes up again. I hope it won't be long. I recollect a hundred of his sayings, and all his little ways. But enough. If I go on I shall only make you and myself unhappy."—EDWARD TURNEY.

#### INTERMENT.

Writing March 14th, the Dr.'s daughter reported as follows:—

"A week has now passed since we laid my dear father away in the silent tomb. We have placed him in a vault for the present, until the advance of the spring shall dry the earth's surface sufficiently to dig down into it without water. We shall also have time and opportunity to select a suitable locality for the grave. On Monday, the 6th inst., the funeral took place at our house. A large number of brethren and sisters were present on the occasion. Brother Ennis spoke to us: his words were appropriate to the life and hope of the departed. He spoke of the faith which had animated and directed his course through life—the one hope: the hope of Israel—which had sustained and buoyed him up through the deepest trials, and nerved him to withstand the bitter opposition of the gainsaying and disobedient multitude. Brother Ennis reminded those present of our indebtedness to the deceased, as the instrument in the hands of God for our enlightenment in the way of salvation; and, alluding to the rare talents and abilities of the Dr., said that these would have given him a place among the world's great ones if he had chosen the pursuit of the honours of this world. He might have become great as a *man*, but he chose rather to be great as a *servant of Christ*. My thoughts wandered far into the regions of the past, a retrospect; a retrospect of those things which can only be inscribed upon the pages of the Lamb's book of life, passed before me. I thought of the high moral courage that faced the opposition of a scoffing world; the self-sacrificing devotion to the principles of truth, that cheerfully sustained the loss of all temporal things, in order to maintain them free from adulteration; and the spirit of obedience to the word of God that

was scrupulous to accept every item contained in the 'law and testimony, without respect to the fear or the favour of man, and without regard to consequence in this life, even as Abraham obeyed God without knowing or caring what the result might be. These and many more were called to mind by the scene and the circumstance, while the lips that had spoken to us the words of eternal life were now closed and sealed in death before us. Nevertheless, we know that, 'although dead he yet speaketh,' and will speak unto the end of the vision, when hope shall become a reality, and when that form of inanimate clay shall be revived by the healing beams of the Sun of Righteousness, and drawn forth to become a star amid the bright constellations of the kingdom of heaven."

### EXECUTORS' VISIT TO AMERICA.

The writer of this narrative having been appointed executor under Dr. Thomas's will, along with brother Thomas Bosher, of London, found it necessary, for the effectual discharge of his duty, to cross the Atlantic with his co-executor. Sailing from Liverpool April 5, 1871, in the steamer *Minnesota* (Guion line), they reached New York in fourteen days. The following extract from diary will tell the rest:—

"*Tuesday, April 25th.*—Took steps to-day to arrange about the Dr.'s final interment. As intimated in the May number, the Dr. had only been temporarily deposited in a vault. The question now was, where was to be his final resting place? To settle this, a visit to several cemeteries with the sisters was necessary. Went to see Weehauken Cemetery. This is a new, but limited and unfinished-looking place, by no means the sort of place in which one wishing to visit the Dr.'s grave would like to find him. Therefore decide against this. Went next to the cemetery in which the Dr. was temporarily vaulted—the Jersey City Cemetery. This proved to be smaller than Weehauken, and more unsuitable. It was small, nearly full, and in the very heart of a busy neighbourhood, from which the street noise was disagreeably audible. This also was ultimately rejected as unaccordant with the feelings in which it is natural to indulge when visiting the grave of a beloved one. Before leaving the ground, brother Bosher and I asked to be shown into the vault where the Dr. was lying, that we might at least see the coffin now containing all that remains of the departed. The sexton led us to a green rise in the cemetery, in the face of which was a door. This door he opened, and the interior darkness became visible. He struck a light, lit a lamp, and entered the doorway, asking us to follow him. This we did, and found ourselves descending eight or ten steep stone steps, which landed us in a short passage. Along this we went about ten paces, and following our guide, turned to the left at the end of the passage, went through another door, and found ourselves in the vault. Dark, and cold, and silent, was the chamber of death. Looking round, in the dim light of the lamp, we discerned the outlines of the horrible place. About twelve feet square, with an arched roof, the sides were furnished with shelves for the reception of the temporarily deposited dead. Rough boxes and a few coffins, were dimly visible. Close to the door to our left, upon



an elevation of about three feet from the ground, we observed a new, black-glancing coffin, apparently not long placed in position. 'This is Mr. Thomas's coffin,' said the sexton, in matter-of-fact style. We looked at the label on the lid, and read:

JOHN THOMAS, AGED 65 YEARS, 1871.

This was all the record of the wonderful man whose life-labour, under God, has disenthralled so many slaves of death, and given them a good hope through grace. It was sad, sad to think of so great a man being nailed up in a box and put away like a piece of lumber. His profound apprehension of all things, particularly the workings of God among the nations, and the great purpose which is purposed in Christ, came painfully to remembrance. The dreadfulness of death seemed overwhelming, and the greatness of the hope came home with power. We are all dying; but One has the keys of death and the grave, and will use them to liberate such as he is pleased with. In view of this, we can prospectively join in the exclamation, 'O death, where is thy sting? O grave, where is thy victory?' Inspecting the lid, we observe that it is not a whole piece like an English coffin lid, but divided into a large and a small section: the small section being at the head. We remark upon the circumstance to the sexton, who says, 'O yes; the top piece can open, if you would like to see.' We replied we should like to see, upon which he left us to fetch a screwdriver, telling us to come upstairs while he was away, as the cold of the vault was too searching, which it was. We ascended the vault steps, and came out into the light and warmth of day, and stood on the green-sward. While thus waiting, we naturally fell to talking on the painful subject. 'How humiliating,' said one, 'it is for such an intellect to have to be laid in such a place.' 'Yes,' responded the other; 'but it is a comfort to think that a greater than Dr. Thomas has gone through the same humiliation. Jesus tasted death, and was as helplessly carried down steps into a sepulchre as Dr. Thomas; but now he lives to die no more, and to deliver all such as belong to him, even though worms destroy them out of being.' On the return of the sexton, we allowed him to go down before us and unfasten the coffin lid. In a minute or two we went down after him. He hadn't finished the unscrewing. A few more turns, and the top section of the lid was undone. He removed the piece, breaking a spider's web in the act, which we could not but note as a token of the completeness of the victory of death. Even the spider and the worm are better than a dead man. The lid removed, we at once discerned the familiar head and face through a thin white gauze veil which had been spread over the features. This I lifted and laid back, and there lay the dead exposed to view. How changed the expression! Seven weeks in death had sadly marred the noble contour of the countenance. The eyes were sunken and scarcely like eyes; nose swollen; flesh ghastly in colour; mouth slightly open; head resting on the crown, elevating the chin and beard. The beard was the only remaining feature of beauty. It was pure white, and full and well-ordered. He was dressed in his ordinary clothes, according to the American fashion, which seems more reasonable than the practice of dressing up the dead in an attire unnatural to them. His hands were crossed on his breast, the left resting on the right. Decomposition did not appear to have made very great progress. The colour and condition of his hands

appeared entirely natural. I had had a difficulty heretofore in realising his death, but now all illusion was dispelled. The terrible REALITY of the fact was forced home. I touched the cold, lifeless hand in the coffin; I handled his beard, and passed my hand once more over the noble arch of the upper brain which had evolved so much for our profit during life. I then replaced the veil, the sexton returned the lid to its place, and we left in sorrow, yet rejoicing in the glorious hope of the resurrection which seems to have such power and reality in the presence of death. We ascertained that through ignorance of the Dr.'s wishes on the subject, those who deposited him in the vault had not observed the order of procedure directed by the Dr. It was a comfort to know this, as it left us the opportunity, at his re-interment, of carrying out his instructions to the letter."

"*Sunday, April 30th.*—This was the day appointed for the Dr.'s final interment. Got up in good time. A mourning conveyance called at nine for the sisters and one or two others and drove them to Jersey City Cemetery, where the Dr. was deposited in a vault. Brother Boshier and Editor walked. The morning was fine. On arriving at the ground we found the coffin had been brought out of the vault and was laid on the greensward, waiting our arrival before being put into the hearse that was waiting to convey it to the final resting-place—six or seven miles. The lid once more removed, the aspect of the dead was less pleasing to contemplate in the full blaze of the morning sun than it was when seen in the vault by the light of a lamp. The hideousness of rapidly-progressing decomposition was more apparent. The triumph of corruption over a noble nature was more striking. The reality of death was more painfully evident. The spectacle gendered but one impulse, viz., to bury our dead out of our sight, in comfort of the day when the Redeemer, standing on the earth in the latter day, will call upon his worm-destroyed people to come forth, and, in their flesh, behold the vision of God for which they sigh in their days of this weary pilgrimage. Brother Donaldson and brother Boshier having taken a final look at the form associated in all our minds with the precious things of the Spirit, the coffin lid was replaced, and the dead finally concealed from sight till the day of his coming forth, which cannot be far off. The coffin was then placed in the hearse, and we started on our sorrowful journey. In two hours we reached Greenwood Cemetery, where a number of brethren and friends had collected. At the hour appointed for the funeral, from forty to fifty would be present. The hearse having driven to the grave, the coffin was taken out and placed on the grave's mouth, resting on two beams. The friends then gathered round it—a seat having been provided for weeping sister Thomas by the grave. After a pause, the Editor said it was on record that Jesus prayed by the grave of Lazarus, they could not do better on this painful occasion than follow his example. The Editor then offered prayer, thanking God for having given the man now taken away, and recognising our position as earth worms like him who, but for Christ, must for ever pass away from sight and memory. The Editor then made a few remarks on the work accomplished by the Dr., and on the greatness of the deprivation caused to the living by his removal. As for the Dr. himself, there was no cause for sorrow. As the Dr. used to say when any of us might talk of his death, 'Make no commotion when I am dead. Don't be sorry for me; I shall be all right; be sorry for

yourselves.' And as for funeral, he would say, 'Just put me quietly out of sight in some corner. There is no need for putting anybody about. The Lord will soon be here to wake the dead.' Doubtless, observed the Editor, had he been consulted, he would not have favoured his burial in Greenwood, nor the erection of a stone over his grave; but the feelings of the living had to be consulted in the matter. The Dr. had left direction by will what should be done by way of ceremony at his interment. Here the Editor read the extract on page 290. He said all they had now to do was to proceed to carry out these directions. Here he read the Scriptures enumerated in the will in the order directed. The coffin was then lowered to its place. The company then united in singing, after which brother Boshier lifted up his voice impressively in prayer. The grave-diggers then proceeded to fill up the grave, the brethren standing silently by and witnessing the melancholy process. At last they quietly dispersed."

The tombstone erected over the grave bears the following inscription:—

HERE LIES, IN BRIEF REPOSE, WAITING THE RETURN OF THE  
LORD FROM HEAVEN,

**JOHN THOMAS, M.D.,**

AUTHOR OF "ELPIS ISRAEL," "EUREKA," "ANASTASIS," "PHANEROSIS," AND  
OTHER WORKS,

In which he demonstrated the unscriptural character of popular  
Christianity, and made manifest the nature of

THE LONG-LOST FAITH OF THE APOSTLES.

During a busy life time, by mouth and pen, he contended earnestly  
for the faith once delivered to the saints, and at his death left behind  
him as the result of his labours, a body of people, in different parts  
of the world, known as

THE CHRISTADELPHIANS,

To continue the work begun.

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*Born April 12th, 1805; Died March 5th, 1871.*

## CHAPTER XXXVII.

Concluding words—Character of the foregoing narrative—The man and the career—The Dr.'s summary of results—His qualification for the work—the story in brief—The Dr.'s alleged failure in the prophetic dates—the state of the case—His own view of the matter—the Dr. not yet proved wrong—The time of the end upon us—Whether or not, the truth unaffected by chronology—The Dr.'s prophetic-political prognostications and their verification during the last 23 years—The remaining items of the programme—the probability of their early fulfilment, and of the Dr.'s re-appearance in the land of the living—The consummation.

A WORD in conclusion. This story is simple in its main features; interesting and striking in its facts; and in its issues, intelligible and immensely valuable. It is not a story in the ordinary sense. It is not a narrative of personal incident and adventure, or a record of personal achievement. It is the history of a great spiritual development in which the reformatory tendencies initiated in the fifteenth century have reached their culmination in the nineteenth, in the complete disentanglement of the Bible from the obstructions and embarrassments of ecclesiastical tradition under which the world had groaned for centuries.

Such a result required, as the facts show, the man and the career brought before the reader in this biography. Strongly-marked in the requisite personal peculiarities, he would yet have been inadequate to the result achieved without those experiences which first filled him with a strong desire to know truth accurately, and then brought him into contact with a class of reformers who discarded human authority, and set up the Bible as the standard and source of enlightenment. The circumstances were necessary for the utilisation of the instrument. Those circumstances and their results are thus briefly summarised by the Dr. himself:

“In 1819, or thereabouts, he (Mr. Campbell, a ‘reverend divine’ of the Scottish Harlot’s family) separated himself and a few others from her communion, and joined the Baptists. Upon this he commenced a periodical called the *Christian Baptist*, in which he ably exposed the unscriptural character of the faith, order, and practice of the so-called ‘religious world.’

His onslaught upon the Laodicean Apostasy in the United States produced a powerful effect upon multitudes, who separated themselves from all of its names and denominations. These were formed into churches by Messrs. Walter Scott, Alexander Campbell, and their co-laborers, upon a simple confession that Jesus is the Christ, and

immersion for the remission of sins. Many of the principles taught by Messrs. Glass and Sandeman were engrafted upon this stock ; and 'Campbellism,' divested of its Calvinism, became a new edition of Scotch Baptistism in America.

The legends of this new sect, which it afterwards refused to practise, were : 'Prove all things, and hold fast that which is good ;' and, on the obverse of its medal, 'Style no man on earth your father ; for He alone is your Father who is in heaven ; and all ye are brethren. Assume not the title of Rabbi ; for ye have only one teacher ; neither assume the title of leader ; for ye have only one leader, the Messiah.' The sentiment of these precepts is admirable ; and, had it been carried into practice, would have led the disciples of these reformers into the very Holy City itself. But, as it turned out, they adjudged themselves unworthy of so distinguished an honour, and are now grovelling among the dust of 'the earth.'

In those days, the author of this exposition of the apocalypse, then a young man of about thirty years of age, found himself among them, before he understood their theory in detail. He adopted with great zest and zeal the sentiment of their legend. He proceeded to 'prove all things,' and to 'hold fast what' he believed to be 'good ;' and to call no man father, teacher, or leader, but Christ, the ΤΥΤΗ—(John xiv. 6). In doing this, he devoted himself to the study of the prophetic and apostolic writings, under the impression that he was engaged in a good work ; and, as he was then publishing a periodical entitled *The Apostolic Advocate*, he would from time to time report to his brethren for their benefit what he found taught therein. In pursuing this study, he found many of their principles to be at variance with 'the word,' which was made void by them. Perceiving this, and supposing that the spirit of their legend was the spirit of their body, he did not hesitate to lay his convictions before them that they might *prove* them, and *hold* them, or *reject* them, according to the testimony. This raised quite a storm among them, the thunderbolts of which were aimed at him by the thunderer of their sect. This uproar caused the author to discover that he had made a mistake in his reading of their legends ; and that their reading of Paul's words was, 'Prove all things which we have proved ; and hold fast what we believe to be good ;' and of Jesus, 'Call no man father, teacher, or leader, but Alexander Campbell.'

But, after all, good was done. The influence of the clergy over the multitude was vastly diminished ; and great numbers were stirred up to read the Scriptures, and to think for themselves. The author

and many of his friends were of this 'very small remnant.' Under the inspiration of the word believed, he could not be silent, whatever consequences might arise. Hence, in October, 1834, he raised his voice against the system in an article upon baptism. He maintained that *before immersion could be scripturally recognised as the 'one baptism,' the subject thereof must be possessed of the 'one faith.'* This was a hard blow upon the baptistic Scotto-Campbellite 'evangelists,' and they felt it. It also condemned the author's immersion, which, however, he did not discover till twelve years after. He maintained :

1. That *belief*, built on the testimony of the prophets and apostles concerning the Christ; confession that Jesus of Nazareth is that Christ, the Son of the Living God; and immersion into the name of the Father, and of the Son, and of the Holy Spirit, for repentance and remission, are part and parcel of, and necessary to, the ordinance of purification of sin, styled by Paul, the '**ONE BAPTISM.**'

2. That mere immersion is not baptism; but that a man cannot be aqueously baptised without being immersed in water.

3. That they whose immersion is predicated upon 'a certificate of former good character,' and a tale of sights and sounds, frames and feelings, called 'experience,' with no more faith than amounts to a belief that 'the word of God is a dead letter,' and that 'if they don't get religion they'll be damned'—that an immersion in the name of the Father, &c., predicated on such premisses, is not Christian baptism.

4. That the subjects of any baptism not predicated upon the 'good confession,' are not entitled to the spiritual blessings consequent on the 'one baptism.'

5. That the Deity, having placed His name in His institutions, all communicable blessings flow through those institutions, of which Christian baptism is one.

6. That every immersed person who is not immersed on "the good confession," is not founded upon **THE ROCK**; and consequently forms no part of the Church of Christ.

7.—That the re-immersion of such a believer is not a re-baptism, and therefore justifiable—such re-immersion being his first scriptural baptism.

Such was the testimony of A.D. 1834. In the course of the year following, he called in question their speculations and traditions concerning the soul, heaven, hell, eternal torment, the Devil, their salvation without faith, and so forth. He was not quite clear upon these

topics himself; but their violent attacks threw him upon the defensive, and compelled him to fortify. By a closer study of the word he attained to full assurance of faith, which was only confirmed by the feebleness of their argument in debate. He maintained :

1. That 'a living soul' was not an 'immortal soul,' but a *Body of Life*, exemplified by the first Adam.

2. That *immortality* was not an abstract essence, but life endlessly developed through incorruptible organic substance, or body.

3. That 'the Deity only hath immortality' underived.

4. That incorruptibility and life, or immortality, are a part of the reward promised only to the righteous, on condition of their patient continuance in well-doing.

5. That they only are the righteous who believe the truth and obey it.

6. That 'the dead know not anything.'

7. That the just and unjust are rewarded at their resurrection from among the dead, and not before.

8. That 'the righteous shall be recompensed in the earth,' when the meek will inherit it.

9. That the wicked and the sinner will also be 'recompensed in the earth,' from which they will 'be cut off and rooted out,' as unfit to inhabit it: for being without understanding of the word, they are like the beasts that perish.

10. That the clerical devil is a mythological fiction.

11. That the devil of Scripture is, first, sin manifested individually in and through our common nature; second, sin in ecclesiastical and political manifestation. Hence the powers of the world are styled 'the devil and his angels.'

12. That without faith there is no salvation.

The statement of these propositions stirred up the devil on every side, and made him roar like a devouring lion; but the truth of them turned his wrath into great bitterness. He denounced the author as 'a moon-stricken speculator,' 'a materialist,' 'an infidel,' 'an atheist, fit only for the society of Tom Paine, Voltaire, and that herd.' These were the weapons, endorsed with all the influence and power of the sect for evil, against one man, whom he contemptuously spurned as "a stripling," and classed with the unclean beasts of the ark!

But 'the earth that helps the woman' being in power, these ravings and roarings were permitted to break no bones. Great efforts were made to suppress both the author and his writings, till at length

they so far succeeded as to prevent their flocks from reading them and listening to his discourse.

By the year 1847, he had illustrated and proved the following propositions, to the conviction of increasing numbers :—

1. That the gospel preached by the apostles was originally preached to Abraham, announcing blessedness for all nations in him and in his seed, when he should “possess the gate of his enemies.”

2. That this gospel promised Abraham and his seed that they should be the heirs of the world, which they should possess for ever.

3. That Abraham, ‘hoping against hope,’ was fully persuaded that what the Deity had promised He was also able to perform, and therefore it was counted to him for righteousness.

4. That the land in which he sojourned, and kept his flocks and herds, and in Scripture stiled the Holy Land, and Yahweh’s Land, was promised to him for an everlasting possession.

5. That this promise of the land became a confirmed covenant 430 years before the Mosaic Law was added.

6. That the seed of Abraham, whose day he rejoiced to see, was to descend from the tribe of Judah, in the line of David ; and was to be at once both Son of David and Son of God.

7. That a covenant was made with David, ordered in all things and sure, promising that the seed should descend from him ; that he should possess a kingdom in a future age ; that he should be Son of the Eternal Father ; that he should be afflicted unto death ; that he should rise again ; that the throne of his kingdom should be David’s throne ; that Christ should occupy the throne in his presence ; that he shall reign over the house of Jacob, in the covenanted land during the age ; and that of his kingdom there shall be no end.

8. That these covenants made with Abraham and with David are stiled by Paul ‘the Covenants of Promise,’ and that they contain ‘the things concerning the Kingdom of God,’ which must be believed as a part of the faith that justifies.

9. That the Christ is the Eternal Father by His Spirit manifested in the seed of David, and that Jesus of Nazareth is he.

10. That in his crucifixion, sin was condemned in the same flesh that had transgressed in Paradise, so that in the crucified body he bore the sins of his people upon the tree, that they, being dead to sin, should live unto righteousness.

11. That he was raised from the dead by the power of the Father, for the justification or pardon of those who believe the covenanted promises, and the things concerning him.



12. That the things concerning the Christ as a sufferer, and fulfilled in Jesus, are 'the things concerning the name of Jesus Christ,' which must also be believed as the other part of the faith which justifies.

13. That *repentance* is a change of mind and disposition, produced by 'the exceeding great and precious promises' lovingly believed, and resulting in 'the obedience of faith.'

14. That repentance, remission of sins, and eternal life are granted in the name of Jesus Christ.

15. That the obedience of faith consists in believing the gospel preached to Abraham, the preaching of Jesus Christ, and the revealed mystery of his name, and in being immersed into the name of the Father, and of the Son, and of the Holy Spirit.

16. That repentance, remission of sins, and a right to incorruptibility and life are institutionally granted to believers of the truth as outlined above, in being buried with Christ by immersion into death to sin, from whence they rise with Christ to walk in newness of life.

17. That Abraham, the prophets, and the brethren under the Mosaic Law, are justified by the belief of the promises covenanted to Abraham and David, which covenants were brought into force by the death of the Testator, or Deity in flesh-manifestation, called Jesus Christ; and that the immersed, *and they only*, whether Jews or Gentiles, from the Day of Pentecost to the return of the Ancient of Days, are justified by belief of the same covenanted promises and of things concerning the name of Jesus Christ, as specified above. Thus, there is one Deity who shall justify the circumcision *εκ πιστεως*, *by, from, or out of faith*; and the uncircumcision *δια της πιστεως*, '*through the faith*;' for whether under the law or since the law, the just shall live by faith,' 'without which it is impossible to please God.'

18. That 'the name of the Father, and of the Son, and of the Holy Spirit,' is equivalent to 'the name of Jesus Christ;' and expresses 'the great mystery of godliness,' *the Deity manifested in flesh*: that this manifestation was first *an individual unity*, and then *a multitudinous unity*, in flesh and blood nature; that the individual divine unity was 'justified by Spirit' when Jesus was glorified; and that the multitudinous unity, consisting of all saints will be made like him when he shall appear in power. Hence, when this consummation shall be complete, 'THE NAME' will be the Eternal Father by Spirit manifested in a multitude of immortals, whom no man can number.

The scriptural designation of this DIVINE UNITY is יהוה אחד *Yahweh echad*—the ONE WHO SHALL BE.

19. That this name exists in two states—the present and the future—which states are separated by the resurrection. In the present state, the name is apocalyptically symbolised by ‘the Sealed,’ ‘the Golden Altar,’ ‘the Holy City trampled,’ ‘the woman and the remnant of her seed;’ and in the future state, by ‘the four living ones full of eyes,” and “the four and twenty elders;” by the rainbow-bowed angel; by the nave; by the 144,000 on Mount Zion; by harpists and singers; by the Lamb’s wife arrayed in white; by the armies in the heaven; and by that great city, the Holy Jerusalem, as a bride adorned for her husband.

20. That the gospel is glad tidings, inviting men and women to become constituents of this divine name, and therefore heirs of the world with Abraham, on condition of believing the truth as it is in Jesus, being immersed, and walking in the newness of life as shown above.”

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Such is the system of the truth in outline, elaborated by the Dr. from the word, as the result of an earnest contention for the faith, over a period of nearly forty years. Its beauties are apparent to those who understand, while its contrast to popular faith in all its elements, is palpable to all. Its elaboration required patience, keen-sightedness, and reverence for the word. These were the Dr.’s characteristics pre-eminently. He was not what is understood by a man of genius. His work has been no work of self-evolution. It has been a work of finding out what the Bible teaches, without taking account of orthodox standards or popular beliefs. For such a work, “genius,” so-called, would have been unsuitable. Its tendency to self-development would have unfitted it to receive that full and faithful impress of Bible teaching in all its details, at a time when it could only be acquired by patient and original study.

But though not a genius, Dr. Thomas, as the work required, was gifted as few men are. There was a full development and rare blending of the powers of exact observation, clear thought, correct reasoning, strong memory, forcible diction, fluent speech, and uncompromising fidelity to conviction. Born of an intellectual family, educated scientifically, forced into emigration at 27, bent in a religious direction by the terrors of a storm at sea, brought into contact with the leaders of the American Reformation, inoculated with their feelings of disregard for human authority, and reverence for the Bible

as the supreme standard in religion ; brought out by Campbell as a speaker ; by circumstances put into the position of an editor at 30, compelled thus to give large attention to Bible study : launched into controversy with his superiors ; impelled by their opposition to deeper study and larger discovery, and finally led into a wider field of public activity, as the single-handed advocate, by mouth and pen, of a system of faith and practice condemnatory and disowned of all, though demonstrable from the book acknowledged as the standard by all : such, in brief, is the history of that application of his mental powers to Scripture study and polemics which, in the wisdom of God, has uncovered the oracles of divine truth from the mass of ignorance and misinterpretation which for centuries overlaid and obscured them.

There is one matter in which time is considered to have disproved his reliability as a Bible teacher. In common with most prophetic expositors, Dr. Thomas looked with great expectation to 1866-8 for the second advent of Christ. The ground of this expectation was the fact, that about that time the period allotted for the ascendancy of the Papal power, would expire. It was naturally supposed the Lord would come immediately that expiry was reached ; but time has shown this was not the order of events. The expiry of the period has but precipitated the consumption of the Papal horn, and introduced in a signal sense "the time of the end," during which the saints wait daily for the Son of Man, ignorant of "the day or the hour;" but in which they nevertheless discern many unmistakeable "signs" that his coming is at the door. Unfriendly critics, however, understand not this, but see only the non-occurrence of the advent in the year when the Dr. expected it. From this they illogically argue the nullification of his whole teaching. The Dr. himself was prepared for failure in the dates. In 1862, the writer of this narrative asked him how it would affect him if the time he was expecting the Lord should pass without his coming ? He said it would make no difference to his general position. He should simply conclude he was mistaken in some historical element of the reckoning. The possibility of such a thing will be best appreciated by those who know the state of revelation on this point. It is peculiar in the form in which it was communicated. It was necessary to conceal the information from those who lived at the time it was given, because of the discouraging effect on them of the knowledge that many ages would elapse before the kingdom of God would come. At the same time, it was needful that without special revelation, of which there was to be none, it should be intelligible to those contemporary with the end, that they knowing the time in a

general sense, if not exactly, should be in a state of intelligent expectancy with regard to the second coming of the Lord. These objects were realised by expressing the years in days, and leaving their commencement to be gathered generally from the broad developments of history rather than from particular events; though, doubtless, their beginning is connected with particular events in the Divine mind: and on these events we may fix rightly. There can be no doubt that Dr. Thomas's calculations are substantially correct, and may prove to be so even in particulars.

There can be no doubt about our being in the end of the prophetic periods, although the precise beginning being a little uncertain, the precise endings cannot be otherwise.

But right or wrong, a theory of the times and seasons does not affect the other subjects upon which the Dr. has written. These stand by themselves on a foundation that cannot be shaken. That man is mortal: that the promised inheritance to Abraham and his seed is the earth, with the land of Israel as the royal centre; that the salvation offered to man is a participation in that inheritance, and consequent resurrection to incorruptibility, and a place of honour and power in the kingdom of God to be established on the earth when Christ personally returns; and that the conditions of inheritance are belief and obedience of the gospel: are propositions as irrefragable as the truth of the Bible itself, and as powerful to give joy and holiness a thousand years before their occurrence as a thousand days. If Dr. Thomas were proved entirely mistaken in his chronological calculations, the conclusions he has established in those other matters would remain in all their strength, both as to the evidence of their truth, and their power to influence those who believe them. Doubtless the idea of the nearness of their realisation has a charm for most minds; but the loss of this idea would be no loss of practical power to enlightened minds, for the salvation of God can never be farther off than the length of a man's life, because death is an unconscious interval, however prolonged.

But the Dr.'s calculations are not yet proved wrong. It will be necessary for A. D. 1910 (common era) to pass without the presence of Christ on the earth before this can be made out; for though the Dr. expected Christ to come in 1866-68, he did not look for the establishment of the kingdom till 1910. He supposed the interval between 1866-8 and 1910 would be occupied in the subjugation of the nations. The non-coming of Christ in 1866-68 has not proved the Dr. wrong in fixing upon that date as the end of the Little-horn

period, but merely that he was mistaken in believing Christ would come at the end of that period (for it was upon this idea that his belief was founded). The position of the Papacy shows he was right so far as it was concerned; and a re-inspection of the word shows the coming of Christ at the end of its political power was not, as supposed, an involved necessity. The Papal system is to be destroyed by the Lord at his coming; but it is when the Pontiff has degenerated from the position of a political power to that of an ecclesiastical chief merely (or "false prophet," to use the description of the Apocalypse): a form of things already reached. We are now in the forty-year margin between the ending of the period of Papal ascendancy and the setting-up of the kingdom of God, during which the re-appearing of Christ is possible at any time.

The Dr.'s political prognostications, based on prophecy, have been too signally realised to admit of the supposition that he was radically mistaken in his chronological scheme. He predicted the failure of the Hungarian revolt (*Herald of the Kingdom*, vol. i. p. 98); the uprising of Napoleon III., without mentioning his name (*Herald of the Future Age*, vol. iv. p. 48); the political and war-developing ascendancy of France under him for a series of years (*Herald of the Kingdom*, vol. ii. p. 37; vol. iii. p. 16); his interference in the affairs of Italy (*Herald of the Future Age*, vol. iii. p. 262); his expulsion of the Austrians from that country (*Herald of the Future Age*, vol. v. p. 205); the war between Austria and Italy, resulting in Austria losing her hold on Italy (*Herald of the Future Age*, vol. iii. p. 262); the dismemberment of the Austrian Empire by France (*ibid.*, p. 263); the downfall of the French Empire (*Herald of the Kingdom*, vol. iii. p. 17); the co-existence of the Pope and King of Italy in Rome (*Herald of the Future Age*, vol. iii. p. 288); and a number of other things, such as the efforts of Egypt for independence, the attempt of Russia on Turkey in 1854, &c., &c. He died full of expectancy, while Europe was in the throes of the Franco-German war, which has opened the way for Russian success in the East, and brought the Eastern question to the front of European politics, according to his anticipations. There remain but the capture of Constantinople by Russia, the seizure of Egypt by Britain, and the colonisation of Palestine by the Jews, under British protectorate, to complete the verification of a programme already wonderfully realised by the events of the last 23 years.

The imminence of these occurrences involves a contingency altogether peculiar in the history of biography, and that is that the

writer of this book sends it forth with the expectation that the man of whom it treats may re-appear in the land of the living before it has been long, or at all in circulation. This expectation fulfilled, will mean that the Son of Man is in the earth to inaugurate those dread proceedings by which the constitution of society will be broken up and changed, and the world re-settled on the foundation of godliness, righteousness, and peace. That this consummation may speedily be reached, and that the writer and readers alike may be permitted to stand with Dr. Thomas in that day, accepted in the presence of the Lord of Glory, shall be a concluding prayer, with ascription of all praise, and blessing, and honour, and dominion, and glory for ever, to the Eternal Father, of whom are all things: and His beloved Son, our Lord Jesus Christ, by whom are all things, world without end,  
**AMEN.**

